

**NAZARIN JIGOGIN WAƆOƆIN SOYAYYA NA
SADI SIDI SHARIFAI**

NA

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**KUNDIN BINCIKEN NEMAN DIGIRI NA FARKO A
SASHEN NAZARIN HARSUNAN NIJERIYA
JAMI'AR USMANU [ANFODIYO ,
SAKKWATO**

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TABBATARWA**

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(**1120106630**)yacikasharu]]a da kuma }ai'idojin da aka

shimfi]awurinsamundigirinafarko (B.A. HAUSA) a

SashenNazarinHarsunanNijeriyaJami'arUsmanu[anfodiyo, Sakkwato.

.....

.....
Sahannun Mai Dubawa
Mal. YahyaIdris

KwananWata

.....

.....
SahannunShugabanSashe
FarfesaAbdulhamid[antumbushi

KwananWata

.....

.....
Sahannun Mai DubawanaWaje

KwananWata

SADUKARWA

Na sadaukar da wannanaikigadukkan]alibai da malaman Hausa,
musammanwa]andasuke a ~angarenadabi.

GODIYA

Dukkangodiya da yabo sun tabbataga Allah ma]aukaki. Tsira da amincinsasutabbatagaAnnabiMuhammadu (S.A.W), fiyayyentalikaiwanda aka aiko da mafificinzancedominshiryarwagatafarkimadaidaici.

Bayan hakainamaimatu }arfarincikinganinkammalarwannanaiki:

Sannankumainagabatar da godiyata ta

musammangamalaminaMalamYahyaIdris, wanda shine yayi min

jagorawurinsamunnasararfito da wannanaiki ta hanyargyare-gyare da

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taka a wannanaiki to ki]ansa ne. Allah yasakamasa da alherinsa, amin.

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HalliruAmfani daFarfesaAtiku Ahmad Dimfawa da FarfesaYakasai da

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Ibrahim Muhammad (Basakkwace) da Salmanu Umar Bunza da Bashar
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Babi Na [aya

Shimfi]a

1.0. Gabatarwa

A }alla akwai fannoni uku manya na nazari a harshen Hausa. Fannonin su ne abin da ya shafi ilimin kimiyyar harshe, da adabi, da kuma fannin al'adu. Abin da za a yi aiki a kansa yana }ar}ashin fannin adabi ne, wato wa}a. Wa}a ta kasu zuwa gida biyu, rubutacciya da ta baka. Rubutacciyar wa}a ta samu ne bayan Bahaushe ya iya karatu da rubutu, amma wa}ar baka ta]a]e da samuwa wato ta jima a cikin adabin Bahause.

Akwai ire – ire na wa}o}in baka da dama, wa]anda suka ha]a da,

Wa}o}in mata, da wa}o}in ban dariya da kuma, wa}o}in soyayya. A kan wa}o}in Soyayya za a gudanar da wannan bincike, a inda za a ra~e cikin wa}o}in Sadi Sidi Sharifai na Soyayya, wa]anda suke na baka ne.

1.1. DALILIN BINCIKE

Dalilin yin wannan bincike shi ne taskace wa}o}in wannan fasihi (Sidi Sharifai) da Jigojinsu da kuma salailansu . Sannan kuma za a gudanar da

wannan bincike ne don samun digiri na farko a sashin harsunan Najeriya.

Jami'ar Usman [anfodiyo, Sokkwato.

1. 2. MANUFAR BINCIKE

\Soyayya kamar yadda aka sani, wani jigo ne a cikin adabin Hausa, domin haka yana daga cikin manufar wannan bincike, }ara ha~aka wannan jigo na Soyayya, sakamakon yawa da ba shi da shi a cikin adabin Hausa, wannan ne ma ya sa aka }auki wa}o}in Soyayya na Sadi Sidi Sharifai don a taskance.

1. 3. MATSALOLIN BINCIKE

Babu Shakka akwai gi~i a cikin adabi da ya kamata a cike. Wannan gi~i shi ne na wa}o}in Soyayya. Saboda ba a fiye a nazarinsu ba. Har ma wasu na tunanin ko Hausa ba ta da wannan jigo (na Soyayya) to wannan ne ya sa aka }auki wa}o}in Soyayya na Sadi Sidi Sharifai a yi aiki a kansu.

1. 4. FARFAJIYAR BINCIKE

Duk da cewa wannan aiki zai gudana a harshen Hausa, kuma fannin adabi, adabin ma a wa}ar baka ta soyayya. A cikin wa}o}in soyayyar ma ba kowanne ba, za ayi nazarin wa}o}in soyayya na Sadi Sidi Sharifai zalla.

1. 5. HUJJAR CI GABA DA BINCIKE

Za a ci gaba da wannan bincike ne, Sakamakon ba wani aiki da aka ta~a samu akan wannan fasihi, duk da cewa an yi aiki a kan wa}o}in Soyayya da dama, amma ba a yi a kan Sadi Sidi Sharifai ba.

1. 6. HANYOYIN GUDANAR DA BINCIKE

Hanyoyin da aka bi don gudanar da wannan bincike su ne:-

Ganawar da aka yi da Sadi Sidi Sharifai ido da ido, ranar 21 ga watan 6 Shekarar ta 2015 a gidansa da ke anguwar Sharifai. Sa’annan kuma an gana da shi a Situdiyonsa da ke kan titin Zoo Road, Ranar 11 ga watan 7 shekara ta 2015.

An ziyarci dakin dakin karatu na Murtala Muhammad da ke Kano. Kuma an samu shawarwari daga malaman da ke sashen Harsunan Nijeriya, Jami’ar Usmanu [anfodiyo, Sakkwato.

1. 7. BITAR AYYUKAN DA SUKA GABATA

Hausawa na cewa “waiwaye adon tafiya” duk aikin da za a yi, ya kamata a yi bitar ayyukan masana da manazarta da suke da ala}a da wannan aiki ko suka yi kama da shi, da nuna hanyar da za su sha bamban da juna da

wannan aiki. An nazarci kundaye, da ma}alu da kuma littattafai. Ayyukan da aka nazarta wa}anda ke da nasaba da wannan aiki su ne:-

Ashiru (2001) kundin digiri na farko mai taken: “Jigon kishi a cikin rubutattun wa}o}in Soyayya” wannan kundi ya yi tsokaci kan kishi da abin da ke haifar da kishi, tsakanin namiji da mace.

Wannan aiki yana da ala}a da nawa domin kishi jigo ne a cikin jigogin soyayya. Bayan haka kuma a wa}o}in soyayya da za ayi nazari akwai jigon kishi, amma wa}o}in wandanda Sadi Sidi Sharifai ya yi ne. Saboda haka wannan aiki ya sha bamban da nawa.

Bello, (2004) a Kundinsa na neman digirin farko mai taken: “Tasirin zamani kan soyayya” a wannan aiki ya kawo ma’anar so da kuma kashe – kashensa. Bayan wannan kuma ya yi bayani kan yadda soyayya take jiya da yau, haka kuma aikin ya yi bayani game da illolin soyayya. Wannan aiki ya sha bambam da nawa, don ni zan yi aiki kan Sadi Sidi Sharifai ne da wa}o}insa na soyayya.

Muhammad. (2010) kundi mai taken “Kalaman cikin wa}o}in soyayya, gaskiya ko ru}i” An yi wannan aiki ne don neman digirin farko a sashen koyar da Harsunan Nigeriya Jami’ar Usmanu [anfodiyo Sakkwato. A

cikin wannan aikin an yi }o}arin bayyana irin rawar da marubuta da masu rera wa}o}in soyayya na Hausa ke takawa, musamman wajen salo a cikin wa}o}in. Shi ma wannan aiki yana da ala}a da nawa tunda a kan wakokin soyayya ya gudana. Amma ni nawa ya sha bamban da shi, saboda a kan wakokin soyayya na Sadi Sidi Sharifai zan yi shi.

Lawal, (2014) a kundinsa na neman digiri na farko a Jami'ar Usmanu [anfodiyo Sakkwato, mai taken "Salon Sarrafa harshe a cikin }agaggun Labaran Hausa". Nazari daga litafin Za~i-naka, a cikin aikin ya yi ba yanin salo da sarrafa harshe, da wannan marubuci ya kawo filla – filla. Wannan aiki yana da ala}a da nawa amma ta fuskar salo da sarrafa harshe kawai. Ni kuma nawa, zai kalli salo da sarrafa harshe amma a cikin wa}o}in soyayya na Sadi Sidi Sharifai.

Umar, (2011) a cikin kundinsa na neman digirin farko a sashen Harsunan Nigeriya Jami'ar Usmanu [anfodiyo Sakkwato, mai taken "Salo da Sarrafa harshe a cikin wa}o}in Ibrahim Aminu [andaso, na Aliyu magatakarda Wamakko. A cikin wannan aiki, an yi }o}arin fito da salailai daban – daban da ma'anar Salo da mahimmancinsa da Sauransu.

Shi ma wannan aiki yana da ala}a da nawa ta fuskar salo kawai duk da cewa shima a kan wa}o}in wani ya yi. Ni kuma a kan wakokin soyayya na Sadi Sidi Sharifai nawa aikin zai gudana, inda za a kalli jigoginsu da salailansu.

