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MATSAYIN SHARI'A A AYYUKAN ADABIN ABUBAKAR IMAM

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SADAUKARWA

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CERTIFICATION

This dissertation by BALKISU IBRAHIM, (Adm. No 12210106012) has met the requirements for the award of the Degree of Master of Arts (Hausa Studies) of the Usmanu Danfodiyo University, Sokoto and approved for its contribution to knowledge.

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ABSTRACT

The tittle of this research is “The Position of Law In Abubakar Imam’s Litereture.” The work has been classified into six chapters. The general introduction. Where the objectives of the study. Scope and limitation of research, theory and methodology adopted in under taking the research were discuss. The review of relevant litereture and also brief history of the authour of the books i.e Abubakar Imam and his books. The traditional law in Hausa society which touched the meaning and the types of law, the position of law and the ways of conducting the traditional law in the life of Hausa people, the islamic, the mordern law and the position of law in Hausa society where discussed. Further more the content and wisdom of law in position of Abubakar Imam’s litereture i.e from book of *Ruwan Bagaja* and *Magana Jari Ce* I-III with examples of of places where laws was conducted. The laws includeshistory, law of succession, identifying the law and their rullings. Which includes murder, thief, mischief, buying or keeping thieves property briebry and corruption wisdom and so on. Lastly is the conclusion and recomendation a detailed reference is given on the materials consulted.

TSAKURE

Shari'a ita ce ginshi}in samar da zaman lafiya a tsakanin al'ummar Hausawa. Wanda bisa ga dukkan alamu shi ya sa Abubakar Imam ya yi }o}arin kawo ta cikin rubuce-rubucensa. Wannan bincike mai taken "Matsayin Shari'a a Ayyukan Abubakar Imam ." Wanda ya shafi Littafin *Ruwan Bagaj*a da *Magana Jari Ce* I-III. An raba wannan aikin zuwa babi shida wato babuka shida don gudanar da wannan aikin. An kawo gabatarwa wanda yake sharar fage ne sai aka kawo manufar bincike da dalilin gudanar bincike da hanyoyin da aka bi domin samun nasarar gudanar da wannan bincike sai ra'in bincike. Sai aka yi bitar ayyukan da suka gabata. Sai aka kawo Abubakar Imam da ayyukansa inda aka kawo ta}aitaccen tarihinsa da kuma ayyukansa wa]anda suka ha]a da ayyukan hukuma da na adabi. Sannnan aka tattauna shari'a a al'ummar Hausawa, sai bayyana ma'anar shari'a da rabe-raben shari'a da hanyoyin gudanar da shari'ar gargajiya ta Hausawa. Daga nan sai aka kawo shari'ar Musulunci da shari'ar zamani da kuma matsayin shari'a a rayuwar Hausawa. Haka ma an yi nazarin }umshiya da hikimar da ke cikin shari'a a cikin ayyyukan adabin Abubakar Imam . Tare da kawo misalan inda aka gudanar da shari'a a cikinsu. A nan ne aka dubi laifuffuka da hukunce-hukuncensu. Wa]anda suka shafi sata da }azafi da zamba cikin aminci da saye ko ajiyar kayan sata da cin hanci da rashawa da sauransu. A }arshe aka kawo kammalawa da sakamakon bincike sai kuma manazarta.

BABI NA [AYA

GABATARWA

1.0 Shimfi]a

Wannan bincike ya }unshi nazari ne a kan shari'a a cikin adabin Abubakar Imam. Wannan fage muhimmi ne a fannin nazarin adabi. An da]e ana amfani da shari'a wajen sasantawa da shiga tsakani tare da inganta halin rayuwar al'umar Hausawa. Adabi hoto ne na rayuwar al'umma, saboda haka ne masana da marubuta suka shiga wannan kogi domin rairayo hanyoyi ko ~angarorin rayuwar al'ummar Hausawa. Shari'a ta kasance ginshi}in samar da zaman lafiya da hana zalunci a cikin al'u mmar Hausawa. Kasancewar shari'a ta taka wa masu }arfi birki daga buge marasa }arfi su kuwa azzalummai suka razana domin ganin cewar idan suka taka za a hukunta su. Abubakar Imam ya yi amfani da shari'a a wurare da dama a cikin adabinsa domin nuna adalci da kuma irin yadda wasu masu hukunci ke kar~ar cin hanci da rashawa.

