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Waiwaye Adon Tafiya: Tsokaci Kan Wasan Kwaikwayon Hausa Aikatacce da Rubutacce

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Tsakure

Nau'o'in wasan kwaikwayon Hausa aikatacce da rubutacce ba su daɗe ba idan an kwatanta da rubutacciyar waƙa da rubutun zube. Cikin wannan bincike an bi diddigin tarihin samuwar aikatacce da rubutaccen wasan kwaikwayon Hausa. Kamar yadda binciken ya gano an fara samun rubutaccen wasan kwaikwayon Hausa tun daga ayyukan Haji Ahmadu Kano (1898) da Rudolf Prietze (1924) ta hanyar amfani da labarum gargajiya da hikiyoyi.Yayin da, a gefe guda, aikatcce kuwa ya fara bayyana a ƙarshen gomiyar shekarar 1930 cikin wasannin da Malam Aminu Kano (1938) ya shisshirya da kuma na Abubakar Tunau (1943) ta hanyar dandamalantar da ƙirƙirarrun wasannin kwaikwayo. Haka kuma wannan takarda ta kawo nau'o'in ruhin aikatacce/rubutaccen wasan kwaikwayo guda tara (9), sannan aka ƙarƙare bitar wannan bincike da hanyoyi guda bakwai (7) waɗanda akan bi wajen samar da wasannin kwaikwayon Hausa.

Fitattun Kalmomi: *wasan kwaikwayo, aikatacce, rubutacce, mashiryin wasa, marubucin wasa*

1.0 Gabatarwa

An kasa wasan kwaikwayon Hausawa zuwa na gargajiya da na zamani (Yahaya 1978; Skinner 1980; Malumfashi 1984; Ɗangambo 1996; 'Yar'aduwa 2007). Aikatacce da rubutaccen wasan kwaikwayo na daga kashin wasan kwaikwayon zamani. *Aikataccen wasan kwaikwayo* shi ne wanda 'yan wasa za su bayyana a gaban 'yan kallo su aiwatar da wani shiri na wasan kwaikwayo a zihiri. *Rubutaccen wasan kwaikwayo,* wasan kwaikwayo ne da aiwatarwarsa ke zuwa cikin haruffa da suke wakiltar magana a kan takarda ko cikin littafi. Shi kuwa a karan kansa, wasan kwaikwayo na nufin wata hanya ta kwatanta yadda wani abu ya taɓa ko yake faruwa a rayuwa, wanda ba a gaske ba, a aikace ko cikin littafi domin samar da nishaɗi ga masu karantawa ko kallo (Umar 2017, 2020). Idan mashiryi/marubucin wasan kwaikwayo ya tashi

aiwatarwarsa/rubutunsa dole ne ya lura da yadda zai bai wa kowanne ɗan wasa sunansa da halayyarsa domin taka rawar da ta dace da shi.

2.0 Maƙasudin Bincike

Manufar wannan takarda ita ce, ta yi ƙoƙarin bibiyar tarihin samuwar waɗannan nau'o'in wasanni biyu. Sannan a yi ƙoƙarin bayyana ire-iren wasannin biyu da kuma hanyoyin da ake samar da su. Haka kuma takardar na ƙudirn cika wani gurbi na ilimi a wannan fanni, wajen bujirori da batutuwa da ayyukan baya ba su taɓo ba. Alal misali, bayyana tushen aikataccen wasan kwaikwayo da kuma matsayinsa cikin adabi da kuma sake tsokaci kan asalin rubutaccen was an kwaikwayo[1]. Takarda ba za ta kammalu ba, har sai ta kawo ruhin tafiyar da wasanin biyu da kuma hanyoyin samar da su. Dangane da ruhi tafiyar da wasanin baya ga abin da 'Yar'aduwa (2007) ya kawo an sami ƙarin ruhin ban-tsoro da ɓad-da-bami da shaguɓe da tarihi da kuma farfaganda. Daga cikin hanyoyin samar da waɗannan wasanni biyu kuwa, wannan takarda ta gano wasu ƙarin hanyoyi biyu: watau, hanyar juyar da aikatacce zuwa rubutacce da kuma hanyar juyar da rubutacce zuwa aikatacce. Kamar yadda za a gani babbar ƙudirin wannan takarda ne sake waiwayen wannan nau'in adabi domin takwarorinsa, wato, waƙa da zube su san shi ma ba baya ba.

3.0 Tarihin Samuwar Aikatacce da Rubutaccen Wasan Kwaikwayo

Duk da cewa wasan kwaikwayo nau'in adabi ne mai daɗaɗɗen tarihi a ƙasar Hausa, sai dai ta fuskar rubutu, kasancewar harshen Hausa ba shi da wata tsohuwar hanyar rubutu da ya gada sananniya tun iyaye da kakanni, ya sanya aka fuskanci jinkirin samun rubutaccen wasan kwaikwayo. Don haka ta fuskar rubutaccen adabi a ƙasar Hausa waƙa ita ce nau'in adabi na farko da Hausawa suka fara ajiyewa ko adanawa, sannan rubutaccen zube da wasan kwaikwayo ('Yar'aduwa 2007; Mukhtar 2004; Ɗangambo 1996). Tun da dai, waɗannan ire-iren wasannin biyu wasanni ne na zamani, wato dai sun samu sakamakon tasirin zamananci wanda ya kutso cikin al'adun Hausawa na yau da kullum. A nan za a bi diddigin samuwar kowanne daga cikin wasannin kwaikwayon nan daki daki.

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1 Kamar yadda Ahmad (2013) ya tabbatar bewa dangane da rubutaccen wasan kwaikwayo ba ayyukan R. M. East ne na farko ba, kamar yadda aka saba kawo cikin ayyukan da suka gabata.

3.1 Rubutaccen Wasan Kwaikkwayo

Wannan nau'in wasa ne da yake zuwa cikin wani tsari na daban a rubuce cikin littafi, don samun abin karantawa a makarantu wajen koyar da ɗalibai ko a karanta domin nishaɗi. Rubutaccen wasan kwaikwayo ya kasance baƙo cikin adabin Hausa idan an kwatanta da rubutacciyar waƙa ko zube (Malumfashi 1984).

Kamar yadda aka sani cewa rubutun ajami shi ne ya fara zuwar wa Hausawa tun cikin ƙarni na 17. Sa'anan rubutun boko ya kunno ƙasar Hausa cikin ƙarni na 19. A hannu guda, rubutun ajami a ƙasar Hausa ya zo ɗamfare da addinnin Musulunci wanda bai ba wa wasa matsayi ba (Malumfashi 1984; Yusuf 2008). Yayin da, a ɗaya ɓangaren, rubutun boko ya zo ɗamfare da adinin Kiristanci musamman daga kudanci ƙasar nan zuwa tsakiyarta. Amma a ƙasar Hausa bai sami nasarar kawo wannan addini ba, in ban da makaratun boko ko ilmin zamani da kuma hukumomin talifi afarkon ƙarni na 20 (Gérard 1981; Yahaya 1978, 1991).

A farko farkon karni na 20, an yi ƙoƙarin samar da littattafai ta hanyar sanya gasa don koyar da ɗalibai ilimin boko (wato ilimin zamani); wanda hakan ya haifar da samurwa littattafan karatu waɗanda musamman suka haɗar da ƙagaggun labarai (rubutaccen zube) da rubutattun waƙoƙi tare da littattafan wasan kwaikwayo (Almajir 2010; Adamu 2020).