Hamza, (2011) a kundinsa na neman digirin farko a sashen koyar da Harsunan Nigeriya Jami'ar Usmanu [anfodiyo Sakkwato, mai taken Salo da sarrafa harshe a wa}o}in Aminuddeen Ladan Abubakar (ALA). Aikin ya bayyana Salo da ire – irensa duk a cikin wa}o}in Ala. Shi ma wannan yayi tarayya da nawa aikin ta fuskar salo, sai dai shi wannan a kan wakokin ALA ya gudana, ni kuma nawa a kan wakokin soyayya na Sadi Sidi Sharifai zai gudana.

Malumfashi, (2000) a ma}alarsa mai taken “Makomar Adabin Kasuwar kano.” A cikin mu}alar ya yi bayanin tarihin samuwar rubutun Zube, ya }ara sa bayanin ire – iren Littatafan farko na Soyayya, kuma ya yi bayanin hada sashen da kamfanin NNPC Zariya yayi a shekarar 1978.

Wannan takarda tana da ala}a da aikina tunda ta tabo abunda ya shafi soyyaya amma cikin littatafan zube, ni kuma a kan wa}o}in soyayya na Sadi Sidi Sharifai aikina zai gudana.

Yahya, (2001) a cikin littafinsa mai suna “Salo Asirin Wa}a” a ciki ya yi bayanin ma’anar salo a cikin wa}a. Sannan kuma ya bayyana muhimmancin salo, bayan wannan kuma ya yi bayani akan sauran dabarun sarrafa harshe kamar, Jinsarwa, kamance, kinaya, zayyana da makamantansu. Wannan aiki na da dangantaka da nawa, sakamakon salo da za a kalla a cikin wa}o}in soyayya na Sadi Sidi Sharifai da kuma kawo ma’anar shi salon.

Sa’id (1982) a Littafinsa mai suna “Dausayin Soyayya”. Wannan Littafi ya yi }o}arin ya tattara rubutattun wa}o}i na Soyayya, sai dai bai yi sharhi a kan su ba. Shi ma wannan aiki yana da ala}a da nawa duk da cewa shi wa}o}in soyayya ya taskace rubutattu da na baka, ni kuma a kan wa}o}in soyayya na Sadi Sidi Sharifai zai gudana.

Bunza, (2009) a Lttafinsa mai suna “Naramba}a” ya kawo tarihin Naramba}a da wa}o}insa, da fito da ma’anar Salo da ire – irensa. Da sauran abubuwan da ake iya samu cikin wa}a. Wannan aiki yana da ala}a da nawa duk da cewa kan Naramba}a aka yi shi, amma tun da an kalli salo da ma’anarsa to yana da ala}a da nawa sai dai ni a kan wa}o}in soyayya na Sadi Sidi Sharifai aikina zai gudana.

Bisa la'akari da ayyukan da suka gabata, na kundaye har zuwa littattafai, za a samu cewa ba wani aiki da ya yi daidai da nawa, saboda an yi wasu ayyuka akan wasu mawa}a daban, ko ma a kan wani abu da ya shafi Soyayya.

1. 8. KAMMALAWA

Wannan babi wanda shine na farko a cikin tsarin wannan aiki an kawo abubuwa da dama wanda suke sune muhimman bayanai na shimfida. Da farko an kawo gabatarwa da dalilin bincike da manufarsa da hujjar cigaba da bincike da hanyoyin gudanar da bincike da bitar ayyukan da suka gabata.

Babi Na Biyu

Ta}ataccen Tarihin Sadi Sidi Sharifai

2.0 Gabatarwa

Wannan babi zai yi bayanin wane ne Sadi Sidi Sharifai? kuma zai kawo salsalar mahaifansa, da neman iliminsa, da lokacin da ya fara wa}a, da yanayin wa}o}insa, da kuma shigarsa harkar finafinai, da ma nau'o'in wa}o}insa.

2.1. SALSALAR MAHAIFANSA

Mahaifar Sadi Sidi Shariffai ‘yan unguwar Shariffai ne wadda ke a cikin birnin Kano, a }arramar hukumar birni (Kano minicipal). Unguwar Sharifai, Unguwa ce da ke da tarihi a cikin birnin Kano. Dokaji (1958: 21) ya nuna cewa wani Balaraben Madina da ke da suna Sidi magili ne ya kafa ta. Wannan Balarabe ya zo Kano lokacin Sarkin Kano Muhammadu Rumfa kuma ya zauna a Katsina lokacin Sarkin Katsina Muhammadu Korau.

Dalilin zuwan Sidi magili Kano shi ne, wata rana yana barci a birnin Madina ya yi mafarki da Annabi (S.A.W.) ya ce da shi “Ka tafi yammancin Afirka ka sabunta Musulunci. Daga nan sai ya }ibe }asar madina ya taho Afirka da ita, duk garin da ya samu sai ya gwada da wannan }asa, ta yi dai

dai da }asar Kano, sai ya zauna a garin Kano ya ci gaba da ilmantarwa. Tsatson wannan Bawan Allah shi aka kira Sharifai, suna nan a kano. Kuma wannan mawa}i da ake aiki akan sa tsatson Sidi magili ne.

Sunan mahaifin Sadi Abdullahi, Jan Sidi Ibrahim, Jan Sharu Idris, Jan Sharu Ghali, Jan Sharu Musa, Sidi Abdullahi shi ma a Sharifai aka haife shi kuma a nan ya zauna iya rayuwarsa. Mahaifiyarsa ita ma ‘yar sharifai ce sunanta Aminatu.

2. 2. HAIHUWAR SADI SIDI SHARIFAI

An haifi Sidi Sharifi a shekara 1975 a unguwar sharifai gangaran tudu. Shi ne Sadi Sidi Abdullahi Jan Sharu Idrisa, Jan Sharu Ghali, Jan Sharu Musa. Kai tsaye dai Sadi Sidi Sharifai, sharifi ne kuma a unguwar Sharifai gidansa yake.

Idan kuwa aka da nemi sanin kamanni da sutarar Sadi muna iya cewa, Sadi mutum ne mai tsayi madaidaici, ya na da launin fata mai haske da fa}in fuska }a}an. Idanuwansa manya ne, ya kan bar }asumba, sannan kuma ba shi da tsawon hanci sosai.

Sadi Sidi ya kasance mai son sutura daidai }waurinsa, da aikin kufta. irin na Sarakuna yakansa hula amma ba ko yausha ba, yakan sanya tabarau baki, kuma ya fi son takalmi mai bu]a]]iyar dunduniya (half cover).

2. 3. NEMAN ILIMINSA

Duk wanda ke birini kano ya san unguwar sharifai a kan sha'anin addinin Musulunci, shi ma Sadi ya fara karatun allo a gida wajen mahaifinsa. Daga nan sai ya shiga Nurul Huda Islamiyya a nan ya sauke Alqur'ani. A fannin ilimin boko, Sadi ya yi makarantar Festival Primary School daga nan kuma ya wuce kwakwaci Secondary School duk a cikin garin Kano.

2. 4. FARA WA{ARSA

Sadi Sidi sharifai ya kasance mutum mai sha'awar wa}o}in ya bon Manzon Allah (S.A.W.) kuma ya fara wa}a ne da wa}o}in begen Annabi (S.A.W.) kamar yadda ya ce a wata hira da aka yi da shi ranar 21st ga watan 6 Shekara ta 2015, yana cewa:

*“Na fara wa}a a shekara 1992,
Kuma na fara da wa}o}in yabon
Manzon Allah. Sallallahu alaihi
Wa Sallam”.*

Bayan wa}o}in bege Sadi Sidi Sharifai ya fara wa}ar soyayya. Tun kafin ya fara yin wa}ar Soyayya. Akwai wa}arsa da ya yi tun yana makaranta Sakandire. Ga yadda ya ce:

Amshi: Soyayya Rayuwa ce
Wani sa'in takan zamo hadari
: Ni da Hauwa Muna son zuga ne,
: A gidansu an tambaye ta ne,
: Ta ce Sharifi take ra'ayi,
: Sai aka ce mata ke Hauwa,
: Auren Sharifi a kwai rabuwa,
: Da ma kiyi wa kanki afuwa,
: Ki je ki nemu wani a gari,

Amshi: Soyayya rayuwa ce,
: Wani sa'in takan zamo ha}ari,

Jagora : Da ta zo sai ta kasa fa}a mini,
: Sai ta ce a gida an ce da ni,
: Wai kar na kuma tsayuwa da wani,
Kawai sai ta barni ina nazari.
(Wakar soyayya rayuwa ta Sadi Sidi)

2.5. SHIGARSA HARKAR FINAFINAI

Sadi Sidi Sharifai na daga cikin fitattun mawa}a da ke yi wa finafinan Hausa wa}a. A nan ana so a fahimci cewa Sadi ba fim ya ke yi ba, wa}a ya ke yi wa finafinan Hausa. A cikin hirar da aka yi da shi ranar 21st ga watan 6 2015, ga abinda ya ke cewa:

“Na shiga harkar finafinan Hausa a shekarar, 1998. Wa}ar farko da na fara yi a fim, ita ce ta wani fim da kamfanin iyan

*Tama ya shirya mai suna ‘Gashin }uma’ wannan ita ce wa}ar
fim ta farko da na fara yi”.*

Ga yadda wa}ar ta ke kamar yadda ya rera:

“To Bisimilla Rabbana maka}ai ci.