Haka kuma a lokacin da ya tsunduma a fagen rubuce-rubucen adabin Hausa. ya kuma riga ya na}alci al'dunsu, wannan ne ya sa Abubakar Imam ya ja hankali kan shari'a da kuma amfani da ita. Abubakar Imam ya yi amfani da shari'a a cikin adabinsa domin yana }o}arin]abba}a shari'a ga kansa. Ya kuma }arfafa al'ummar Hausawa da abi ta sau da }afa kamar yadda yake bayyane a cikin rubuce-rubucensa. Duk da cewa mafi yawan wallafe-wallafensa suna nisha]antarwa wannan bai sa Abubakar Imam ya kauce wa shari'ar Musulunci ba. Baya ga

wannan, ba za a samu kalamai na batsa ba a cikin wallafe-wallafensa ba kamar yadda ake samu a cikin littattafan zamani. Haka kuma akwai labaran da suke]auke da darussa daban-daban na kyautata zaman duniya da kuma gyaran gobe }iyama.

Akwai misalai daga cikin littafin *Ruwan Bagaja* da *Magana Jari Ce* I-III labarin Yaro |ata Hankalin Dare Ka Yi Suna da labarin Annabi Sulaimanu inda shari'ar ta fito da sauransu.

Ta la'akari da rayuwar Abubakar Imam za a ga cewa ba wani abu ba ne don ya kawo shari'a a wurare daban-daban a cikin adabinsa saboda yana da tasirin shari'a da ya gada daga mahaifinsa Malam Usman wanda ya ta~a zama Al}alin Kagara. Ya ta~a cu]anya da shari'a a fadar Sarkin Katsina Muhammadu Dikko a shekarar 1935. A wannan lokacin ne aka]ora masa alhakin kula da rahottannin shari'a da suka shafi kisan kai don tabbatar da abin da ke cikin harshen Hausa, haka yake a harshen Ingilishi da kuma harshen Larabci.

Wannan bincike ya za}ulo shari'o'in da aka yi amfani da su a cikin adabin Abubakar Imam. An kasa wannan bincike zuwa babuka biyar, babi na farko, gabatarwa ce inda aka yi sharar fage tare da kawo dalilin bincike da manufar bincike da hanyoyin gudanar da bincike da ra'in bincike da farfajiyar bincike da kuma hujjar ci gaba da bincike. Babi na biyu, ya yi bitar ayyukan da suka gabata wa]anda suka ha]a da kundayen bincike na matakan karatu daban-daban da bugaggun littattafai da kuma mujallu da ma}alu. Sai babi na uku, shi ne Abubakar Imam da ayyukansa, anan ne aka kawo rayuwar Abubakar Imam da adabinsa. Wanda ya ha]a da

haihuwarsa da karatunsa da ayyukan da ya yi a rayuwarsa. Sai kuma babi na hu]u, shari'a a al'ummar Hausawa. An kawo ma'anar shari'a da rabe-raben shari'ar zamani da hanyoyin gudanar da shari'ar gargajiya ta Hausawa, da shari'ar Musulunci sai kuma matsayin shari'a a rayuwar Hausawa. Babi na biyar, shi ne, }umshiyar shari'a a adabin Abubakar Imam da suka ha]a da amfani da tarihi da ilmin rabon gado da bayyana nau'in laifuffuka da hukunce-hukunce da kariyar laifin da shari'a ta yadda da shi da sauransu. Sai kuma kammalawa.

1.1 Dalilin Bincike

Shari'a ita ce ginshi}in samar da zaman lafiya a tsakanin al'ummar Hausawa wanda ga dukkan alama shi ya sa Abubakar Imam ya ri}a kawo yadda ake yanke hukunce-hukunce a kan abubuwa mabambanta. Dalilin gudanar da wannan bincike shi ne ganin yadda Abubakar Imam ke yawan kawo hukunce-hukunce cikin rubuce-rubucensa shi ya ja hankalina, har na yi sha'awar yin bincike kan wannan fanni na shari'a. Wani dalilin shi ne burin za}ulo wasu guraben da Abubakar Imam ya yi amfani da shari'a domin gina labari saboda bayyana matsayin shari'ar da aka gudanar a wannan muhallin tare da yin sharhinta don ba da gudummawa wajen samar da sabuwar hanyar nazarin adabin Hausa.