Tun a shekarar 1898 zuwa 1902 aka fara samun wasu rubutattun wasannin kwaikwayo guda biyu masu ɗauke da *jigo* ko kuma a ce *ruhin tubarkallanci* da *almara* waɗanda wani Batureya wallafa, bayan Haji Ahmadu Kano (1898) ya labarta masa su. Akwai abin da aka kira da *The Hausa Dramatic Literature* (Adabin Wasan Kwaikwayon Hausa), wanda aka samu ayyukan Dr. Rudolf Prietze cikin harshen Jamusanci, inda ya tattara wasu wasannin kwaikwayo kamar yadda ya ji su daga Haji Ahmadu Kano; *Turbar Kudus* na Kano 1898 ya labarta shi ga R. Prietze inda ya buga shi a shekarar 1924 da kuma *'Yan Matan Gaya* na Kano 1900 ya zayyana shi ga Rudolf Pristze inda daga bisani ya buga shi a shekarar 1926 (Malumfashi 1984; Furniss 1996; Ahmed 2004; 'Yar'aduwa 2007; Abdullahi 2009; Ɗiaomeng 2013). Rudolf Prietze ya wallafa fassarar waɗannan wasanni cikin harshen Jamusanci daga Hausa. A nan ne ya gini wasannin da suke magana a kan tafiye-tafiyen Muhammadu Agigi a tsakanin ƙasar Hausa da kuma ƙasashen Larabawan Arewacin Afirka, wanda suka yi kama da wasan kwaikwayo rubutacce (Ahmed 1987). Shi wannan Bajamushe ya samu damar wallafa wasanni shida ta hanayar samun labarun da suka shafi tatsuniyoyi da al'adun Hausawa na gargajiya, wanda ya kuma gine su ta sigar wasan kwaikwayo. Wasanni shidan su ne:

Turbar Kudus (1898/1927);

Tafiyar Muhammadu Agigi (1898/1927);
'Yan Matan Gaya (1900/1926);
Turbar Turabulus (1902/1924);
Tarihin Rabeh (1902/1924);
Tatsuniyar Gizo Da Koƙi (1900/1926)[2].

Domin kuwa tambayar da ya kamata a yi a wannan gaɓa ita ce, shin shi ya samar da wasannin da kansa ko kuwa ya wallafa su ne bayan an labarta masa su? To, amma Abdullahi (2009) da Ahmed (2013:ɗiɗ) sun tabbatar cikin bincikensu cewa waɗannan wasanni duka ya sake tsara su ne daga wurin wanda ya ƙirƙire su tun asali. Wato dai, a iya cewa waɗannan wasannin shida da Dr. Rudolf Prietze ya wallafa su daga shekarar 1924 zuwa 1927 ya farauce su ne daga Haji Ahmadu Kano. Sannan kuma sun rigayi na R. M. East duk da cewa suna da mabambantan shekarun bugawa da suke buƙatar a sake bitarsu (Ahmed 2013:ɗiɗ).

Sai kuma a shekarar 1930, da wani Bature mai suna R.M. East ya wallafa wani littafi mai suna *Siɗ Hausa Plays* (wato, Wasannin Hausa Shida) waɗanda Abubakar Imam ya fassaro su daga Ingilishi zuwa Hausa. Kusan ana ganin cewa wasanni shidan da R. M. East ya rubuta su ne rubutattun wasannin kwaikwayo na biyu, bayan na Rudolf Prietze, da ake ji an samu, duk da cewa ba cikin harshen Hausa aka buga su ba. Wasannin su ne:

Gonar Zomo,
Gawa Huɗu,
Baki Shi Ke Yanka Wuya,
Larabgana,
Makas Sarki,
Yanka Masabka Baƙo Sanau.

Tarihi ya nuna cewa rubutaccen wasan kwaikwayo bai daɗe ba idan aka yi la'akari da fara samun kamfanonin ɗab'i da ake da su irin su Hukumar Talifi ta Lardin Arewa (Northern Regional Literacy Agency (NORLA)), Gaskiya Ta Fi Kwabo (Gaskiya Corporation) da Hukumar Fassara (Literature Bureau) da Kamfanin Ɗab'i na Arewa (Northen Nigeria Publishing Company (NNPC)) d.s. Wannan sakamakon ya haifar da talifin waɗansu littattafan wasannin kwaikwayo su ne:

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2 Rudolf Prietze ya baddala ko fassara waɗannan wasanni a lokuta mabambanta daga Hausa zuwa Jamusanci wanda MSOS ta buga. Abin nufi a cikin *Mitteilungen des Seminars für Orientalische Sprachen* da ke Berlin (wato mujallar ƙara wa juna sani kan harsunan gabashin Asiya). Amma Ahmed (2013) ya fassara wasu daga cikin waɗannan daga Hausa zuwa Inglishi. Shekarun farko su ne na farko bayar da labara daga H. A. Kano, yayin da na biyu su ne lokacin da wannan Bajamushe ya buga wasannin.

Wasan Marafa na Abubakar Tunau (1949);
Malam Inkuntum na M. A. Dogondaji (1954);
Zamanin Nan Namu[3] na Sha'aibu Maƙarfi (1959);
Jatau Na Kyallu na Sha'aibu Maƙarfi (1964);
Aikin Mata na T. W. Harrison da J. Simmons (1965);
Tabarmar Kunya na M. A. Ɗangogo da M. D. Kano (1968);
Uwar Gulma na M. S. Kankiya (1968);
Daren Shiyu na I. Y. Yahaya (1971);
Wasannin Yara[4] na Umaru Dembo (1971);
Bora da Mora[5] na U. B. Ahmed (1972);
Malam Muhammad na Bello Muhammad (1974);
Matar Mutum Kabarinsa na B. F. Roukbah (1974);
Shaihu Umar na Umar Ladanda Deɗter Lyndersy (1975);
Mutanen Kogo na Ahmed Sabir (1978);
Komai Nisan Jifa na Usman Hassan (1978);
Kulɓa Na Ɓarna na Umar Katsina (1979);
Na-Tanko na Ibrahim Tajo (1979);
Zaman Duniya Iyawa Ne[6] na A. Y. Ladan (1980);
Matsolon Attajiri na Dahiru Idris (1981);
Soyayya Ta Fi Kuɗi na H. A. Alƙali (1982);
Mugunta Guzirin Wuya na G. Maigari (1984);
Amina Sarauniyar Zazzau na U. B. Ahmed (1984);
Bar Ni Da Mugu na A. K. Yero (1986);
Ai Ga Irinta Nan na U. D. Katsina (1986);
Idan Kunne Ya Ji na Z. M. Galadanci (1988);
Gani Ga Wane na A. A. Soranɗinki (1990);
Taura Biyu na M. W. Hamza (1993);
Kukan Kurciya na M. B. Bambale (1993);
Kyakkyawar Rayuwa na B. R. Yakubu (1994);
Kitsen Rogo na A. I. Musa (1995)[7];
Ilimi Gishirin Zamani na B. R. Yakubu (1996);

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3 Ya ƙunshi wasanni biyu: 1) Malam Mai Dala'ilu da 2) 'Yar Masu Gida.

4 Ya ƙunshi wasanni biyu: 1) Ba Tsimi Ba Tanadi da 2) Sufeto Tuje,

5 Ya ƙunshi wasanni uku: 1) Bora Da Mowa, 2) Kash! da 3) Buleƙe.

6 Ya ƙunshi wasanni uku: 1) Kamar Da Gaske, 2) Mai Wasa Da Maza Karya da 3) Bari Ba Shegiya Ba Ce.

7 Na yi bakin ƙoƙarin na samu wannan littafi amma ban samu ba, duk da cewa 'Yar'aduwa (2007) ya kawo shi cikin jerin littattafan wasan kwaikwayo wanda za a iya cewa daga ƙagaggen labari aka samar da shi.

Turbar Turabulus da *Tarihin Rabeh* na H. A. Kano (1999).

Ban da maɗaba'ar NNPC wadda ta buga da yawa daga cikin waɗannan littattafai da aka ambata a sama, akwai wasu daga cikin maɗaba'un da su ma sun buga wasu litattafan wasan kwaikwayo. Misali, Hukumar Fassara ta buga littafin *Siɗ Hausa Plays*. Maɗaba'ar NORLA ta buga *Wasan Marafa* da *Malam Inkutum* da *Zamanin Nan Namu*. Maɗaba'ar Gaskiya Ta Fi Kwabo ce ta buga *Jatau Na Kyallu,* sai kuma maɗaba'ar Ilesemi wadda ta buga *Komai Nisan Jifa*; da kuma maɗaba'ar Ola (Ola Printing Press) wadda ta buga *Na-Tanko*; da maɗaba'ar Jami'ar Ibadan (watau Uniɓersity Press Plc.) wacce ta buga *Ai Ga Irinta Nan.* Maɗaba'ar Jami'ar Oɗford (Oɗford Uniɓersity Press) ce ta buga *Mutanen Kogo* da *Aikin Mata,* yayin da maɗaba'ar Hudahuda ta buga *Amina Sarauniyar Zazzau.* Maɗaba'ar Longman ta buga *Taura Biyu* da *Kukan Kurciya*. Haka shi ma kamfanin ɗab'i na Jami'ar Ahmadu Bello (Ahmadu Bello Uniɓersity Press) ya buga *Turbar Turabulus* da *Tarihin Rabeh*[8].