Nai ro}o gareka ya mawadaci,

Ya Allah Rabbi yo sassauci,

Don darajar Nabiyyu mai ceto na,

Zanyi bayyani ku saurara kun ji ‘yan uwa”.

Bayan haka Sadi Sidi Sharifai ya yi wa}o}in soyayya da dama, wasu

na fim ne, wasu kuma ya yi su ne kawai ba don a sa a fim ba.

2. 6. NAU’O’IN WA}O}INSA

Babu shakka wa}o}in Sadi Sidi na da matu}ar yawa, shi da bakinsa ya ce bai san iya adadin wa}o}in da ya yi ba. Duk da cewa muna magana a kan wa}o}insa na soyayya ne, ya kamata a kawo kashe – kashen ko nau’o’in wa}o}in da wanda wannan bawan Allah da ya yi, ko ya ke yi. wa}o}in su ne:

1. Wa}o}in soyayya.
2. Wa}o}in bege ko madahu.
3. Wa}o}in tallace – tallace.
4. Wa}o}in Aron hannu (ta amfani da muryar Ibro, ko Gambo mai wa}ar ~arayi da sauransu).
5. Wa}o}in ta’aziyya.

Wannan kenan, dangane da nau'oin ko kashe – kashen wa'oin Sadi Sidi Sharifai, kamar yadda ya faɗa a cikin hira da aka yi da shi sai dai ya ce bai ta'a wa'ar Siyasa ba.

2.7. KAMMALAWA

Wannan babi shine na biyu a tsarin wannan aiki, an kawo abubuwa da da dama wanda suke a matsayin takaitaccen tarihin Sadi Sidi Sharifai. Bayan gabatarwa an kawo salsalar mahaifansa da tarihin unguwar Sharifai, da haihuwarsa da neman ilimimsa da kumalokacinda ya fara wa}a, bayan haka kuma an kawo bayanin shigarsa harkar finafinai sai kuma nau'o'in wa}o}insa duk a cikin wannan babi.

Babi Na Uku

Ma'anar Soyayya

3.0. GABATARWA

Hausawa na cewa “Soyayya gamon jini” wasu kuma na cewa “So mai hana ganin laifi”. A wannan babi za a yi bayanin ma'anar Soyayya, nau'o'in Soyayya, jigogin Soyayya, sai kuma kammalawa.

3.1. MA'ANAR SOYAYYA

Sa'id (1981) ya bayyana Soyayya da cewa: “So na nufin tsananin }auna da bu}atuwar kusanta ga mutum ko wani abu daban. Shi kuma so wato iska ce mai ka}awa wadda babu wani }an – Adam da bai sha}e ta ba. Tilas ne kowane mahaluki ya zama yana da }abi'ar son wani abu a ransa, wanda galibi son nan yakan tsananta har ta kai in ba a sami a bin nan ba zai iya fa}awa wani hali. Ko kuma ya kasance ya sami abin amma a hana shi saboda wasu dalilai.”

Anas (2011) ya bayyana soyayya kamar haka:

Soyayya sannu sannu take shiga zuciyar mutum ta sami mazauni in har ta zauna zaka ga mai ita bai da sukuni, ko yausha sai yabo da kuma tausayi da tausayawa.

Bisa la'akari da ma'anonin da suka gabata dangane da soyayya ana iya cewa: Soyayya wani shau}i ne mai tsanini da ke a zuciya. Ba sukuni ga mai wannan shau}i, har sai wanda ya ke so ya amince da shi.

Sadi Sidi Sharifai ya bayar da ma'anar soyayya ci kin wa}o}insa. Ga abin da ya ce:-

Amshi : Na fa]a a rijiyar }aunar Sahibi,
: Ya zabari ka zo ka tsamo ni da }ugiya.
Jagora : Soyayya gamon jini,
: In har ta yi Sansani,
: Ba mai ba ka magani,
: Sai ka hangi wanda ke son ka da gaskiya.
(Sadi Sidi Wa}ar {ugiya).

3. 2. NAU'O'IN SOYAYYA

A nan ana magana game da son da ke tsakanin namiji da mace, a irin wannan son in ya kasance mace da namiji na son juna ke komawa soyayya. Soyayya na da }arfi da kuma tasiri a rayuwar]an – Adam don babban burin masoyi shi ne ya sami amincewar wanda ya ke so.

Dangane da nau'o'in soyayya kuwa:

Sa'idu, (1982) ya karkasa soyayya gida har hudu da suka ha]a da:

- (a) Soyayya mafificiya – watau wadda ake ma musayarta tsakanin masoya biyu (kana so ina so).

- (b) Soyayya mafi tsarki – watau wadda babu batsa a cikinta, soyayya ce tsantsa ba tare da tunani ko bu}atar saduwa ta jiki ba. Wannan ita aka sani da soyayya Afla]on.
- (c) Soyayya gurguwa – watau wadda ~angare]aya ya na matu}ar so, amma ya kasa bayyana son a wajen namiji ko mace.
- (d) Soyayya mafi muni – watau wadda ~angare]aya kawai ke so]aya ba ya so.

3. 3. JIGOGIN SOYAYYA

Ma'anar jigo ita ce sa}on da ke]auke cikin wa}a ko wani abu da aka rubuta.

[angambo (2007: 14) yace: “Abun da ake nufi da jigo shi ne sa}o ko manufa ko abunda wa}a ta kunsu, wato abin da take Magana a kai”

Akwai jigogin soyayya masu yawan gaske, wanda abu ne mawuyaci ace ga iyakarsu, amma za a kawo guda gama sha biyu kamar yadda Sa'id (1982) ya kawo:

3. 3. 1. BEGE

Bege shi ne nuna matu}ar }ishirwar ganin masoyi da tsananin bu}atuwar kusanta da shi da }wallafa rai. Galibi idan alal misali mutun na tsanani begen mace, to ka tabbata ba ta kusa da shi. A dalilin haka sai ya shiga cikin wani hali na }onuwar zuciya da shan azaba, wani sa'in har da }jimaucewa.

3.3.2. AZABTUWA CIKIN BEGE:

Wannan na da dangantaka makusaciya da matashi na farko, watau bege sai dai inda suka so su sha bambam shi ne, azabtuwa na samuwa ne a sakamakon tsananin bege, watau mutum ya fa}a cikin wata musiba.

3.3.3. DIMAUTA CIKIN BEGE:

Wannan ma na da dangataka da bege don ya na samuwa ne saboda tsantsar bege. Bambanci kawai shi ne zautuwa, har ma wann sa'in kamar hankalin mutun ya rabu da shi, ya ri}a yin wasu abubuwa da za a ce basu dace ba.

3.3.4. YABO:

Yabo shi ne ambaton halayen mace da yin al'ajabi da }irarta, wani sa'in ma ya nuna a duniya ba macen da ta kaita komai: Dama mawa}a sun fi sakin jikinsu a wannan ~angare.

3.3.5. SIFANTAWA:

Wannan da biyun da suka biyo bayansa suna da dangantanka da yabo, domin mawa}i zai yi }o}arin za}ulo abu mafi kyau ko haske ya la}abawa mace sunansa ya ce ita ce wannan abu, kamar ya kira ta da sunan tauraruwa ko wata ko rana, kai tsaye wato dai ya kai }wal-}woliyar kwarzanta ta yarda har wani lokaci hankali ba zai kar~a ba.

3.3.6. KAMANTAWA:

Kamantawa ita ce gwada kyan mace ko wani ~angaran jakinta da wani abu, wanda galibi ya ji kyan ko haske ko girman, kamar ya nuna hasken fuskar ta ya yi wata ko ma tafi shi haske.

3.3.7. {ARIN GISHIRI:

{etare haddi wajen siffanta mace ko yabonta ko fa]ar wani abu game da ita, wanda hankali ba zai kar~a ba, shi ake kira }arin gishiri, watau mawa}i ya nuna taurari ko wata son samo haskensu ne daga hasken masoyiyarsa, ko kuma haskenta ya wuce nasu.

3.3.8. TAYI:

Tayi shi ne gayyatar mace da bayyana mata cewa ana son ta. Sannan a nemi jawo binta ta hanyar tambaya ko ro}o ko rarrashi kai tsaye ko a fakaice kan kar~ar wannan son.

3. 3. 9. SALLAMI:

Sallami shi ne karbar gayyata, watau mace ta amsa wa masoyinta kan ita ma tana son shi, har ma a nuna cewa suna yin musayar son, ta hanyar saduwa ko magana ko wa ta mu'amala . Wannan shi ake kira cimma burin so.