1.2 Farfajiyar Bincike

Adabin Abubakar Imam fage ne mai fa]in gaske da ya ta~o kowane lamari na rayuwar Bahaushe. Fadin fagen ya sa nazarinsa jumlatan yake da wuya da ba zai]auku a kuma daidaita shi a sikelin nazari]aya ba.

Dalilin haka ya sa ake samun manazarta na tai}aita nazarinsu ga duban wani abu guda]aya muhimmi cikin adabin nasa. Shi ma wannan binciken ya ta}aita ne ga duban shari'a cikin adabin Abubakar Imam. Shari'a lamari ne babba cikin adabinsa, kuma mai muhimmanci. Abubakar Imam ya nuna yadda ake yanke hukunci a wurare masu yawa cikin adabinsa. Ganin hakan ya fahimtar da ni kan bu}atar nazari domin fayyace yadda Imam ya kalli tsarin yanke hukunci cikin }agaggun labaransa. Wannan shi ya sa aka ke~e wa nazarin farfajiyar gudanar da shi kan litattafan *Ruwan Bagaja* da *Magana Jari Ce* I-III domin za}ulo shari'o'in da aka aiwatar a cikinsu. Haka kuma an duba irin rawar da kowane nau'in shari'a da aka yi amfani da shi ya taka wajen yanke hukunci, ta la'akari da irin yadda marubucin ya taka rawar gani a wurin da aka yi amfani da hukuncin.

1.3 Hanyoyin Gudanar da Bincike

Nasarar kowane irin bincike ta dogara ne ga irin hanyoyin da aka bi wajen tattara bayanan da za su samar da abin da ake bu}ata. Hanyoyin gudanar da bincike na da muhimmanci wurin sau}a}e wa mai bincike nemo bayanai da sarrafa su domin tayar da aikinsa yadda ya dace. A wannan bincike an yi amfani da wasu hanyoyi da suka taimaka wajen samun nasarar aiwatar da shi. Hanyoyin da aka bi sun ha]a da: Karantawa da taskace littafin Ruwan Bagaja da Magana Jari Ce I-III domin za}ulo tare da fitar da guraben da aka yi amfani da shari'a don gina labari. Wata hanyar kuma ita ce ta gudanar da bitar ayyukan da aka yi a kan shari'a don samun mafita a yayin taskace litattafan da aka nazarta. An ziyarci masana shari'a da masana adabi don samar wa nazarin madafa. Haka

zalika an shiga]akunan karatu da ajiye litattafai da mujallu da ma}alu da jaridu da dukkan wani aiki da aka rubuta na Jami'o'i daban-daban da wasu manyan sassan karatu don nazarto yadda ya kamata a gudanar da nazarin, A ciki akwai Sashen Nazarin Addinin Musulunci da na harshen Larabci da kuma kotuna. Aikin bai yi }asa a guiwa ba ta wajen yin hira da masana da manazarta adabi da na shari'a a wasu cibiyoyin bincike na Jami'ar Usmanu [anfodiyo, Sakkwato. Daga }arshe an samo bayanai ta hanyar sadarwa ta zamani wato internet da sauran kafofin wa]anda wannan zamani ya kawo. Wa]annan hanyoyi sun taimaka wajen ganin wannan nazari ya sami cikakkun bayanai da suka dace da shi.

1.4 Ra'in Bincike

Wannan bincike an]ora shi kan ra'in zahiranci (Realistic Theory) Wannan ra'in yana]aya daga cikin hanyoyin zamani na tarken adabin al'ummomin duniya. Sannan an da]e ana amfani da shi kuma har yanzu ana ci gaba da amfani da shi a wasu sassan duniya wajen tarken adabi.