Dangane da samar da wasan kwaikwayo rubutacce akwai koma baya, duk da an ci gaba da talifin rubutattun wasannin kwaikwayo waɗanda ake nazartar su a makarantu jefi-jefi a ƙarshen ƙarni na 20. A ƙarni na 21 kuwa littattafan wasan kwaikwayo sun ɗan fara samuwa a cikin jihohin ƙasar Hausa. Duk da dai ba a kai ga ɗab'in wasu daga cikinsu ba. Amma a tare da haka malamai a makararantu na koyar da ɗalibai yadda siffa da sigogin wasan kwaikwayo suke ta kan waɗannan littattafai. Imma saboda waɗanda suka rubuta wasannin ba za su iya ɗaukar nauyin wallafa su ba, ko dai saboda wani dalili, ya sanya ba za a iya fayyace alƙaluma na adadin waɗannnan littattafai ba. Wasu sun sami damar shiga gasannin da aka sanya waɗanda ke da nufin bunƙasa fannin adabi. A shekarar 2009 an samu wasu littattafan wasan kwaikwayo guda biyar[9] a gasar *Rubutun Kirƙira* ta Injiniya Bashir Karaye (Gusau 2010). Tun daga nan sai a cikin shekarar 2010 zuwa yau ake jin cewa akwai gasannin da aka shirya kuma ake dakon ɗimbin wasannin kwaikwayon da suka shiga cikin gasannin, amma ba a buga su ba. A nan yana da kyau a kawo wasannin kwaikwayon da aka wallafa cikin ƙarni na 21 ba tare da yin la'akari da yadda suka samu ba. Littattafan sun haɗar da:

Turbar Kudus na H. A. Kano (2000);

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8 Maɗaba'ar Jami'ar Ahmadu Bello ta buga huɗu daga cikin wasannin shida da H. A. Kano ya labarta wa R. Prietze, da harshen Hausa daga shekarar 1898 da 1900 da kuma 1902. Ahmed, U. B. ne editan da ya yi gyaran rubutun waɗannan wasanni a shekarar 1999 da 2000 da kuma 2004, idan an kwatanta da yadda Prietze ya rubuta su tun da farko.

9 *Malam Zalumu* da *Kowa Ya Yi Da Kyau* da *Sodangi* da *Gyara Kayanka* da kuma *Tsakanin Ɗan'adam.*

Taka-tsantsan na K. I. Yakasai (2001);
Inna Delu naI. M. Gandu (2004);
'Yan Matan Gaya na H. A. Kano (2004);
Surukan Zamani na A. A. Aliyu (2004);
Gamji na A. I. Malumfashi (2006);
Kantafi na K. I. Yakasai (2007);
Ruwan Bagaja na Inuwa Dikko (2007);
Malam Zalimu na A. A. Gidan-Dabino (2009)[10];
Kowa Ya Yi Da Kyau na K. Y. Anka (2009);
Sodangi na Khalid Imam (2009);
Gyara Kayanka na Ibrahim Mahmoud da K. Gwarzo (2009);
Tsakanin Ɗan'adam na S. B. Yakasai (2009);
Abin da Kamar Wuya na Hauwa Bugaje (2009);
Kishi ko Ɓata na Z. I. Waya (2013);
Shugaba Mai Girma na Aminu Umar da Shehu Haladu (2014);
Daƙiƙa Talatin na A. A. Gidan-Dabino (2015) d.s.

Sai dai, duk da haka, ana iya cewa yadda ake samun littattafan zube ko rubutattun waƙoƙi ba a faye samin wasannin kwaikwayo kamar haka ba. Gusau (2010) ya bayyana cewa "yana da kyau a bibiyi waɗannan [musamman ma wasannin kwaikwayo], a fito da su don a ɗabba'a su ta yadda ɗalibai 'yan makaranta da sauran jama'a za su amfana da su." Akwai kuma buƙatar waɗanda suka sanya gasar rubutun ƙirƙira su yi ƙoƙarin buga su, inda yin hakan ne kaɗai zai samar da littattafan nazartar wasan kwaikwayo.Wataƙila, saboda tsarin zubin rubutaccen wasan kwaikwayo na da 'yar sarƙaƙiya, ba kamar zube ko ƙagaggen littafi da mutum zai ɗauki labari ya kawo ba. Amma shi rubutaccen wasan kwaikwayo na da wasu tsarabe-tsarabe da lallai marubucin irin wannan nau'in adabi zai yi taka-tsantsan da su.

3.2 Aikataccen Wasan Kwaikwayo

Shi irin wannan wasan kwaikwayon ana kiran sa da *rayayyen wasan kwaikwayo* wanda mutane kan shirya su gabatar da shi ga 'yan kallo a zahiri. Ana yin amfani da daɓe ko wani wuri da aka samar domin 'yan wasa su hau a gan su. Ɗauki misali, dandamali ko kuma ya kasance akasin haka – wato wani

10 Waɗannan wasanni guda biyar a iya cewa an rubuta su kuma an gabatar da su a wurin gasar *Rubutun Ƙirƙira* ta Injiniya Bashir Karaye a shekarar 2009. Amma ba a kai ga buga su ba domin samun abin nazari a makarantu.

fili tattare da ’yan kallo[11]. Idan aka lura da wasan kalankuwa ko gauta[12] na gargajiya suna da siga irin ta wasan dandamali (Yahaya da wasu 1992).

Bayan abin da aka fara samu daga Mr. East, wanda ya rubuta na wasannin kwaikwayo, hakan ya share wa ɗaliban wannan lokaci fagen fara rubuta wasannin kwaikwayo cikin harshen Hausa. Misali, daga cikin ɗaliban farko da suka rubuta wasannin kwaikwayo da aka gabatar sun haɗa da irin su Muhammad Aminu Yusuf (wanda aka fi sani da Malam Aminu Kano) da Alhaji Yusuf Maitama Sule da Alhaji Abubakar Dogondaji da kuma Alhaji Abubakar Tunau Mafara. Amma wasannin da Mallam Aminu Kano ya rubuta sun karkata kan mazahabin gwagwarmayar kawosauyi mai cike da *’yanci* bisa aƙidar *daidaiton ajin matsayi* na al’umma da siyasa ta *rayuwar bai-ɗaya*, kamar yadda yake a *Maksiyanci* (wato mazahabin da ake kira *Marɗism* da Turanci) (Adamu 2005, 2020). Da yawa wasanninsa na kwaikwayo duk da cewa ba a wallafa su ba, an gabatar da su a aikace gaban jama’a ’yan-kallo a matsayin wasan kwaikwayo aikatacce ko na daɓe, kaɗan daga cikin wasannin su ne:

Kai Wane Ne A Kasuwar Kano?,
Gudumar Dukan En’en Kano,
Karya Fure Take Ba Ta ’Ya’ya,
Alhaji Kar Ka Ɓata Hajinka.

Waɗannan wasanni da ya dinga shiryawa yana sanya ɗalibansa su aiwatarsun ƙara haska masa hanya. Amma ana jin cewa tun kafin samun hanyar sadarwa ta rediyo a lardin Arewa, an shirya wasannin kwaikwayo masu ruhin *alamce* ga zamantakewa domin yin hannunka-mai-sanda ga masu sauraro. Haka ma, an samu a makarantu, malamai kan shirya irin waɗannan wasannin a aikace don koyar da ɗalibai wasu darussan rayuwa. Wato dai, abin da aka samu daga wallafar East ya buɗe ƙofa ga wasu ɗalibai inda suka fara tunanin tsara yin wasannin kwaikwayo aikatacce a makarantu da unguwani. Bugu da ƙari, malaman tsafta na lokacin Turawan mulkin mallaka sun shirya wasu wasanni da dama don nuna wa mutane yadda za su yi tsafta da kare mahallinsu daga gurɓacewa da kuma ƙoƙarin yaɗa manufofin gwamnati. Kamar yadda Furniss (1996) ya bayyana tun kafin wannan lokaci an fara samun zauren wasa mara

11 A wannan zamanin ana amfani da gidaje irin su: Gidan Makama, Gidan Ɗanhausa da Gidan Adana Namun Daji da sauransu a lokacin bukukuwan salla.