3. 3. 10. KISHI:

Shi kuma kishi na tasowa ne idan mutum ya ga wani na son ya }wace wacce ya ke so, ko ya fahimci tana kyar-kyarar wani idan]aya daga cikin wannan ya faru, mutum kan yi duk yadda zai yi ya sossoki ra'ayin wanda ke }o}arin yi mai fashi. A lokaci]aya ita kuma zai ja hankalinta kan ta guji wannan mutum, sannan gefe]aya ya ri}a ko]a kansa yana bayyana kwarjininsa da kirkinshi gare ta.

3. 3. 11. NUNA JARUMTAKA:

Jaruntaka na }aya daga cikin abubuwan da ke }ara wa namiji kwarjini a wurin mace. Saboda idan ma mutum shi ba jarumi ba ne, to yakan yi da'awar wannan jatuntaka don a da}a amince masa. Yakan ko}a kansa a cikin wa}a ya nuna ba ya jin tsaron karo da komai kuma duk abinda masoyiyarsa ta ce ya yi to zai yi, har ma abinda ba zai yiwuba.

3. 3. 12. SON MASO WANI:

Da ma mun ce mafi munin so shi ne wanda mutum ke bala'in son mace amma ita ba ta son shi, wani daban take hari. To idan haka ta faru ba kasafai mutum kan ha}ura ba ya kyale wannan yarinya. Mai makon haka sai wannan ya da}a }arfafa wannan son da ya ke yi mata, ya yi ta }o}arin bayyana mata matsayinsa yana ha}awa da sambatu da lallashi, da nanata wannan son da yake yi mata ya yi da }o}arin bayyana mata matsalolin.

Wannan kenan dagane da jigogin soyayya wanda sune mawa}a suka fi amfani da su.

3. 4. MUHIMMANCIN SOYAYYA:

Soyayya na da matu }ar muhimmanci, domin kuwa so ya samo asali ne daga Allah da Manzon Allah (S.A.W.). Kuma in ba soyayya ba za ayi aure tsakanin mutane ba har a haihu. A nan za a iya cewa dole ne a samu soyayya tsakanin namiji da mace, sannan aure ya ke tabbata, kamar yadda Allah ya ce: “Daga cikin ayoyinsa ita ce ya halitta maku matanku da ga jinsinku domin ku rayu tare da su cikin nutsuwa ya kuma sanya soyayya da jin }ai tsakanin ku.....”

(Qur’an: surat al’Rum aya ta 21)

Wannan ke nan dangane da muhimmancin soyayya, wanda idan ba soyayya to matsaloli da dama ka iya faruwa tsakanin ma’aurata.

3.5. KAMMALAWA:

Wannan babi ya tattara abun da ya shafi ma'nar soyayya, bayan gabatarwa an kawo ma'anar soyayya daga masana, da nau'o'in soyayya da jigogin soyayya wadanda mawa}a suka fi amfani da su guda goma sha biyu, sannan babin ya kammala da kawo muhimmancin soyayya.

Babi Na Huju

Jigogin Wa}o}in Soyayya

Na Sadi Sidi Sharifai

4.0 Gabatarwa

Wannan babi zai yi bayani ne kan yanayin jigogi a cikin wa}o}in Sadi Sidi Sharifai na Soyayya. Bayan kawo ma'anar jigo za a kawo jigogin tare da misalai daga wa}o}in shi.

4.1. Ma'anar Jigo

Gusau (1993:28) ya bayar da ma'anar jigo da cewa abin da wa}a ke magana a kansa tun daga farkonta har zuwa }arshe, watau dai ainahin manufar wa}a ko kuma zaren tunanen maka}i.

[angambo (2007: 14) ya ce: "Abin da ake nufi da jigo shi ne sa}o. manufa, ko abin da wa}a ta }unsa, wato abin da take magana a kai.

A fa}ar Sar~i (2007: 70) Jigo a fagen adabi na nufin manufar marabuci ko mawa}i, wadda dukkan bayanai suka dogara da ita. Don haka jigo na iya }aukar sa}on da mawa}i wanda dukkan bayanai suka dogara da ita. Don haka jigo na iya }aukar sa}on da mawa}i ko marubuci ke son sadarwa ga jama'a ta amfani da salo da tsari na musamman.

Dubi da ma'anonin da wajannan masana suka bayar dangane da jigo, za a iya cewa: jigo shi ne sa'on da ke a cikin wa'a ko wani abu da aka rubuta, ta hanyar amfani da wasu dabaru wajen isar da wannan sa'o ko kuma bayyana shi.

4. 2. Kashe – kashen Jigogin:

Ana iya karkasa manyan jigogin wa'o}in Sadi Sidi Sharifai na Soyayya kamar haka:-

4. 2. 1. Jigon Bege.

Bege shi ne tsananin }ishirwar Masoyi da tsananin bu}atar kusanta da shi ya zamana a koyaushe cikin tunani mutum yake. Haka na faruwa ne idan ya kasance masoyin mutum bai kusa da shi, ko an yi wa mace auren dole, ko wani shamaki ya shiga tsakanin masoya, kamar wani mai du}iya da makamantansu.

An hangi misali na bege cikin wasu wa'o}in Sadi Sidi, ga yadda misalan suke:

*Amshi: Dausayin Soyayyarka,
Can idona ke ta hangowa,*

*Sasarin sanadin son ka,
Ya yi Jauri ba misaltuwa.*

*Amshi: Dausayin Soyayyarki,
Can idona ke ta hangowa,
Sasarin sanadin sonki,
Ya yi Jauri ba misaltuwa.*

*Amshi: Na zauce na yi rujuwa a }wakwalwata,
Zuciyata ta zama duhu ta yi ma kanta,
Numfashi na fita da zafin }unarta,
Dausayin Soyayyarki,
Zuciyata ya yi shamaki,
Sasanrin Sanadin sonki,
Ya yi Jauri ba misaltuwa,*

*Amshi: {aunarka gare ni ta zamo wani garwashi,
Mai }one sassan jiki kowane sashi,
Dakkon fasali na rayuwata ya rushi,
Zuciya tai ru]ewa,
Har jinina ya yi hauhawa,
Sonka na da da narkewa,
Tsanani ne ke ta }aruwa.
(Sadi Sidi wa}ar Dansayi).*

Haka kuma, auren dole na sa mutum ya shiga tsananin bege, ko su masoyan gaba jaya su shiga cikin wani mumunan hali. A wa}ar sa mai taken “Bankwana” ga abin da ya ce:-

*Amshi: Bankwana masoya za mu yo rai na ta }una,
Aure gare ni na dale a yau shi anka }aura.*

*Amshi: An sanya ni a sun}u}i an ~ad da shi,
Wai wanda ba na }auna shi aka ba wa ni,
Ya annurna madubi magani,
Kai ne nake yi wa tsantsar so ba kwarzani,
Yau kuma an raba ni,
Da kai za a kai ni,
[aki na auren }i mai sa }walla kwarara.*

(Sadi Sidi wa}ar Bankwana).

Wata budurwa ta shiga tsananin begen masoyinta sa kamakon fushi da yai da ita a wa}ar Sadi Mai taken “Katanga” ga abin da ya ce:

*Amshi: Masoyina afuwa dawo dawo,
Idan ka ce ka tafi ka zubda katanga,
Katangar }auna, katanga.
Amshi: Masoyi dawo ka ji }aina,
Kai ne mai gyara lamarina,
Idan ka tafiya zan yi da raina,
Ka dawo afuwa kai min mai so na,
Idan ka guje a gare ni ido bai da mahanga,
Katanga, ka tangar }auna katanga,
Amshi: {aunarka a raina ta yi rafuwa,
Akan sonka na zam tamkar wawa,
Gurbin ajiyar so ya yi dafewa,
Masoyi daure ka zamo wankewa,
Idan ko barni magautana sa buga ganga,
Katanga, katangar }auna,
Katanga.*

(Sadi Sidi wa}ar Katanga)

Ga kuma inda wasu masoya suka shiga begen juna sakamakon rabuwa da za su yi.

*Amshi: Zuciyata na baka,
Burin ido kallanka,
Murmushi ko dariyar ka,
Ke sawa rai na tsima.
Amshi: Zuciyata na baki,
Burin ido kallonki,
Murmushi ko dariyarki,
Ke sawa rai na tsima.*

Amshi: Ankwa ta so tai Jauri,

Zuciya ba ta inkari,

Soyayya ke sa tsima,

Amshi: Wajibi ni zan bar ki,

Zuciya ta na son ki,

Ruyawata ban surki.

Amshi: Za na zauce kai Jauki,

Na yaba ma Jan kirki,

Zuciyata kai mulki,

Burina da kai mai zama.

.....

Amshi: yau hawaye na ta zuba,

Na sani ba zai ragu ba,

Zuciya ta tai jazaba,

Amshi: Na yi burin nai riba,

So a raina bai kau ba,

Laifuka – na na tuba.

Tsawo na zama so hiddima.

(Sadi Sidi wa}ar Ankwa)

4. 2. 3. Jigon Tayi Da Sallami

Tayi shi ne a nuna wa mace ko bayyana mata cewa ana son ta, a kuma nemi jawabinta ta hanyar tambaya ko rarrashin har mace ta nuna wa masoyinta cewa ita ma tana sonsa.