Tarihi ya nuna an }ir}iro wannan ra'i ne na zahiranci a kusan tsakiyar }arni na 19 a Faransa, a shekarar 1830. Wa]anda suka }ir}iro shi sun ha]a da Honor de Balzac da Gustave Flauber da Anto Chekhov da kuma wata Adibiya mai suna George Eliot da ta rubuta littafin Adam Bede (1859) da Mark Twain da William Dean Howells da babban]an zahirancin nan, Harry James. Ra'in zahiranci ya ya]u daga Faransa ya zuwa }asar Ingila da Amurka a farkon }arni na 20. A Ingila an samu tarsashin ra'in zahiranci a cikin ayyukan Charles Dickens da William Make Peace Thackery da sauransu. A Amurka ma an aro shi ne daga Faransa da Rasha

a wajen tsakiyar }arni na 19 Anan gida Nigeria an samu shi a }arni na 21 (Shuaibu, 2014:340).

Haka kuma Shuaibu Mustafa ya yi amfani da wannan ra'in, wajen tarken littafin *{itsen Rogo* na Abdul}adir [angambo, inda ya kawo dalilai da dama da ke kamance da shi. Haka ma ya }ara da cewa ra'in yana duba matsalolin rayuwar zahiri na wata al'umma.

Ra'in zahiranci na]aya daga cikin ra'o'in nazarin hukunce-hukunce (shari'a) da ke duba wasu abubuwan rayuwa a cikin al'umma, musamman a rayuwa ta zahiri ta hanyar aikace-aikacen Adiban duniya. Kasancewarsa hanyar tarke sai ya sami kar~uwa ga matarka masu sha'awar duba halayen al'umma daban-daban (Shuaibu, 2014:340).

Ra'in zahiranci yana bayyana adabi da cewa ayyuka ko abubuwa ne da aka gwama su da rayuwa ta zahiri domin a fito da abubuwa da hukunce-hukunce daban-daban kamar sata, cin hanci da rashawa, fa]a da sauransu (Holman, 1980:366).

Haka ma ra'in zahiranci tana nazarin gaskiyar abin da marubuci ya rubuta wato ba da]i ba }ari a cikin sa}onnin da marubuci yake son isarwa. Misali shari'ar rabon gado da sata, shiga wani muhalli ba tare da izini ba.

Ra'in zahiranci ya mai da hankali ne kan magana da halaye ko]abi'un mutane na yau da kullum (Holman, 1980:366).

A ~angaren adabin Hausa, marubuta da dama suna yin rubuce-rubuce game da halin rayuwar al'ummar Hausawa da take gudanar wa a zamaninsu, don }o}arin fito da wasu matsalolin da ke aukuwa a cikin al'ummar da nufin a magance su. Wasu matsalolin }ir}ira su aka yi, kuma

suna da nasaba da halin rayuwar da mutum ya sami kansa ya kuma kasa daurewa (Shuaibu, 2014:340).

Saboda haka, akwai wasu matsaloli da dama da ake fuskanta, wa]anda a zahiri suke aukuwa a cikin al'ummar Hausawa. Mutane ne ke aiwatar da su a fili ga su nan ana gani }uru-}uru. Yawanci mutane ne masu }arancin ha}uri da rashin tunanin gaba, musamman na abin da za a samu ko wanda ake hange a rayuwa. Kamar yadda Abubakar Imam ya kawo shari'o'i daban-daban a cikin adabinsa. Akwai hukunce-hukuncen da aka zartar wa]anda suka ha]a da kar~ar bashi da jayayyar wani abu da shiga wani muhalli ba da izini ba da zamba cikin aminci da sauransu.

Wannan batu na rayuwar zahiri marubuta adabin Hausa suna nuna shi ta hanyar tsara adabinsu, tare da halayen wani mutum ko wata }asa da ke]auke da irin wannan rayuwar zahiri. Suna kuma nuna irin halayensu game da matsayin al'ummar da wannan matsalolin rayuwa ke fuskanta ko suka mamaye ta, don a sami yiwuwar magance su, a kuma samu al'umma ta gari (Shuaibu, 2014:340).