12 Ana iya cewa a gargajiyance wasan gauta da na kalankuwa da na magi da na tashe wasanni ne masu tushe da asali cikin adabi da al’adun Hausa. To amma, wasan daɓe/dandamali ya sha banbam da su a zamanance, domin kuwa tattare da shi akwai kayan daɓe da zauren wasa da daɓe/dandamalin kansa da mashiryi da kuma daraktan daɓe. Don haka, za a lura cewa kowanne da nasa zubi da tsarin aiwatarwa, sai da yanayin kamanceceniya kawai.

rufi a kusa da Goron Dutse da ke garin Kano tsakanin gomiyar shekarar 1940 domin shirya aikatacce wasan kwaikwayo.

A tsakanin shekarar 1935 zuwa 1943 ya rubuta gajerun wasanni kusan ashirin da aka dinga aiwatar da su a makaranta (Adamu 2005, 2020). Daga nan sai kuma ya tsunduma cikin sha'anin siyasa tare da shirya wasannin shaguɓe da zummar fafutukar nema wa talakawa 'yanci a gun sarakunan Arewa da gwamnatin Turawan Mulkin Mallaka game da mulkin danniya da zalunci da suka yi wa al'umma (Adamu 2005, 2020). Sakamakon shiga cikin siyasa ka'in da na'in ta sanya ba zai iya ci gaba da tafiyar da ƙungiyar wasan kwaikwayo da ya samar a Kwalejin Kaduna (Kaduna College) ba. Tilas ya bar ta a hannun ɗalibansa irin su Yusuf Maitama Sule da Alhaji Abubakar Dogondaji. Ko da yake ya miƙa wa kamfanin Gaskiya Ta Fi Kwabo (daga bisani Gaskiya Corporation) domin ta wallafa waɗannan wasannin, sai ta ƙi karɓa saboda wasanninsa suna yin kakkausar suka ga manufofin gwamnati da sarakunan Arewa. Amma kamfanin ya buga wasu wasannin tun daga shekarar 1964 zuwa 1984.

Da tafiya ta tura, wannan ƙungiya ta samu tagomashi a ƙarƙashin jagorancin Yusuf Maitama Sule, inda ta samu goyan bayan gwamnati da sarakuna domin a wannan lokaci ba sa shan kakkausar suka da shaguɓe kamar a baya. Tasirantuwarsa da salon Mallam Aminu Kano ya sa Maitama Sule ya ɗauki wasan kwaikwayo a matsayin hanyar koyar da ilmi da saita halayyar ɗalibai. Lokacinsa ne aka aiwatar da wani aikataccen wasannin kwaikwayo daban-daban domin wayar da kan al'umma. Wanda hakan ya ja hankalin masarauta da En'e inda suka sa aka samar da wata gidauniya ga ƙungiyar 'yanwasan kwaikwayo domin su samar da tufafi da sauran kayayyakin gudanar da wasa. Da tafiya ta sake turawa sai wannan ƙungiya ta rikiɗa ta sauya suna a shekarar 1948 daga ƙungiyar 'yan wasan kwaikwayon midil ta Kano zuwa ƙungiyar 'yan wasan kwakwayo ta Kano bisa kulawar sashen shirya fim (hoto mai motsi) na gwamnatin En'e (Adamu 2005). Haka ma a shiyar Sakkwato Malam Abubakar Tunau ya jagoranci aiwatar da *Wasan Marafa* a aikace ko a kan daɓe a shekarar 1943 (Tunau 1949:2). Watau dai kafin ya wallafa shi sai da aka fara dandamalantar da shi.

A ɗaya hannun kuwa, ƙungiyoyin makarantu da 'yan kulab ko ƙungiyoyin sa-kai su ma sun aiwatar da wasanni daban-daban tun daga shekarar 1931 zuwa 1980. An samu cikin shekarar 1937 ɗaliban makarantar midil ta Wudil sun taɓa dandamalatar da *Hikayar Bayajidda.* Amma mafiya shahara daga aikatacce ko wasan dandamali akwai waɗanda aka ambata a sama waɗanda M. A. Kano ya shirya tsakanin shekarar 1935 zuwa 1943. Akwai ƙungiyar 'yan wasan kwaikwayon midil ta Kano da ta sauya suna zuwa ƙungiyar 'yan wasan

kwaikwayo ta Kano ta shirya wasan daɓe mai suna *Sarkin Ɓarayi Nomau* a shekarar 1948, inda Maitama Sule ya taka babbar rawa ta sarkin ɓarayi. Wasan ya sami baƙuncin Maimartaba Sarkin Kano Alhaji Abdullahi Bayero, wanda ya nishaɗantu matuƙa, inda daga bisani ya sa aka samar masu da asusu. Haka ma ƙungiyar ta shisshirya wasanni a duk lokacin gudanar da bukukuwan nuna al'adu na kowace shekara a matsayinta na mai wakiltar Kano. Kungiyar ce, a shekarar 1954 lokacin da aka buɗe cibiyar horaswa ta En'e a Kaduna, ta dinga shirya wasanni kan yadda za a gudanar da shugabanci ƙananan hukumomi. Akwai wasan daɓe mai suna *Baƙo Raɓa, Ɗan Gari Karka* wanda ƙungiyar ta shirya a shekarar 1963, yayin bikin nuna fusaha da al'adu karo na farko a Kaduna kuma wasan ne ya zo na ɗaya.

Haka kuma an dandamalantar da littafin *Aikin Mata* a shekarar 1966 wanda ɗaliban sashen Ingilishi na Jami'ar Ahmadu Bello suka aiwatar bisa jagorancin mawallafan littafin wato T. W. Harrison[13] da J. Simmons. Sai kuma *Shaihu Umar* wanda ɗaliban Kwalejin Abdullahi Bayero da taimakon sashen shirya fim na ƙungiyar wasan kwaikwayo ƙarƙashin jagorancin Maitama Sule suka aiwatar cikin shekarar 1972 da hadin gwiwar Cibiyar Nazarin Al'adu Ta Najeriya a Jami'ar Ahmadu Bello Zariya. An yi wannan wasa ne a lokacin bikin cikar jami'ar shekaru goma da kafauwa, inda bikin ya samu baƙunci shugaban ƙasa na mulkin soja Janar Yakubu Gawon (Ɗiaomeng 2013). Haka kuma Alhaji Kasimu Yero jagoranci shiryawa haɗe da fitowa a cikin wasan *Bar Ni Da Mugu* a wurare irin su Kano da Zariya da kuma Kaduna. Sannan da wannan wasa ne ya wakilci Jami'ar Ahmadu Bello Zariya wajen bikin nuna al'adu na shekarar 1975 wanda aka gudanar a Legas (Sulaiman 2011). Sai wasa mai taken *Rayuwa* da ƙungiyar Hausa ta Jami'ar Bayero Kano ta dandamalantar a shekarar 1977 wanda Lawan Madigawa ya shirya. A shekarar 2013 ɗaliban sashen koyar da fasahar daɓe da shirya fim na Jami'ar Jos sun dandamalantar da wasan *Aikin Mata* da *Mulkin Mata*.

Baya ga waɗannan wasannin na daɓe da suka fi shahara, an sami irin waɗannan wasanni lokaci-lakaci cikin unguwanni, daga ƙarshen gomiyar shekarar 1980 har zuwa tsakiyar gomiyar shekarar 1990. Alal misali, akwai wasu ƙungiyoyin wasan kwaikwayo irin su *Ruwan Dare* da sauran takwarorinta irin su *Timbin Giwa* da *Janzaki* da *Jigon Hausa*[14] da sauransu, sun aiwatar da wasannin daɓe a manyan tashoshin garin Kano da suka haɗar da Gidan Bille a tashar Kofar Wambai da Garin Wudil da Gadar Tamburawa da Dawakin Tofa

13 A daidai wannan lokaci, shi ne shugaban sashen koyar da Inglishi na Jami'ar Ahmadu Bello, Zariya.

14 An kafa waɗannan ƙungiyoyin wasan kwakwayo ne a jihar Kano (duba Adamu 2020:10).

da makamantansu. A wasu lokutan idan suka yi wasan da ya birge 'yan kallo sukan nemi a ɗauki hoton ta hanyar hoton bidiyo (hoto mai motsi) domin a nuna wa jama'a: hakan sai ya buɗe ƙofar samun abinci. Daga bisani wannan ya haifar da kunnowar fim ɗin Hausa.