Wannan jigo na tayi da sallami, shi ne wasu wa}o}in Sadi, Sidi ke }auke da shi, misali:-

Amshi: Aliya ina son Aliya,

Aliya ina }auna Aliya, Aliya.

Amshi: Zuciya tana ta }awainiya,

Ta kewayaya babu ya kai mai sanyaya, zuciya.

Amshi: Na bi tafarkin }auna so ya kewayaya,
Ya shiga dukkan gurbi – gurbin zuciya,
Sonki ya ratsa }ashina ~argo jijiya.
Ke kika zamto jinin jikana Aliya, Aliya.

Amshi: Ruhina }auna ta kananna]e,
Igiyar so ta]aure rai ta kananna]e
Zuciyata ta rairaya ta danka]e,
Kai ne wanda ta yarda da kai bisa gaskiya zuciya.

Amshi: Sonki a raina yai mini zarge na shiga,
Sonki da tsantsar }auna sun yi min riga,
Na shiga wani guba hanya na zazzafa,
Zo ki cire ni a }angin so na zuciya, wayyo niya!
(Sadi Sidi wakar Aliya)

Wata wa}a mai taken “Akala” na]auke da wannan jigo na tayi da
sallami. Ga abin da sadi ke cewa:-

*Amshi: Akalata ja ta masoyina,
Duk lamarina na baka akalata, jata.*

*Amshi: Akala kin bani akan }auna,
Duk lamari naki zan ja da akalata,
Mi}ota.*

*Amshi: Masoyina yarda da zancena.
Ban so mu yi ban kwana,
Sonka cikin raina tuntuni yai yana,
Karkai layar zana,
Bima’ana zo ka yi ceton raina, da akala ga ta.*

*Amshi: Akalar so kin ba ni na ja tawa.
To kar ki yi min yawa,
Kar daga baya ya zamto ki yi zamewa,
Ya zamo mun yi rabewa,
Amanata zan ba ki ki dam]e kar ki cika ta.*

*Amshi: Albishirinka na nuna wa }awar kunya,
Kan kauna ba }arya,
Ina na guje maka ba shakka nai sanya,*

*Kuma ba ci gaba sai gaya.
Akalata kai nai yarjewa ka ja ta.
(Sadi Sidi wakar Akala).*

An kuma hangen jigon tayi da sallami a wata wa}a da ke da take

“Rassan So.” Ga yadda take;

*Amshi: Ji yadda so ke rassa a zuci sasassa,
Dubi sonka masoyi a zuciya yai nisa,
Yai nisa sahiba taso zo ka yi min duba.*

*Amshi: dashe na sonka masoyi,
Ya nuna,
Zuci ya sassar}e,
Ga shi yai mini rauni,
Na zauna,
Agaje ni na mike,
Sonka yai mini zarge,
Ya zarge
Zo ka kwance zarge,
Tallafa kai duba.*

*Amshi: cikin mafarki sa 'in barcina,
Ina ta shaukin bege,
{amshinki ya mamaye numfashina
Ke nake yin hange,
A sonki bana waige,
Bana coge,
Zo ki kwance zarge,
Zo ki duba, duba.*

(Sadi wakar Rassan so)

Haka ma abin yake a wata wa}arsa mai taken “Safna”. Wannan wa}a

ita ma jigon tayi da sallami take da. Misali:-

Amshi: Safna sonki ruhina ya yi yo raushi,

*Gaushin }auna ya yi garwashi,
Kauna ta zamo,
Ta soki ruhina.*

*Amshi: Ni Safna so ya kamani,
Wayyo zuciya za tai lahani,
Sahibina zo rufaa ni ka sayani,
Kamin magani manufar nufina yarda da ni,
Idanuna kai suke kallo,
Kallo sahibina,*

*Amshi: Soyayya mai yawan canji launi,
Kyawun sura yakan sa tai tsanani,
Safna kar ki lula ni na hawo tsauni,
Sai na je }arshe ki jefo ni,
Da amana ki damke ni,
Ki fahimci zance na,*

*Amshi: Soyayya ta yi kamu mai tsanani,
{aunata sani hinin lulani,
Safna ni a }albi nawa akwai rauni,
Ya sahibi daure ka dube ni,
Fatana ka 'yanta ni,
Ka yi lamunin }auna.
(Sadi Sidi wakar Safna).*

Ga wani misali na tayi da sallami a cikin wata wa}a mai taken “Ina sonka”:-

*Amshi: Ina son ki,
Na yaba da halinki,
Kyan jiki da surarki,
Sahiba da hannuki ki ban ruwa.*

*Amshi: Ina sonka,
Na yaba da halinka,
Kyan jiki da surarka,
Sahabi da hannunka ka banruwa.
Amshi: Rabin raina*

*Ke nasa cikin raina,
Kin ga dukkanin kaina,
Ke na baiwa sam ba na damuwa.*
(Sadi, Sidi: Ina son ka)

4. 2. 4. JIGON KISHI:

Kishi kan faru ne a lokacin da mutane biyu ko fiye su ke neman budurwa jaya, ko kuma mutum ya fahimci badurwar sa na son wani. A nan mutum kan yi iya }o}arin da zai yi don ganin cewa ya karkato da hankalin wannan budurwa zuwa gare shi, ta hanyar ko}a kai da kuma bayyana kwarjinin shi a gare ta da kumakushe abokin kasayyarsa.

Wannan jigo na kishi, wasu wa}o}in Soyayya na Sadi Sidi Sharifai na jauke da shi. Ga yadda abin ya ke:-

*Amshi: Gulbin Soyayya na zurma,
Namasoyana,
Kowanne raina na }auna,
Waiyo kaina:*

.....
*Yau na zamto a cikin gulbi,
Ga samari na rasa yin za~i,
Kowanne raina ya }arsa,
Da cikin }auna.*

.....
*Dukkanku ku Sassaurare ni,
Kowa }auna tasa ya bani,
A cikin gulbi yau kun gani,
Ku yi ceto na!*

(Sadi Sidi wakar Gulbin so)

Ga kuma wani misali na kishi daga wata wa }ar:

*Amshi: Ayyara iya lalehuwa,
Soyayya yau ta hauhawa,
Ga mutum uku manya sun yi wa,
Yarinya }auna bai }aya,
Amshi: Ni dai mai mulki ne nake,
Ni kwa kin fa ku }u su na ri }e,
Ni ko ilmi can na za }e,
}auna ta mamaye zuciya.
(Sadi Sidi wakar Mutum uku).*

Wata wa }ar kuma mai taken “wa zanbi” na }auke da jigon kishi. Ga yadda ta ke:

*Amshi: Wa zan bi?
Kun sani tararrabi,
Allah rabbi kai na kawo wa dukan kukana.
.....
Wa zan bi wa zan bari?,
Kan sanya ina nazari,
Sar }a }iya ta Soyayya,
Ta sar }e ni ku fiddo da ni,
Amshi: Soyayya ta yi mamaya,
Ta sanya ni cikin ha }ari,
Ni kuma ke nake na zari,
Burina ki lura da ni.
Amshi: Na shiga sar }a }iyar soyayya ta sar }eni,
Ni da masoya na masu Sona sun ki }ima ni.
Soyayya ta yi rawani,
Ro }o kar ku min lahani,
Sar }a }iya ku fiddo da ni,
Yin haka shi za ya min magani,
(Sadi Sidi wakar wa zan bi?).*

Ga wani misali daga wa}arsa mai taken “Tsinin so”:

*Amshi: Tsini biyu na suka na,
So na mutum biyu ya soka,
Tsinin so ya hada hagu da dama.*

.....

*Tsinin so ya huda cikin zuci,
Zafin dokar so na hana bacci,
Kullum raina ba sassauci,
Na zamto a cikin }unci,
Ga Rabbi mafita naka nema.*

*Amshi: Tsinin sonki a raina yai suka,
Nazo gunki ki sama mun mafaka,
Rijiyar }aunarki can na afka,
Kar da ki san ya nai hauka,
Aurenki shi kawai nai nema.*

*Amshi: Na shiga tsaka mai yin wahalar mafita,
Mutum biyu aurena suka yo fata,
Kowanne bisa rai ya kwanta,
Ni na mi}a bu}ata ta,
Ga Rabbi mafita nai nema.*

(Sadi Sidi Wakar tsinin so)

Wannan jigo na kishi, ya fito a wata wa}a mai taken “Ruhi” misali:-

*Amshi: Ruhina ya yi gamo,
Sonki shi ne ya zamo,
Zuciya ta yi amo,
Ke take yin nazari.*

*Amshi: Tun a farkon Lamari,
Ke nake yin nazari,
Na ri}e al}awari,
Duk wuya duk ha}ari,
Sonki ya sanya mari,
Ya zamato sasari,
Zuciya yai }auri,*

Yanzu na shiga ha}ari.