Saboda haka siffofi da kamannun wannan ra'i sun dace da wannan bincike ganin yadda ya shafi hukunce-hukuncen shari'a a al'ummar Hausawa ta zahiri kamar yadda Abubakar Imam ya kawo su cikin littattafansa na adabi kamar irin su *Ruwan Bagaja* da *Magana Jari Ce* I-III

1.5 Manufar Bincike

Manufar wannan bincike shi ne bibiyar diddigin hukunce–hukuncen da Abubakar Imam ya kawo a cikin rubuce-rubucensa wanda ya shafi litattafan "*Ruwan Bagaja* da *Magana Jari Ce* I-III da zimmar gano

yadda ya yi amfani da shari'a a matsayin hanyar gina labari. Idan mai karatun litattafan Abubakar Imam ya lura zai tarar da wasu hukunce-hukunce sun yi daidai da hukunce- hukuncen shari'ar Musulunci, inda wasu kuma sun sa~a wa shari'ar Musulunci. Za a ga wasu kamar dabaru ne wasu kuwa an gur~ata shari'ar Musulunci da wasu 'yan dabaru domin cimma burin marubuci na isar da sa}onsa zuwa ga masu karanta labaransa. Wannan bincike yana da manufar fito da dukkan wa]annan abubuwa da kuma sanya masu gurbi a wajen da ya dace da su a fagen nazarin

1.6 Na]ewa

Ha}i}a, wannan ~angare ne da aka yi shimfi]ar share fage na wannan bincike. An dubi wasu mahimman abubuwa da kowane bincike yake bu}atar a kula da su, ida aka dubi dalilan da suka sa aka gudanar da binciken da manufar binciken tare da kawo hanyoyin da aka bi wajen gudanar da binciken da farfajiyar bincike da kuma hujjar ci gaba da bincike.

BABI NA BIYU BIYU

Bitar Ayyukan Da Suka Gabata

2.0 Shimfi]a

Nazarin ayyukan da suka gabata abu ne mai matu}ar muhimmancin gaske ga mai bincike. Tana taimakawa da kuma ba da haske ga binciken, da ake yi musamman domin gudun maimaita da kuma sanin makama ga aiki. An duba wasu ayyukan da suka gabaci wannnan masu dangantaka da shi ko dai ta kai tsaye ko akasin hakan. Ayyukan da aka duba sun ha]a da kundayen bincike a matakan karatu daban-daban da bugaggun littattafai da mujallu da ma}alu.

2.1 Kundayen Bincike

Kundaye binciken ayyuka ne na nazari da sharhi da wasu manazarta suka gabatar domin kammala karatu na matakan neman shaidar kammala karatu. An yi bitar wasu daga cikin kundayen da hannu ya kai gare su. Daga cikin kundayen da aka yi nazarin ayyukan Abubakar Imam akwai:

2.1.1 Kundayen Digiri na Uku (Ph.D)

Pweddon (1977) ya yi bincike mai fa]i kan]aya daga cikin rubuce-rubucen Abubakar Imam, wato *Ruwan Bagaja*. Ya yi }o}arin bayyana hikimomin da Imam ya yi amfani da su wajen gina littafin *Ruwan Bagaja*. Ya kuma kalli fasahar sa}on da Imam ya ke son isarwa a sakamakon rigingimun da suka yi ta aukuwa tsakanin Alhaji da Malam Zur}e. Ya za}ulo wa}o}i (24) a cikin rubuce-rubucen Abubakar Imam. Wannan aikin ya taimaka }warai ta fuskar adabi sai dai bai ce komai ba game da shari'a.

Adamu (1978) ya yi bayani sosai kan }asar Hausa da al'ummar Hausawa da addininsu da kuma tattallin arzikinsu. Ya kawo wasu bayanai da suka shafi al'adunsu da tafiye-tafiye da jahadin jaddada addinin Musulunci.da kuma shigowar Wangarawa a }asar Hausa. Wannan kundin ya taimaka }arai wajen samun nassarar gudanar da wannan bincike, sai dai bai ambaci shari'a ba.