Kazalika, tun daga wannan lokaci har kawowar yanzu idan an zo bikin maulidi a makarantun *dare* ko Islamiyya da dama cikin garin Kano da wasu maƙotan jihohi kamar su Katsina da Jigawa da Zariya akan shirya aiwatar da wasannin kwaikwayo. Wasannin na zuwa bayan an ƙare gabatar da karatuttukan maulidi a kan *mumbari* wanda shi ne a matsayin daɓe ko dandamali[15]. Haka ma a wasu makarantun firamare da sakandire da kwalejoji idan ana gabatar da Makon Hausa akan aiwatar da wasannin kwaikwayo iri daban-daban. Saɓanin na Islamiyyu da sau tari ƙirƙirar wasa malamai suke yi, na kwalejoji da makarantu sakandire kuwa ba su faye ƙirƙira ba sai dai sun fi juyar da rubutacce zuwa aikatacce.

Kamar yadda aka sani wasannin kwaikwayo da aka dinga aiwatarwa a tashoshi garin Kano da unguwanni da makarantu su ne suka zama musabbabin kafa harsashin fara wasan kwaikwayon hotuna masu motsi har zuwa abin da ake kira da (ma'sana'antar) fim a ƙasar Hausa ('Yar'aduwa 2007). Dangane da zaurukan wasanni ko ginannun dandamalai a ƙasar Hausa za a iya cewa ba a ɗauke su da matuƙar muhimmanci ba. Idan ban da wanda ake da shi a Jami'ar Ahmadu Bello Zariya da wani buɗaɗɗen zauren wasa a Jami'ar Bayero Kano da wani gini makamancin zauren wasa da ake da shi a garin Katsina sai kuma Gidan Makama da Gidan Ɗanhausa. Amma baya ga waɗannan, abin da aka fi samu a ƙasar Hausa su ne ɗakunan taro waɗanda su ma wasu ƙungiyoyin makarantu ke amfani da su a wasu lokutan domin aiwatar da wasan kwaikwayo.

4.0 Ruhin Aikatacce/Rubutaccen Wasan Kwaikwayo

Kowanne rubutaccen ko aikataccen wasan kwaikwayo da aka karanta ko kalla za a ga bayan jigon da yake ɗauke da shi, akwai wani ruhi, wato wata hanya da marubuci ko mashiryin wasan ya ƙudiri kai saƙonsa ga makaranci ko

15 Akan dandamalantar da hikayoyin wasu bayin Allah nagartattu da nufin cusa wa al'umma ɗa'a da tarbiyya. Ko kuma a ƙirƙiro wasu daban da za su faɗakar ko ilmantar da mahalarta taron mauludin. Da za a dinga bibiyar waɗannan makarantu na Islamiyya don a tattaro aikatattun wasannin kwaikwayon da suke yi duk shekara, tabbas za a iya samun wani diwani mai sufulai da yawa da zai ƙunshi bayanan shekarar aiwatarwa da taken wasa da sunan mashiryansa da wurin da aka aiwatar da shi. Ana iya cewa duk shekara ana shirya aiwatar da wasanni fiye da ɗari a cikin garin Kano kawai; kafin a je ga wasu ƙananan hukumomi. Haka ma lamarin yake ga ƙungiyoyin aiwatar da wasan kwaikwayo da na makarantu da kwalejoji da jami'o'i, musamman ma a yayin gudanar da Makon Hausa.

’yan kallo ta kai. Irin wannan hanya, ta kanta ne makaranta za su dinga karɓar zantarwar ’yan wasa da kuma sigar aiwatar da wasan cikin littafi ko a kan daɓe. Ga ruhin kamar haka:

4.1 Wasan Ban-dariya

Irin wannan aikatacce ko rubutaccen wasan kwaikwayo ne da ake tafiyar da ruhinsa cikin raha da ƙyaciya. Wato kusan duk taɗin da marubucin wasan ya yi amfani da shi na sanya makaranci ƙyaƙyata dariya ne. Don haka a nan duk wata zantarwa da aiwatarwa da aukuwar lamurar ban-dariya su ne ke taka muhimmiyar rawa. Akwai irin wannan ruhi cikin littafin *Tabarmar Kunya* da *Aikin Mata* da makamantansu. Misali a cikin *Tabarmar Kunya* an nuna yadda ma’aurata biyu Mantau da Salamatu suke zamantakewar aure mara daɗi, wadda har ta kai Salamatu ga yin yaji. Lokacin da Mantau ya je bikon matarsa tare da abokinsa Idi, ya yi abin kunya a gidan surukai. Abin kunya kuma abin dariyar shi ne inda maimakon Mantau ya faɗa ɗakin da Salamatu take sai ya faɗa ɗakin surukai. A *Aikin Mata* kuwa za a fahimci yadda mata suka tashi haiƙan bisa jagoranci shugabarsu kan neman ’yancin mata, abin da ta ce magidantansu suna tauye masu hakki tare da bautar da su da ayyukan gida ga wahalhalun haihuwa da girki da reno da tarbiya. Amma duk da haka wasu mazan ba sa ganin wannan aiki na mata, kai har ma ta kai sun zama da matansu tamkar jakuna. Ba abin suke yi sai bugu, in dare ya yi su kuma buƙace su a shimfiɗa.

4.2 Wasan Ɓad-da-bami

Irin wannan wasan kwaikwayo ana wanzar da ruhinsa ta hanyar barkwai (ɓad-da-bami). Watau ana shirya shi ta hanyar yaudara ko ba-saja ko ɓoye zahirin wani lamari cikin arashi da zolaya tsakanin ’yan wasa ko kuma cikin wata dabara mai ruɗarwa da sarƙaƙiya. Irin wannan ta ayyana cikin littafin *Daren Sha Biyu* da *Baki Shi Kan Yanka Wuya* tare *(cikin Siɗ Hausa Plays)* da sauransu. Misali, a *Daren Sha Biyu* an kawo yadda Hasana ta yi shigar maza domin ta ƙulla alaƙar soyayya tsakanin Yallaɓai da Gimbiya. A tunanin Gimbiya ta za ci wannan ɗan aike namiji ne sai ya kasance ta faɗa ciki kogin ƙaunar Hasana, yayin da ita kuma Hasana ta kamu da son Yallaɓai. Haka ma lamarin ya kasance da Mal. Lusari da su ƙwainanuwa suka yi wa gada zare ya hau, inda ya sami wata wasiƙa cewa Gimbiya ta mato a kan son har ma wai tana son irin barkwancinsa. Ta haka ne duk sa’arda ya zo wurinta sai ta yin wasu abubuwan lusaranci. A *Baki Shi Kan Yanka Wuya* ma za a ga irin wannan ɓad-da-bami da tuggun waɗanda suka shiga tsakanin Ali da Tanko kan gawar Shamaki duka akan budurwa.

4.3 Wasan Ban-tausayi

Irin wannan aikatacce ko rubutaccen wasan kwaikwayo ana isar da saƙonsa ta hanyar sanya ɗan kallo ko makaranci jin tausayi da sanya juyayi da jin tsoro ko fargabar aukuwar wani lamari mara kyau ga wani ɗan wasa. Ko kuma wani ɗan wasa ya samu sakamako wani mummunan abu da ya aikata ta yadda zai muguwar cikawa cikin abin da aka kira *alhaki* ko *sakayya*. Akwai irin wannan ruhi cikin littafin *Uwar Gulma* da *Yanka Masabka Baƙon Sanau* da *Larabgana (cikin Siɗ Hausa Plays)* d.s. Alal misali, duba yadda Halima ta haɗu da ƙaddara auren Hayatu da ba ta so tun kafin aurenta da shi; sannan ya kasance ɗan giya; gidansa ba abinci; bayan ya komo gida ba abin da ya iya sai cin mutuncinta da buguntа. Lamarin sai da ya kai su zuwa wurin alƙali domin a raba aurenta da Hayatu, amma Halima da mahaifinta ba su sami nasara ba saboda Hayatu ya sayi bakin yaron alƙali da alƙali. Wannan lamari ya sanya Halima cikin ƙunci da damuwa har ta kai ta ga shan wani magani na Hayatu ba bisa ƙa'ida ba wanda hakan ya yi ajalinta. Haka ma idan an karanta wasan *Yanka Masabka Baƙon Sanau* za ji yadda sarki Sanau ya haɗu da ajalinsa a hannun mugun baƙon, Korau, da ya sauka a gidansa, bayan da baƙon ya sami nasara karɓar aron *kirinsa* (watau asirin da sarki Sanau yake da shi) daga wurin matarsa ta hanyar hila da yaudara. A ƙarshe Korau ya yanka Sanau da Maiɗakinsa domin ya zauna lafiya a kan karagar mulki.