*Amshi: Kar kace nai laifi,
Zuciya ce ta sa ni,
Zuciya tai Ji}ifi,
Ta }ige so a jini,
Naki ya yo harafi,
Ba batun cin zayafi,
Zuci so yai zafi,
Na bi}a kai ha}uri.*

*Amshi: Ya Ilahi Sarki mai daukaka,
Kai na ro}a ya zan yi akan haka,
Wa zan jefar wa za ni }auka,
Kun sa idona yana zubar kuka,*

*Amshi: Kunsa ina ta kuka ido yana yin zubar hawaye,
Zuciyarku na ta wawa a ~angaren so kun sani
tagwaye,*

*Amshi: Ni akan sanki nai da}ewa,
Masoyiya na shigar tsandauri.*

*Amshi: Ruhina, Ruhina wayyo ruhina!
Ruhina, ruhina wayyo! Ruhina!
(Sadi Sidi wakar Ruhi).*

4. 2. 5. JIGON SON MASO WANI

Hausawa na cewa “Son maso wani }oshin wahala.” Son maso wani shi ne ake samun mutum na bala’in son mace, amma ita ba ta san ko yana yi ba. Irin haka ne ya faru a wata wa}ar Sadi mai taken “Sakata” misali:-

*Amshi: Sakata nasa na kulle,
Ba zan bi hanyar mayaudari ba da kaina.*

*Amshi: Ni ke da sonki na ri}e,
Ki zare sakata na bayyana miki }auna.*

*Amshi: Sakata na sa na kulle,
Zance na so ka kyale,
Ni na guje na falle,
Ba za ni yarje ka kai ni can ko baro ba.*

*Amshi: Na zurfafa a sonki,
Jazaba nake na shau}i.
Kullum ina yabon ki,
Juyo ki dubi ni na sani sanyi a raina,*

.....

*Amshi: Ki tsaya ina su'ali,
Zan tambayi misali,
Da talaka da masu hali,
Wanne ki ke so ki bani amsa guna?.*

*Amshi: Talauci Allah ya yi shi,
Arzi}I shi ya ke ba da shi,
Talaka in na aure shi,
In dai da kyan hali to kwa zan amfana.
(Sadi Sidi wa }ar Sakata).*

Ga wani misali na wannan jigo (Son maso wani) a wata wa }arsa mai taken “Sharrin so”. Ga abin da yace:-

*Amshi: Ba na so,
Sonka gare ni babu shi a ruhina,
Kai ka kashe mini miji,
Ka sanya rai yana }una.*

*Amshi: Sharrin so,
Sonki ya sanya zuciya tana }una,
Zo guna,
Kar ki guje ni ni da ke mu so juna,*

Amshi: Ka cutar da ni,

*Ka sani zullumi,
 Ka yanke }auna,
 Ka raba ni da mai gidana.
 Amshi: zo ki kula da ni zo gare ni,
 Kaunarki ta yi sansani ki tallafe ni,
 Wayyo ni!,
 In kika barni zana zam a ru}ani,
 Dube ni,
 Tallafi zuciya ki share kukana.
 (Sadi Sidi wa }ar Sharrin so)*

4.3. {ANANAN JIGOGI:

Wa}annan wasu }annan jigogi ne da suka rufa, wa manyan jigogin wa}o}in Sadi Sidi Sharifai baya. A cikin wa}annan wa}o}i na soyayya, an samu wasu }ananun sa}onni da suka biyo bayan manyan sa}onni daga cikin }ananan jigogin kuwa sun ha}a da:

4.3.1. ADDU'A:

Wannan jigo ya fito a wa}ar Sadi mai taken “ina sonka” da kuma wa}arsa, mai taken “Ruhi” misali:

*Amshi: Ya Sarkinmu,
 Mum taho da }o}onmu,
 Duk ka share kukanmu,
 Ya ilahi Sarki ban }an uwa.
 (Sadi Sidi: Ina son ka).*

*Amshi: ya Ilahi Sarki mai }aukaka,
 Kai na ro}a ya zan yi akan haka,
 Wa zan jefar wa za ni }auka?
 Kun sa idona yana zubar kuka,*

(Sadi Sidi wa }ar Ruhi)

4. 3. 2. AUREN DOLE:

Wannan jigo ne da ya fito a wa }a mai taken “Ban kwana”. Misali:-

*Amshi: Bankwana masoya zamu yo rai na ta }unsa,
Aure na dole gareki a yau shi anka }aura,*

.....

*Amshi: An sanya ni a sur }u }u an ~ad dani,
Wani wanda ba na }auna shi aka ba wa ni,
Ya annurina madubi magani,
Kai nake yi wa tsantsar so ba }warzani,
Yau kuma an raba ni,
Da kai za a kai ni,
Daki na auren }i mai so kwalla kwarara.
(Sadi Sidi wa }ar bankwana)*

4. 3. 3. AURE:

An hangi jigon aure a wa }a mai taken “Safna”. Ga misali.

*Amshi: Fegin zuci kin sauka neman mafaka,
Kuma kin samu zo ki bar kuka,
Auren so na albarka,
Shi ne hasashena.
(Sadi Sidi wa }ar safna)*

4. 3. 4. [IMAUCEWA:

[imauta jigo ne da aka hange shi cikin wa }a mai taken “Dausayi”. Ga misali:

Amshi: Ba ni barci duk tsawon dare ban rintsawa,

*Zance in ba na sonka ba ban furtawa,
Zuciya tai }onewa har }wa}walwa ta yi nar kuwa,
Ba ni yin zancen kowa,
Sonka shi na rike a garkuwa.
(Sadi Sidi wa}ar Dausayi).*

4.3.5. ZAUTUWA:

Shi ma wannan jigo ya fito a wa}ar mai taken “Dausayi”. Misali:

*Amshi: Na zauce na yi ru}uwa a }wa}walwata,
Zuciyata ta zamo duhu ta yi makanta,
Numfashi na fita da zafin kunarta,
Dausayin Soyayyarki,
Zuciyata ya yi shamaki,
Sasarin sanadin sonki,
Ya yi }auri ba misaltuwa.
(Sadi Sidi wa}ar Dausayi)*

4.3.6. YABO:

An hangi wannan jigo na yabo a wa}a mai taken ‘Aliya’ da wa}a mai taken ‘Ina son ka’ Misali:

*Amshi: Ya kyakkyawa ‘ya mai kyawun kwalliya,
Aliya.
(Sadi Sidi wa}ar Aliya)*

*Amshi: Farar tsada,
Duk farinki ba hoda.
Amshi: Kai ka fara sa shadda,
Duk garinga an shaida,
[anuwa.
(Sadi Sidi wa}ar Ina son ka)*

4.3.7. IBADA:

Shi ma jigo ne da aka hange shi a cikin wa}a mai taken “Aliya”

Misali:

*Amshi: Na shiga halwa,
}aunarka nake wa,
Kar ki yi rowa,
Kan Soyayya.*

*Amshi: Na shiga halwa,
}aunarki nake wa,
Kar ki rowa,
Kan Soyayya yah! yah! Yah!
(Sadi Sidi wa}ar Aliya).*

4.3.7. NUNA KULAWA:

A cikin wa}arsa mai taken “Dausayi” akwai]an wa}ar da ya nuna

jigon kulawa. Ga misali:

*Amshi: Na raba ki da mugun gani nai ke~ewa,
Ni ka]ai na fi so ki so da so mai]orewa,
Ko }uda in ya nufo ki ni zan korewa,
Taimaka ki dubawa laifukana ki yi afuwa,*

*Ki yi na'am da amincewa,
Zan yi murna ba misaltuwa.
(Sadi Sidi wa}ar Dausayi).*

4.3.8. CAMFI:

An ga inda aka camfa Sadi a matsayinsa na sharifi, na cewa sharifai sakin mata suke. Ga misali:-

*Amshi: Ni dai na kasance Sharifi ne,
Ni da Hauwa muna son Juna ne,
A gidansu an tambaye ta ne,
Ta ce Sharifi take ra'ayi,
Sai aka ce mata ke Hauwa,
Auren sharifi akwai rabuwa,
Da ma ki yi wa kanki afuwa,
Ki je ki nemo wani a gari,*

.....
*Amshi: Iyayen Hauwa sun ce da ita,
Ta fa}an kar na kuma zuwa warinta,
'Yan uwana sun auri yayyanta,
Sun kasance ba su da ha}uri.
(Sadi Sidi wa}ar Soyayya Rayuwa).*

4.3.9. SHAWARA:

Abokan Sadi sun shawarce shi a cikin wannan wa}a (Soyayya rayuwa). Misali:-

Amshi: Abokaina hu}u sun ce da ni,

*Sidi ka daina yawan tunani,
Tunaninka ba shi da amfani,
Yawan yin sa zai zamto ha}ari.*

(Sadi Sidi wa}ar Soyayya rayuwa)

4. 3. 10. KISAN KAI:

An hangi wannan jigo a wa}a mai taken “Sharrin so”. Misali:

Amshi: Ba na so.

Sonka gare ni babu shi a ruhina,

Kai ka kashe mini miji ka sanya rai yana }una,

Amshi: kai ne ka sanya rai yake ta }unci,

Kai ka koshen miji mai aminci,

Ko barci ba na yi gare ni ka yi zalunci,

Sai kunci,

Kullum ido yana zubar hawaye na.