Usman (1981) ya yi bayanin yanayin sarauta a }asar Hausa da yadda sarakunan Zazzau da katsina da Kano suka gudanar da mulkinsu. Sai aka kawo yanayin sarautar wasu garuruwa da kuma al'ummar }asar Katsina a }arni na goma sha takwas. Ya bayyana sa~ani da yadda aka rusa

al'ammuran sarauta da siyasa da matsalolin da jihadin Shehu Usman [anfodiyo ya haifar ga sarakunan Katsina da Mara]i. Kasancewa ya dubi }asar Hausa da wasu sarakunanta wa]anda su ne ke zartar da hukunci a wancan lokaci, shi ya sa kundin yake da gurbin bita a nazarin da aka gudanar.

Ba}o (1990) ya yi bincike mai zurfi kan Sabon Gari inda ya kawo tarihin }asar Kano da Sabon Gari. Ya tattara yawan Musulmi da wa]anda ba musulmi ba na Sabon Gari a shekarar alif dubu]aya da]ari tara da talatin da tara (1939). Sai ya kawo yawan Hausawa da ba}in haure da suka ha]a da maza da mata da ke zaune a wasu unguwanni da gidajen Gwaunati na Sabon Gari Kano. Ya ci gaba da bayyana tattalin arziki da ayyukansu da hanyoyin da suke bi domin samun ku]a]e ko bun}asa tattalin arzikinsu kamar hanyar kasuwanci da kar~ar haraji da sauransu. Haka kuma ya kawo jerin sunayen titunan Sabon Gari da aka ra]a wa suna da yadda aka cire sarakuna daga al'ammuran da suka shafi hukunce-hukunce (shari'a) aka mayar da su kotun Majistari. Sai kuma daga baya aka sake mayar wa sarakuna da al'mmuran shari'a a fadarsu, a lokacin Gwamna Clifford. Wannan aikin yana da ala}a da wanda aka gudanar ta fuskar shari'a, zai taimaka wajen samun nasarar gudanar da wannan aiki.

Malumfashi (1998) ya yi bincike mai zurfi kan adabin Abubakar Imam. Ya tattaro ayyukan Abubakar Imam, sai ya kawo hanyoyin da Imam ya yi amfani da su wajen gina ayyukansa na adabi. Haka kuma ya yi bayanin yadda adabin ya tsiru, ya girma har ya bun}asa da irin yadda ya watsu a wasu sassan duniya daban-daban. Ya ba da misalai da littattafan

da Abubakar Imam ya yi amfani da su wajen gina adabinsa. Ya kawo yadda Imam ya yi amfani da tubala na musamman tare da fitowa da matsayin tubala a ginin adabi da yadda suke a siffarsu ta asali. Ha}i}a wannan kundi ya yi rawar gani wajen zurfafa nazari kan Abubakar Imam, sai dai shi tubala ya ba }arfi yayin da wannan nazari ya duba shari'a a adabin Abubakar Imam.

Adamu (2002) ya yi nazari kan salo da zubi da tsari da kuma dabarun bayar da labarin da aka yi amfani da su a cikin littattafan *Shaihu Umar* da *Ruwan Bagaja* da kuma *Kitsen Rogo*. A cikin kundin ya kwatanta littattafai guda uku tare da kawo inda suka yi kama da kuma inda suka bambanta da juna. Wannan kundi yana da ala}a da wannan nazarin ta fuskar adabi kasancewar an kawo littafin *Magana Jari Ce* na Abubakar Imam. Sun bambanta domin shi ya karkata ne kan salo da dabarun bayar da labari, shi kuwa wannan bincike ya kalli shari'a a cikin adabin Abubakar Imam.

Adamu (2009) ya kawo ta}aitaccen tarihin R.M. East tun daga haihuwa har komawarsa ga Mahallicinsa. Haka kuma ta kalli ayyukansa na talifi da yadda ya horar da 'yan Arewacin Nijeriya suka gina nasu talifi. Daga nan aka yi tsokaci kan gasa ta farko zuwa gasa ta uku.Ya kawo za~a~~in ayyukan adabi na Dakta East tare da yin sharhin wasu daga cikinsu. Wannan kundi yana da ala}a da wannan nazarin da aka gudanar kasancewar ta ambaci gasa ta farko wadda Abubakar Imam ya lashe gasar da littafinsa na *Ruwan Bagaja* sai dai ba ta ce komai ba kan shari'a.