4.4 Wasan Ban-tsoro

Wasa ne da ake tafiyar da ruhinsa bisa nuna mugunta ko shu'umanci irin na asiri ko tsafi ko maita ko fatalwa ko shafar aljanu tare da sanya tsoro ga mai kallo ko karatu cikin yanayi mai sarƙaƙiya da tayar da hankali. Idan an tashi warware sarƙaƙiyar wasan akan yi amfani da wata tadar bauta kamar neman makari ko laya ko shan rubutu ko yin ruƙiya ko wasu hakukuwa; ta yadda a ƙarshe za a nuna ƙarfin tasirin addini wajen magance irin waɗannan munanan tadodi. Akan gauraya wannan wasa da ban-tausayi da calikanci ko kakabi ko ɓad-da-bami. Misalin wannan wasa ya haɗa da *Jatau Na Kyallu* da *Mutanen Kogo* da *Mugunta Guzirin Wuya* da *Kishi ko Ɓata* da sauransu. A cikin *Jatau Na Kyallu*, ala misali, za a yadda auren karuwa Kyallu ya jefa Jatau cikin mawuyacin hali kama daga rasa dukiyarsa da kore masa matansa da ta yi ta hanyar kutunguila da kunduttu da kissa da asiri: har sai da Jatau ya tsiyace. Ta butulce masa: yayin da rufa mata asiri ita kuwa ta bankaɗe nasa. Haka lamarin yake idan an duba sauran wasanni za a ga irin wannan tada ta shu'umanci ko

asiri ko tsafi don cutar da wani ɗan wasa ko ’yar wasa ta yadda za a su sha baƙar wahala ba gaira ba sabab.

4.5 Wasan Tir-madalla

Irin wannan wasan kwaikwayo ana isar da jigonsa ta hanyoyi guda biyu watau gwama raha ko ban-dariya da fargaba ko taraddadi. Wato nau’in wasan wanda bayan saka wa mai karatu (ko ’yan kallo) jin tausayi da fargaba da juyayi, sai kuma ruhin wasan ya sulmiye ko ya ƙare da farin ciki ko raha watau ban-dariya. Za a lura da wannan cikin littafin *Bora da Mowa* da *Matar Mutum Kabarinsa* da *Soyayya Ta Fi Kuɗi* da sauransu. Alal misali a wasan *Bora Da Mowa* an nuna yadda Bora da ’yarta suka sha wuya cikin halin zaman ƙunci da tsangwama da tozarci amma a ƙarshe sai suka sami farin ciki da walwala. Haka ma irin wannan lamarin ya faru cikin *Matar Mutum Kabarinsa,* inda Nura ya yi ta faɗi tashi wajen gani ya yi aure bayan ya rasa wadda ya so da farko; sannan ya ƙara samun wata yarinyar zai aura shi ma da lamari ya so ɓaci amma da yake haƙuri mai tadda rabo sai gas hi ya sami auren ta biyu.

4.6 Wasan Shaguɓe

Irin wannan wasa kwaikwayo ana aiwtarwa ko rubuta shi ta hanyar yin jirwaye da akan yi wa wani/wata a fakaice bisa aikata wasu munanan halaye da ’yan wasa za su dinga taɗi a kai. A wasu lokutan akan ɗauki wasan shaguɓe wasan raha ne amma ba haka ba ne. Shi shaguɓe ana yin hannunka-mai-sanda ga mai irin wannan hali. Misali a shirya wasa don nuna badaƙalar shuwagabanni ko mahukunta ko ’yan siyasa ko ’yan kasuwa d.s. akwai irin wannan ruhi cikin littafin *Matsolon Attajiri* da *Kulɓa Na Ɓarna* da *Uwar Gulma* da sauransu. Alal misali, a cikin *Matsolan Attajiri* an yi shaguɓe inda aka nuna yadda attajiri ke zama ’yan jari hujja da nuna son tara dukiya ta kowane hali. Haka kuma an nuna yadda attajirai ke ƙara wa jama’a kuɗin ruwa idan sun ba su rancen kuɗi. A *Kulɓa Na Ɓarna* an nunna yadda wasu Alhazan birni ke amfani da dammar dukiyarsu wajen cin zarafi ko ɓata ’yanmatan makaranta, kamar yadda lamarin ya faru kan Zaliha. A *Uwar Gulma* kuwa an yi shaguɓe kan yadda wasu alƙalai ke karɓar cin-hanci sannan su murɗa shari’a wajen bai wa mara gaskiya gaskiya.

4.7 Wasan Tarihi

Irin wannan wasan kwaikwayo akan shirya tafiyar da ruhinsa cikin yanayin kunne-ya-girmi-kaka wato tarihi. Saɓanin sauran, wannan ana samar masa tufafi na musamman wato kayan wasa waɗanda za su bayyana wani tsohon yayi ko zamani da ya shuɗe a can dauri wanda aka fi sani da *tufafin iya-ta-da*. A irin

wannan wasa akan yi zaɓen kalmomi da sunayen wurare da 'yan wasa waɗanda za su nuna hotancin zamanin da. Akasarin wannan wasa yana bayyana tsarin rayuwar gargajiya ta mutane ta fuskoki daban-daban da suka haɗar da tsarin mulki da masarautu da yaƙe-yaƙe ko shiga uwa-duniya wanda ya ƙunshi farauta da kungawa cikin kurmin daji don neman wani makari ko magani da sauransu. An ayyana wannan cikin littafin *Amina Sarauniyar Zazzau* da *Shaihu Umar* da *Makas Sarki (cikin Siɗ Hausa Plays)* d.s. Misali cikin *Amina Sarauniyar Zazzau* an bayyana abubuwan da suka faru cikin tarihi da su shafi tsarin sarauta da yaƙe-yaƙe da yadda ake kama bayi da al'adu gidan sarauta waɗanda suka wanzu a wani zamani mai tsawo day a shuɗe. Shi kuwa a cikin *Shaihu Umar* an nuna al'adar zalunci sarakuna da kuma tarihin cinikin bayi da faru tsakanin baƙaƙen fata da Larabawa da kuma musabbabin shigowar ilimin addinin Musulunci. A *Makas Sarki* an kawo tarihi shigowar Bayyajidda ƙasar Hausa daga Borno da kuma irin gwarzantakar da ya nuna wajen kashe wata macijiya mai suna Sarki a garin da ya sauka cikin dare.

4.8 Wasan Ba-raha

Irin wannan wasan kwaikwayo ne da ake tafiyar da ruhinsa cikin kakaci ko barkwanci tsakanin 'yan wasa. Bugu da ƙari, wasan yakan zo da rakiyar busa ko kiɗa da waƙe ko rawa. Kusan wannan wasan ya yi kama da *wasannin tashe* a hannu guda, a inda a ɗaya ɓangaren kuwa ya ƙunshi *wasan waƙa*. Abin nufin wannan ya fi zuwa a wasannin nuna al'adun gargajiya da Cibiyar Raya Ala'adu da Adana Tarihi kan ɗauki nauyin shiryawa lokaci-lokaci—wato dai an fi dandamalantar da irin wannan wasa, fiye da kasancewarsa rubutacce. Ana yin sa cikin barkwanci tare da bukukuwa da wasanni, kamar a Makon Hausa. Akwai irin wannan a littafin *Wasan Marafa* da *Wasannin Yara* da *Gonar Zomo (cikin Siɗ Hausa Plays)* da *Wasannin Tashe* da sauransu. Ala misali, cikin *Wasan Marafa* wanda ya kasu gida biyu: kasha na ɗaya an bayyana matsalolin al'ummar ƙauyen su Marafa; sai kasha na biyu inda aka bayyana nasarorin da aka samu dangane da kiwon lafiya da tsaftar mahalli. To, wannan wasa ya wanzu cikin barkwanci da kaɗe-kaɗe da waƙa-waƙen noma. Haka cikin wasannin tashe, ko da yake, tashe nau'in wasan kwaikwayo ne na gargajiya kuma ana yin sa har a wannan zamani, ya kasance cikin yanayin wasan ba-raha kamar irin su tashen *Macukule* da *Mairama* da *Karo-ba-shawara* da sauransu, duka suna ƙunshe da irin wannan ruhi na kakaci da kiɗa da waƙa, a wasu lokutan har ma da rawa.