(Sadi Sidi wa}ar Sharrin So)

4. 4. KAMMALAWA:

A wannan babi wanda shine na hu}u a cikin tsarin wannan aiki, an kawo abubuwa da dama wa}anda suke a matsayin muhimman bayanai game da jigogoin wa}o}in soyayya na Sadi Sidi Sharifai. Bayan kawo ma’anar jigo daga masana daban-daban, an kalli manya da kuma kananan jigogi tare

da misalai daga wa } }in soyayya na Sadi Sidi.

Babi Na Biyar

Salailan wa}o}in Soyayya Na Sadi Sidi Sharifai

5. 0. Gabatarwa.

Wannan babi wanda shi ne na biyar a tsarin wannan aiki, a ciki za a kalli salo a wa}o}in soyayya. Bayan kawo ma'anar salo daga masana, za kuma a kawo nau'o'in salo da sauran dabarun salon sarrafawa a cikin wa}o}in soyayya na Sadi Sidi, za kuma a kalli amfani da harshe da karya }a'idar harshe da salon mawa}in na gaba daya.

5. 1. Ma'anar Salo:

Masana da dama sun bayar da ma'anar Salo kamar haka:-

Gusau, (1993: 44) ya bayar da ma'anar Salo da cewa:

“Salo shi ne hanyar da ake bi a nuna gwaninta da dabara cikin rubutu ko furuci, kuma yana nuna yadda mutum ya shirya abu ta bin yanayin harshensa da za~ar abubuwan da suka dace game da abin da ya ke son bayyanawa. Daga nan ne za a gane salon nan mai sau}i ne ko mai tsauri, mai

daji ne, mai armashi ne, ko mai kashe jiki maras karshashi, mai }osarwa da dai sauransu”.

Yahya, (1999: 3) ya bayyana salo da cewa: “Salo yana nufin duk wata dabara ko hanya a cikin wa}a wadda aka bi domin isar da sa}o. Ita wannan dabara ko hanya tana yi wa wa}a kwalliya ta yadda sa}on wa}ar zai isa ga mai saurare ko karatun wa}ar. “Da wa}annan ma’anoni da suka gabata ana iya bayar da ma’anar salo da: Duk wata dabara, duk wata hikima, da aka bi domin isar da sa}o a cikin rubutu ko wa}a.

5.2. NAU’O’IN SALO:

Dangane da nau’o’i da rabe – raben salo akwai salo iri – iri har kimanin guda 5, kamar yanda [angambo (2007: 42) ya kawo, dangane da irin tasirin da za su haifarwa zuciyyar mai karatu ko mai sauraro. Misali:-

1. Mi}a}en salo: wato salo na kai tsaye, mai sau}in ganewa. Da wannan salo ana iya isar da sa}o ba tare da “ado” ko anyi “}a}ale” ba.

2. Salo mai karsashi: shi ne salon da ya gamsar ta hanyar ado, da burgewa da Sauransu.
3. Raggon salo: shi ne salon dake kashe jiki, kuma marar gamsarwa.
4. Tsohon salo da sabon salo: wannan salo ne da aka yi amfani da tsafaffin hanyoyi, ko sababbi don isar da sa}on yana iya zama mai gamsarwa ko akasin haka.
5. Salo mai sar}a}iya: shi ne salon da ke da wahalar ganewa, sakamakon sa}ar manufofi ko tsauratan kalmomi.

5.3. SAURAN DABARUN SALON SARRAFAWA:

A nan za a duba wasu salailai da aka samu cikin wa}annan wa}o}i na Soyayya wa}annan salailai sun ha}a da: Jinsarwa, kamance, da zayyana, da kinaya da makamantansu. Misali:-

Kamance: [angambo (2007:43) ya kira shi da salon kamantawa. Kamance dubara ce da akan kwatanta abu biyu (ko fiye), masu hallaya iri daban, a kwatanta su, wannan kamance yana iya zama: na daidaito ko na

fifiko ko na kasawa. Akwai kalmomi na musamman da ake amfani da su wajen kamance irin su: tamkar, kamar, sai ka ce, awa, ya dara, ya fi, ya wuce, ya zarce, wane abu kaza, ya gaza, bai kai, da sauran su.

An samu kamance fifiko a wakar mai taken ‘Bankwana’ Misali:-

“Bankwana na so wane wata ya fi ta }una”

(Sadi Sidi wa}ar Bankwana)

Irin wannan salo ya kuma fitowa a wa}a mai taken “Safna” Misali:-

“Sukar so dafi nata ya zarce wu}a”

(Sadi Sidi wa}ar Safna).

Haka kuma wannan salo na kamancen fifiko ya fito a wa}a mai taken “}ugiya: misali:-

“Zafin so da an fa}i,

Ya fi wuta bare ma}i,

Kaunar so da ra}a}i,

Ta fi wuta da garwashi”

(Sadi Sidi wa}ar Kugiya).

Jinsarwa: A }ar}ashin wannan salo akwai mutuntarwa, da dabbantarwa, da abuntarwa da kurwantarwa. Ga misali:-

Mutuntarwa: a wa}a mai taken “Sharrin so” an ga inda Sadi ya mutuntar da }auna mutum aka sani na yin sansani, amma sai ya ce }auna ta yi sansani. Misali:-

*“Zo ki kula da ni zo gare ni,
{aunarki ta yi sansani ki tallafeni”*

(Sadi Sidi wa}ar Sharrin so)

Salon mutuntarwa ya kuma fitowa a wa}ar Sadi mai taken “Bankwana”. Inda Sadi ya ba aure sifa ta mutum ya ce ga saka mai sasari. Ga misali:

*“Yau gashi aure ya saka mini
Sasari”*

(Sadi Sidi wa}ar Bankwana).

Tanka}e da rairaya aiki ne da aka son mutum da su, amma a wa}a mai taken “Aliya” Sadi ya ce zuciya ta yi su. Ga misali:-

“Zuciyata tai rairaya ta tanka]e,

Kai ne wanda ta yarda da kai bisa gaskiya. Zuciya.”

(Sadi Sidi wa}ar Aliya).

Mutum aka san na yin rumfa, amma Sadi ya ce so ya yi rumfa. Misali:

“Sonki yai min rumfa,

Ba zuffa,

Ruwan zuma mai kumfa.”

(Sadi Sidi wa}ar Rasan so)

A wata wa}a mai taken “Ruhi” ma akwai Salon mutuntarwa, inda Sadi ya ce so ya sanya mari, alhali mutum aka sani na sanya mari. Ga misali:-

“Sonki ya sanya mari,

Ya zaman to sasari,

Zuciya yai]auri,

Yanzu na shiga ha]ari”.

(Sadi Sidi wa}ar Ruhi).

Dabbantarwa: Irin wannan salo ya fito a wa}ar Sadi mai take “Akala”.
Ra}umi aka san yana da akala, amma a wannan wa}a sai ga budurwa na ce
wa saurayinta ta ba shi akalarta ya ja ta. Ga misali:-

Amshi: Akalata jata masoyina,

Duk lamarina na baka akalata jata.

Amshi: Akala kin ba ni akan }auna,

Duka lamarina ke zan ja da akala,

Mi}o ta.

(Sadi Sidi wa}ar Akala).

Kurwantarwa: Wannan salo ne, inda ake samun mawa}i ya kamanta
wani abu maras rai maras motsi, da wani abu wanda shi ma, ba shi da rai, ba
shi yin motsi. Ga inda Sadi ya kurwantar da so:

“{auna ta zamo mashi,

Ta soki ruhina.”

(Sadi Sidi wa}ar Safna).

“{aunarki ta narke,

Ta zamma sinadari.”

(Sadi Sidi wa}ar Bankwana).

Kambamar zula}e:

Shi wannan wani furuci ne da mawa}a kan yi, sai a ga abu ne mawuyaci haka ta fara. A wa}ar Sadi Sidi mai taken “Dausayi” akwai irin wannan salo na kambame ga misali:

Amshi: Bani barci duk tsawon dare ban rintsawa.

Zance in ba na sonka ba,

Ban furtawa,

Fuskarka ta zam min madubin dubawa,

Zuciya tai, }onewa,

Har }wa}walwa ta yi narkuwa,

Ba ni jin zancen kowa,

Sonka shi na ri}e a garkuwa.

(Sadi Sidi wa}ar Dausayi).

Zayyana: Wannan salo ne da mawaki zai suranta wani yanayi har ya kasance mai saurare ko karatun wa}arsa ya ri}a ganin wannan yanayi a cikin ransa ta amfani da idon zuciyarsa. Wa}ar Sadi Sidi mai taken “Soyayya rayuwa”]auke take da wannan salo na zayyana. Ga misali:-

*Amshi: Soyayya rayuwa ce,
Wani sa'in takan zamo ha]ari.*

.....