Atuwo (2009) ya gabatar da bincikensa a inda ya kawo ma'anar wasu kalmomi na musamman kamar ta'addanci da }undunbala da }unar ba}in wake da kuma kalmar (terrorism) wato ta'addanci. Ya kawo tarihin samuwar rubuttattun }agaggun labarai na Hausa da kuma tarihin ta'addanci a duniya. Bugu da }ari ya kalli ~angarorin ta'addanci kamar ta'addanci na gargajiya da na zamani. Haka kuma ya kawo ya]uwar ta'addanci da tasirin ta'addancin gargajiya da na zamani, a }agaggun rubuttatun labaran Hausa. Daga }arshe, an fito da matsayin }agaggun labaru ga Bahaushe da dalilan da ke haddasa ta'addanci da kuma yadda za a shawo kan matsalolin ta'addanci. Wannan binciken yana da ala}a da wanda aka gudanar ta fuskar adabi. Abin da ya bambanta su shi ne wannan nazari ya fuskanci shari'a a adabin Abubakar Imam ne kai tsaye ba ta'addanci ba.

Sallau (2009) ya yi bayani mai zurfi inda ya kawo bayanin }asar Hausa da Hausawa da addini }asar Hausa da kuma tattalin arzikinsu. Sannan ya bayyana sana'ar wazanci jiya da yau da yadda suke gudanar da hukunce-hukuncensu (shari'a) da kuma nason al'adun ma}wabta na kusa da na nesa da suka yi kaka gida a sana'ar wazancin Hausawa. Wannan kundin yana da ala}a da wannan binciken ta hanyar wasu hukunce-hukuce da aka kawo a cikin sana'ar wanzanci, amma sun raba hanya ta inda wannan ya dubi matsayin shari'a a ayyukan adabi na Abubakar Imam.

Adoro (2010) ya yi bayanin tasirin harshen Larabci a cikin littafin *Magana Jari Ce*. Ya bayyana irin yadda Abubakar Imam ya samo kayan

aikinsa daga littattafai na }issoshi da tatsuniyoyi da karin magana na Larabawa. Ala}ar wannan bincike da wanda aka gudanar a bayyane take. Shi Adoro ya yi bincikensa a cikin bakandamen littafin nan na Abubakar Imam, wato *Magana Jari Ce*. Wanda yana]aya daga cikin littattafan da za a yi nazarin kan su, amma bai ce komai ba game da shari'a.

Asiru (2010) ya yi nazari kan]unki a }asar Hausa inda ya kawo tahirin da samuwar]inki da rabe-raben]inki a }asar Hausa. Sannan ya bayyana muhimmancin]inki da hukunce-hukuncen da aka yi tanadi ga masu wannan sana'ar. Ya kawo amfani da ci gaba da bun}asa tattalin arziki da ke tattare a wannan sana'ar. Wannan kundi ya taimaka wajen samun wasu bayanai da suka shafi shari'a sai dai bai ambaci matsayin shari'a ba a cikin ayyukan adabin Abubakar Imam ba.

Mashi (2012) ta yi nazarinta kan karin magana da ke cikin littafin *Magana Jari Ce*. Ta fassara karin magana da magangannun hikima wa]anda ke cikin littafin *Magana Jari Ce* zuwa harshen Larabci. Kasancewar ta kawo]aya daga cikin littattafan da wannan nazari ya duba, shi ya sa aikinta yake da gurbin bita a nazarin da aka gudanar.

Bakura (2012) ya kawo bayanai kan shirye-shriyen Turawan mulkin mallaka, wanda ya ha]a da le}en asiri da ya]a addininsu na Kiristanci da tawagogi daban-daban da kuma rubuce-rubucen da suka gudanar. Ya bayyana zuwan Turawan Mishan da talife-talifensu domin bun}asa Kiristanci a }asar Hausa. Binciken ya ci gaba da kawo bayanai game da ginuwar adabin Hausa a sakamakon zuwan Turawan mulkin mallaka da yadda suka fara ya]a ilmin boko ta hanyar kakkafa

makarantun farko na gwamnati. Haka kuma, kundin bai tsaya nan ba sai da ya bayyana ce wa lokacin Turawan mulkin mallaka ne aka fara samar da littattafan zube na }agaggun labaran Hausa. Kundin yana da ala}a da wanda aka aiwatar ta fuskar adabi. Sun raba hanya ta inda shi ya kalli gudummuwar da Turawa suka bayar wajen samuwa da bun}asar adabin Hausa, wannan nazari ya ba da }arfi kan shari'a a adabin Abubakar Imam.