4.9 Wasan Farfaganda

Wannan nau’in aikatacce ko rubutaccen wasan kwaikwayo ne na zamani da ya shafi duba wata masa’ala (matsala) da ke damun wata al’umma wadda kan zo cikin wani kundi da za a gabatar a matakan ilmi daban-daban ko ma a shirya a gaban ’yan kallo. Irin wannan nau’in wasan kwaikwayo ya samo asali daga ƙasar Faransa cikin tsakiyar ƙarni na 19 wanda aka yi da nufin bibiya da sanya ido kan wani lamari (wato matsala) a zamantakewar wata al’umma don a yi nazari yadda za a shawo kan matsalar cikin salon rubutaccen wasan kwaikwayo don gano zahirin lamarin. Wato dai, yana da sigar gina ra’ayi da hasashen yadda za a warware matsala wanda za a tafiyar a wasance. To, ta haka sai a gina wasan kwaikwayo da tunani irin wanda ake son tsarawa kana kuma a bayyana zahirin batun da hararo mafita cikin aikin. Misalin wannan wasa shi ne inda ɗalibai masu shirya wasan kwaikwayo suka aiwatar da *wasan manoma* a gundumar Soba da zummar nuna irin tankiya da tsamin dangantaka tsakanin manoma da ’yan kasuwa da gwamnati kan batun taki da kai amfanin gona kasuwa (Furniss 1996). Akwai wasannin da ƙungiyar ’yan wasan kwaikwayo ta Kano bisa jagorancin Y. M. Sule da haɗin gwiwar En’e ta Kaduna ta shirya a shekarar 1954 domin koyar da sanin makamar aikin gudanarwar ƙananan hukumomi a lardin Arewa. Sai kuma *Aikin Mata* ko *Mulkin Mata* wanda shi ma yake da ruhin farfaganda da son kawo karshen tankiya mamayar da maza ke yi wa mata bisa aƙida ko matafiyar *matunci.* Sannan ana iya sami wasan kwaikwayo aikatacce ko rubutacce mai ruhin farfaganda kan tankiyar da ke tsakanin makiyaya da manoma. Haka zalika, wasannin kwaikwayo na rediyon BBC Hausa da na DW Hausa suna da ruhin farfaganda. Wasan farfaganda yana da wasu nau’o’i kamar *wasan koya alƙalanci* da *wasan gyara-halinka* da *wasan hikaya* da *wasan koya dabarun siyasa da difilomasiyya* da *wasan koya dabarun yaƙi*. A wasu lokutan ana kiran wasan farfaganda da *adanannen majigi,* musamman ma idan ya zo cikin hoto mai motsi. Saboda ana iya ɗaukarsa a matsayin wani kundin bincike da za a yi nazarin wasu lamura da suka faru a gaske kuma suka shafi zamantakewar al’umma.

5. Hanyoyin Samar da Aikatacce/Rubutaccen Wasan Kwaikwayo

Ga mai sha’awar shiryawa ko rubuta wasan kwaikwayo zai iya amfani da ɗaya daga cikin waɗannan hanyoyi don samawar wa ɗalibai wannan nau’in adabi a matsayin abin nazarta a makarantu. Kamar yadda za a gani akwai hanyoyi da masana irin su Yahaya (1978, 1991) da Skinner (1980) da Malumfashi (1984) da Ɗangambo (1996) da Furniss (1996) da Ahmed (2013)

da kuma Umar (2017) suka bayyana waɗanda ke da nufin samar da ƙarin wasan kwaikwayo. Hanyoyin ga su kamar haka:

5.1 Ta Hanyar Labarun Gargajiya

Hanya ta farko ita ce ta duban labarun Hausa na cikin adabin gargajiya kamar su tatsuniyoyi da hikayoyi da almara da tarihin. Idan aka duba waɗannan za a iya mayar da su zuwa tsarin taɗi tsakanin 'yan wasa cikin tatsuniya da wuraren da suka bayyana duk a juyar da su cikin tsarin aikatacce/rubutaccen wasan kwaikwayo. Misalin littattafan da aka samu ta irin wannan hanya su ne *Hausa Dramatic Literature* na Rudolf Pristze, da *Siɗ Hausa Plays* na R. M. East da kuma *Bora Da Mowa* na Ahmed Balarabe *Amina Sarauniyar Zazzau* na U. B. Ahmed d.s. Kazalika, ɗaliban ƙungiyar Hausa a makarantun firamare da sakandire – kamar yadda su Yusuf M. Sule da Ƙasimu Yero suka aiwatar – suna shirya aikataccen wasan kwaikwayo daga labarun cikin *Magana Jari Ce* na A. A. Imam; da ma *Hikayar Bayajidda*.

5.2 Ta Hanyar Ƙagaggun Labarai

Wannan hanyar ta shafi juyar da ƙagaggun labarai ko zube da aka wallafa su zuwa aikatacce/rubutaccen wasan kwaikwayo. Misalin wannan shi ne kamar yadda aka samu rubutaccen wasan kwaikawayo mai suna *Shaihu Umar* na Yusif Ladan, daga littafin zube *Shaihu Umar* na Alh. Sir Abubakar Tafawa Ɓalewa; da A. I. Musa 1995 da wasan kwaikwayo mai suna *Kitsan Rogo* daga littafin zube *Kitsen Rogo* na Abdulkadir Dangambo; sai *Ruwan Bagaja* na Inuwa Dikko daga littafin zube na Abubakar Imam, d.s.

5.3 Ta Hanyar Fassarowa

A wannan hanyar mashiryi ko marubucin wasan kwaikwayo kan kalli wani rubutaccen wasan kwaikwayo daga wani harshe da nufin baddala shi ta yadda zai dace da al'adar Bahaushe, wato idan an tashi kallo ko karanta shi ya saje da al'adun harshen da ya fassaro. A yayin wannan marubucin zai lura da halaye da al'adun da ake son kwatantawa don daidaita su da harshen da yake ƙoƙarin yin fassarar da shi. Misalin irin waɗannan sun haɗar da *Aikin Mata* na T. W. Harrison da J. Simmons wanda aka fassaro daga *Lysistrata* na Arisotophanes marubunci wasa a ƙasar Girka cikin shekarar 411 KM da *Daren Sha Biyu* na I. Y. Yahaya, wanda aka fassaro daga *TwelfthNight* na William Shakespear da *Matsolon Attajiri* na Ɗahiru Idris, wanda ya fassaro daga *Marchent of Ɓanice* na W. Shakespeare, sai *Mutanen Kogo* na Ahmed Sabir wanda ya fassaro daga

hikayoyin cikin Alƙur'ani mai tsarki da kuma *Shugaba Mai Girma* na Aminu Umar da Shehu Haladu daga *Sayyadul 'Azeez* na Zakariya'u Idrees Oseni.

5.4 Ta Hanyar Waƙoƙi

Wannan ma hanyar samar da wasan kwaikwayo ce wadda ta shafi juyar da wata waƙa zuwa sigar wasan kwaikwayo. Amma sai dai irin wannan hanya ba kasafai ake ganin ta a rubuce cikin littafi ba. Dalilin kuwa shi ne akwai sarƙaƙiya da kuma ɗaukar lokaci, ba kamar yadda za a kwaikwayantar da ƙagaggun labarai ba. Akasari an faye yin wannan ta hanayar bebance, inda akan yi a dandanli ko don koyar da yara ma'anar saƙon da ke tattare da wani darasi a aji kuma a zahirance cikin salon waƙa. Akan nuna irin wannan idan aka zo rera wata waƙa, amma sai a dinga ganin 'yan wasa cikin yanayi bebance suna motsawa tare da aiwatarwa don bayyana saƙon da waƙar ke cewa, musamman ta akwatin talabijin. Misali wannan shi ne a waƙar Funmi Adams mai taken *Ina Gizon Yake.* A cikin wannan waƙe an aiwatar da benbancin wannan waƙar, inda 'yan wasa cikin bebance suka taka rawar da ake ambata a cikin wannan waƙar.