*Bayani nake so ni zan muku,
Yarda mukai da Hauwa in fa]a muku,
'yan uwa ku karkadi kunnenku,
Ku ji abin da yas sani a sarari,
Tsanantin sonki ne Hauwa ya sani,
Na ga Aljana da idona ni,
Mai kama da ke Hauwa ni na gani,
'yan uwa kun ji wannan labari,
Bayan na taho daga makaranta,
Sai na hangi abar da nake sonta,
Kuma har na taka na raka ta,
Sai ta ce mini ta tafi makwarari,
Nace me za ki yi a makwarari,
Ta ce aike ne har da na sirri,
Umma ta ce mini in yi sauri,
Sai na ce Allah ya tsare ha]ari,
Na taho ina ta yawan tunawa,
Kan maganar da mu kai da Hauwa,*

*Da na zo gida sai na ga Hauwa,
Sai kawai na yi ni ina nazari.
Nai mata magana har tai min fari,
Sai na tuno wancan lamari,
Sai duk jikina ya kama ~arci,
Kai na kwa duk ya Jauki jiri,
Da nai mata magana sai nai gaba,
Ko zancen ban gaya mata ba,
Da na zo gida na dudduba,
Sai kawai na kwanta ina nazari,
(Sadi Sidi wa}ar Soyayya Rayuwa).*

5. 4. AMFANI DA HARSHE

A nan za a kalli salon da Sadi Sidi Sharifai yayi amfani da shi da ya ha}a da, karin harshe da aron kalmomi da karya ka'idar harshe a cikin wa}o}insa.

Dangane da salon wa}o}in soyayya na Sadi Sidi, salo ne mi}a}e wanda ake saurin gane shi, ba kwan gaba kwan baya.

Karin harshe:

Dangane da karin harshe kuwa, yawanci ya fi amfani da Hausar gabas (Kananci). Ya na da wahala a sami karin yamma a wa}o}in shi. Misali:-

*“Zuciya tana ta dawainiya,
Ta kewayya babu kai mai sanyaya,
Zuciya”*

(Sadi Sidi wa}ar Aliya)

Aron kalmomi:

Akwai aron kalmomi a cikin wa}o}in da dama amma na Larabaci ne, ba inda aka samu kalmomin taranci a cikin wa}o}in. Ga kalmomin:

Allah Rabbi, Sunna, halwa, afuwa, fasali, tabara, lijifi, sahibi, sahiba, wajibi, ruhi, da makamantansu.

“Allah Rabbi kai na kawo wa dukkan kukana”

“Na shiga Halwa,

Kaunarki nake wa”

“Allah ka yo mana za~i mai kyau ya tabara”

Da makamantansu.

Karya }a’iadar Harshe:

Kamar yadda aka sani karya }a'idar harshe, lasisi ne da mawa}i ke da shi. Sadi Sidi na kawo }umshiyar magana guda cikin tsarin da ya dace da ~u}atar isar da sa}on da yake nufin isarwa, da kuma ba}atun da suka ha}a da na raujin wa}arsa. Ga wani misali daga wa}arsa mai taken "Izna".

Amshi: Sonka ya barni,

A cikin tsauni,

Kullum a tunani,

Amshi: Zan zamo tsari,

In tai miki nuni,

Sonki ya tsima ni,

Amshi: So nake ka bani,

Hasashe na.

(Wakar izina ta Sadi Sidi)

A }an wa}a na farko, Sadi ya yi watsi da yadda tsarin maganar yau da kullum ya ke. Wato, da a tsarin maganar yau da kullum ne, ga yadda wannan }an wa}a zai kasance:

"Sonka ya bar ni a cikin tunani".

5.5. KAMMALAWA:

A tsarin wannan aiki, wannan babi shine na biyar, a cikinsa an kawo abunda ya danganci salo. Bayan an kawo ma'anar salo daga masana an kalli dabarun salon sarrafawa da suka haɗa da: Salon kamance, kinaya, jinsarwa, kambamar zula}e da salon zayyana. Sannan kuma an kalli salon mawa}in na gaba daya, da aron kalmomi da karya }ai'dar harshe duk acikin wa}o}in soyayya na Sadi Sidi Sharifai.

Babi na Shida

Na]ewa

6.0 Na]ewa

Babu shakka Bahaushe, kamar sauran wasu al'ummu na duniya, yana da tasa]abi'a ta soyayya da irin yanda yake gudanar da ita. Dangane da rayuwar Bahaushe ta yau da kullum, ba za a rasa wani tasiri na wasu al'adu ba. Abin da aka lura da shi game da wa }o}in soyayya na Hausa shi ne, akwai tasirin wasu al'adu na Larabawa da Indiyawa, da Turawan yamma. Wa]annan harsuna duk suna da]abi'r bayyana sonsu a fili ga masoyiyarsu ta hanyar wa }a ko zance na baka a cikin lafazozu masu tasiri da shiga jiki, inda za a nuna mutuwar so da }awa zuci, da bayyana }auna da begen mace.

A kan wannan Hausawa su ma sun shahara, kuma akwai wa }o}kin soyayya da dama da suke nuna haka, wanna ne ma yasa aka waiwayi wa }o}in Sadi Sidi Sharifai na soyayya dan fito da su fili a ga yanda suke. Sannan kuma a }ara ha~~aka wannan jigo na soyayya a cikin Adabi, sakamakon yawa da ba shi da shi sosai. Amma soyayya a adabin bahaushe, ta zama ruwan dare mai game duniya.

6.1 Kammalawa

Daga abun da ya gabata game da wanna aiki, za a ga cewa akwai babuka har guda biyar, wa]anda suka ha]a da:

Babi na farko a tsarin wannan aiki, shimfi]a ce. Bayan gabatarwa an kawo dalilin bincike da manufar bincike da matsalolin bincike sannan kuma aka yi bayani game da farfajiyar bincike da hujjar cigaba da bincike, sannan aka kawo hanyoyin da aka bi dan gudanar da wannan bincike. Daga nan kuma an waiwayi ayyukan da suka gabata wa]anda suka ha]ada kundaye da ma}alu da kuma littafai, inda aka kawo kwatanci da bam-bancin da suke da shi da wannan aiki.

Babi na biyu a tsarin wannan aiki shi ne ke dauke da takaitaccen tarihin Sadi Sidi Sharifai. Bayayan kawo salsalar mahaifansa da haihuwarsa, an yi bayani kan neman iliminsa da fara wa}arsa, bayanin shigarsa harkar finafinai shi ya biyo baya da kuma nau'o'in wa}o}insa.

A tsarin wannan aiki, babi na uku na]auke da ma'anar soyayya. Bayan kawo ma'anar soyayya daga masana irin su Sa'id (1981) sai kuma aka yi bayani kan nau'o'in soyayya sannan kuma bayani kan jigogin soyayya

guda goma sha biyu ya biyo baya wadanda suka ha]a da: bege, azabtuwa cikin bege, Jimauta cikin bege, yabo, siffantawa, kamantawa, }arin gishiri, tayi da salami, kishi, nuna jarumtaka da son maso wani, daga nan sai babin ya kamala da kawo bayani kan muhimmancin soyayya.

Babi na hu]u a tsarin wannan aiki, shi yake]auke da jigogin wa}o}in soyayya na Sadi Sidi Sharifai. Bayan kawo ma'anar jigo daga masana irin su Gusau (1993:28) da [angambo (2007:14) an kawo kasha-kashen jigogin wa}o}in soyayya na Sadi Sidi Sharifai wa]anda suka hada da: jigon bege, da jigon tayi da salami, da jigon kishi, da jigon son maso wani. Bayan wannan kuma an kawo }ananan jigogin da suke rufa wa }onni baya a cikin wa}o}in.

Babi na biyar a wannan aiki na]auke da salailan wa}o}in soyayya na Sadi Sidi Sharifai. Bayan gabatarwa an kawo ma'anar salo daga masana irin su, Gusau (1993:44) da Yahya(1999:3). An kalli sauran dabarun salon sarrafwa a cikin wa}o}in wa]anda suka ha]a da: salon kamance, salon jinsarwa, kinaya, zayyana da kanbamar zula}e. Ta fuskar amfani da harshe

an yi bayanin salon mawakin na gaba daya da aron kalmomi, da karya
}a'idar harshe.

Wannan shine abun da wannan aiki ya kunsu a ta}aice, daga
babi na daya zuwa na biyar.

MANAZARTA

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RATAYE

JADAWALIN WAƆOƆIN SOYAYYA NA SADI SIDI SHARIFAI

1. Wa}ar Dausayi
2. Wa}ar Katanga
3. Wa}ar Bankwana
4. Wa}ar Ankwa
5. Wa}ar Aliya
6. Wa}ar Safna
7. Wa}ar Izina
8. Wa}ar Ina son ka
9. Wa}ar Rasan so
10. Wa}ar Gulbin so
11. Wa}ar Tsinin so

12. Wa}ar Mutum uku

13. Wa}ar Ruhi

14. Wa}ar Sakata

15. Wa}ar Sharrin So

16. Wa}ar {ugiya

17. Wa}ar Bindiga

18. Wa}ar Wa zan Bi?

19. Wa}ar Keji

20. Wa}ar Akala