To, idan za a rubuta irin wannan wasa ta sigar rubutaccen wasan kwaikwayo, sai ya zo da siga ko salon wasa-waƙe. A rubutattun wasannin kwaikwayo irin wannan salo na da matuƙar wahala, amma kuma ya fi sauƙi wajen taƙaice manufa ko saƙo ko taɗi fiye da abin da 'yan wasa cikin rubutaccen wasan kwaikwayo ko kuma na cikin littafin zube kan bayyanar. Misali, idan aka duba *Twelfth Night* na W. Shakespear yana da irin wannan salon. Baya ga wannan, akwai wasu wasannin Hausa na littafi da na daɓe da na rediyo da talabiji ana iya tafiyar da ruhinsa ta kan wata waƙa da wani mawaƙi ya rera inda ya faɗi ko zantar da wani lamarin rayuwa cikin zamantakewa.

5.5 Ta Hanyar Kirƙirowa

Wannan hayar ita ce hanyar da aka fi samar da rubutaccen wasan kwaikwayo ta kai tsaye. A nan ne mashiryi ko marubucin wasan zai yi amfani da tinanisa wajen gina ko tsara rubuttaccen wasan kwaikwayo don ya faɗakar ko yin hannunka-mai-sanda ko ya nishaɗantar. Misali *Uwar Gulma* na Muhammad Sada, da *Bar Ni Da Mugu* na A. K. Yero da *Matar Mutum* na B. F. Roukbah d.s. Kazalika, akwai ƙirƙirarren wasan daɓe mai suna *Rayuwa* wanda ƙungiyar Hausa ta shirya a Jami'ar Bayero a shekarar 1977. Sai kuma irin yadda makarantun Islamiyya kan ƙirƙiri wasan kwaikwayo aikatacce idan sun zo shirya wasan kwaikwayo.

5.6 Ta Hanyar Juyar da Aikatacce Zuwa Rubutacc

Sau tari, akwai wasu aikatattun wasannin kwaikwayo waɗanda aka taskace su cikin littattafai. A nahiyar Turai wasannin da aka aiwatar a gaban ɗaruruwan ’yan kallo a wasu ɗaruruwan shekaru da suka shuɗe na nan a taskace. Kuma har ta kai akan nazarce su a makarantu da jami’o’i. Irin waɗannan wasanni akwai na shahararren mashiryin wasannin kwaikwayo mai suna William Shakespear. Haka ma akwai irin wandanda ƙungiyoyi ko makarantun Islamiyya ke shiryawa a dandali ko a mumbari yayin gudanar da karatuttukan mauludi. Bayan an aiwatar da shi sai kuma a ga kyautuwar taskace wasan cikin littafi don amfanin gaba. Misali, an fara aiwatar da*Wasan Marafa* a shekarar 1943 kafin a wallafa a shekarar 1949 da kuma wasan *Bar Ni Da Mugu* a shekarar 1975 kafin a wallafa a shekarar 1986.

5.7 Ta Hanyar Juyar da Rubutacce Zuwa Aikatacce

A nan, a iya cewa tsakanin aikatacce da rubutacce tamkar Ɗanjuma ne da Ɗanjummai. Tun da shi ma rubutaccen a wasu lokutan akan aiwatar da shi ta hanyar dandamalantarwa a aikace a makarantun firamare ko sakandire da kwalejoji da ma jami’o’i, lokacin da aka zo shirya Makon Hausa. Alal misali, Jami’ar Ahmadu Bello Zariya ta aiwatar da wasan kwaikwayo daga littafin zube na *Shaihu Umar* a shekarar 1972. Sai *Aikin Mata* da *Mulkin Mata* wanda mata ɗalibai na sashen koyar da Fasahar Wasan Daɓe da Shirya Fim, aji na biyu da na huɗu, suka aiwatar a shekarar 2013 a Jami’ar Jos, inda suka baddala *Aikin Mata* na T. W. Harrison da J. Simmons. Su ma Jami’ar Bayero Kano da Usman Ɗanfodio Sakkwato sukan shirya Makon Hausa a-kai-a-kai, inda akan aiwatar da wasanni iri daban-daban da suka haɗar da gaɗa da kirare-kirare da langa da kwaikwayon sarauta da sauransu.

6.0 Shawarwari

Idan aka yi la’akari da batutuwan da suka gabata, lallai yana da kyau a ƙara samar da talifan wannan nau’in adabi domin samun abin nazarta a makarantu. Kamar yadda aka lurar, akwai ƙarancin littattafan wasan kwaikwayo idan an kwatanta da ƙagaggun labarai da rubuttattun waƙoƙi, balantana a zo ga aikatattun wasannin kwaikwayo. Ya kamata masu sha’awar rubuta wasan kwaikwayo su mayar da hankali wajen buga irin wannan nau’in adabi.

Haka kuma, akwai buƙatar fito da wasannin da suka shiga gasussuka daban-daban domin a buga su. Don kuwa, hakan zai bayar da damar samun abin karantawa da kuma yin nazari a makarantu. Duba da yadda duniya take sassauyawa, akwai buƙatar a kwatanta littattafan wasa kwaikwayo na farko farko da na tsakiyar ƙarni na 20; ko a kwatanta su da na wannan zamani da

muke ciki. Yin hakan zai yi wata ’yar manuniya wajen gane haƙiƙanin al’adun Hausawa na asali da baƙi.

Wani abin ban sha’awa da ya kamata a yi la’akari da shi mai matuƙar muhimmanci shi ne, batun dandamalatar da wasu littattafan wasan kwaikwayo a makaratu lokacin da ake yin nazari ko a wani Makon Hausa da makarantu kan shirya a ƙarshen zangunan karatu. Wannan zai sanya ɗalibai su ga kyawu da cikar adabi da al’adun Hausawa daga darussan da ke cikin wasan kwaikwayon, bayan sun karanta shi a aji.

Sannan ya dace a ce, duk cibiyar raya al’adu da wuraren bikin nuna al’adu da makarantu waɗanda suka dandamalar da wani wasa rubutacce ko ƙirƙirarre a Makon Hausar da aka saba yi, su shigar cikin rumbun bayanansu, cewa a rana kaza ta shekara kaza an aiwatar da wani wasa mai taken kaza. Kuma an gabatar da shi bisa baƙunci wane – alal misali, shugaban ƙaramar hukuma ko hakimi ko sakataren ilmi da makamantansu.

Yana da matuƙar mahimmanci idan gwamnatoci su sanya hannun jari, musamman wajen bunƙasa aikataccen wasan kwaikwayo ko wasan daɓe. Hakan zai yiwu idan sun samar da zaurukan wasan daɓe sannan a tsaftace harkar domin samar da kuɗin shiga da kuma aikin yi ga al’umma. Wannan bai tsaya ga gwamnatoci kaɗai ba har ma da ɗaiɗaikun mutune masu sha’awar zuba jari.

7.0 Kammalawa

Wannan takarda ta yi ƙoƙarin bin diddigin tarihin samuwar wasa kwaikwayon Hausa aikatacce da rubutacce. Kamar yadda batutuwa suka gabata wasan kwaikwayo rubutacce ya samo tushe tun daga ayyukan Haji Ahmadu Kano da Rudolf Prietze a ƙarshen gomiyar ƙarni na 19. An bayyana cewa wasannin sun samo tushen daga hikayoyi da labarum gargajiya. Haka kuma an bayyana cewa an fara jin amon aikataccen wasan kwaikwayon Hausa tun farkon ƙarni na 20 wato cikin gomiyar shekarar 1930, kafin daga bisani ya sami gurbi a makarantun da ke garuruwan ƙasar Hausa. An kuma lasafto nau’o’i da hanyoyin da ake samar da aikatacce da rubutaccen wasan kwaikwayo. Wato abin nufi kowane nau’in wasan kwaikwayo aka gabatar za a fahimci cewa akwai wani ruhi da aka tafiyar da wasan ta kai; ko a ce akwai wata hanya guda da aka zaɓa domin samar da wasan kwaikwayon. Sai dai, kamar yadda wannan takarda ta yi tsokaci wannan nau’in adabi ba ya samun bunƙasa da tagomashi, ta fuskar nazartarsa da samar da shi, kamar yadda lamarin yake da waƙoƙi da ƙagaggun labarai.

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