Nafi'u (2012) ya yi nazarinta kan salo da salon sarrafa harshen da aka yi amfani da shi a littafin *Magana Jari Ce* I-III. Ya kuma kalli dabarun jawo hankali a cikin *Magana Jari Ce* da amfani da addini a matsayin dabarar jawo hankali, sai ta kawo dabarun sarrafa harshe da misalai masu gamsarwa a cikin littafin *Magana Jari Ce*. Wannan kundi yana da dangantaka da nazarin da aka aiwatar, saboda ya yi nazarin littafin *Magana Jari Ce* wanda adabi ne na Abubakar Imam. Abin da ya bambanta su shi ne ta yi nazarin salon sarrafa harshe a littafin *Magana Jari Ce,* yayin da wannan ya yi nazarin shari'a a adabin Abubakar Imam.

[angambo (2012) ya yi }o}arin fitar da jigogin da aka yi amfani da su tsakanin rubuttattun wa}o}i da }agaggun labaran Hausa. Ya yi kwatancin littattafai guda biyu daga gasar (1933) da *jagoran Nazarin {agaggun Labarai* da na soyayya wato (A.K.K). Ya kawo kamancin da ke tsakanin jigon rubuttattun wa}o}i da {agaggun labarai. Ala}ar nazarin da wanda aka gudanar shi ne, ta kawo gasar 1933 wadda Abubakar Imam ne ya zama zakara a wannan gasar da littafinsa na *Ruwan Bagaja*. Bambancinsu shi ne nata ya ta'alla}a ne kan tubalan gina jigo tsakanin

rubutattun wa}o}i da kuma }agaggun labaran Hausa. Wannan ya karkata ne kan nazarin shari'a a adabin Abubakar Imam.

Hassan (2013) ya fito da mutuntakar Abubakar Imam a cikin littafin *Magana Jari Ce*. An bayyana tarihin Abubakar Imam da rubuce-rubucensa, sai ya kalli samuwar littafin *Magana Jari Ce*. Haka kuma ya dubi wasu halaye na cikin littafin sai ya kwatanta su da halayen mawallafin. Ya kuma danganta *Magana Jari Ce* da mutuntakar Abubakar Imam, ta la'akari da tarihinsa da addini da yadda ya yi amfani da ilminsa wajen gina littafin. Kasancewar yana da kusanci da sarauta sai ya yi }o}arin kyautata sarauta da al'adun Hausawa a cikin littafin *Magana Jari Ce*. Ha}i}a wannan nazari da wanda aka gudanar suna da ala}a, kasancewar suna magana kan Abubakar Imam da kuma ambato sarakunan }asar Hausa wa]anda a da suke jagorancin shari'o'i a fadar su. Sai dai bai ambaci shari'a ba.

Salihi (2014) ya kawo aron kalmomi da salon aron kalmomi da kuma dalilan da ke haifar da aron kalmomi. Ya kawo tsarin ararriyar kalma da ire-iren ta, sannan ya bayyana kalmomin aro a cikin }agaggun labaran Hausa. Ya bayyana cewa *Gan]oki* ya yi aro daga Larabci shi kuwa littafin *Duniya Budurwa*, ya yi aron kalmomi daga Turanci, ya kuma ba da misalai da dama na kalmomin aro. Ya kuma bayyana tasirin kalmomin aro wajen isar da sa}onnin wa]annan littattafan guda biyu. Ya }ara da cewa in ba a yi amfani da kalmomin aro ba, zai yi wuya sa}onnin da ake son isarwa ga jama'a su samu isa. Wannan kundi yana da ala}a da nazarin da aka gudanar ta fuskar adabi, kuma *Gan]oki* yana]aya daga jerin littattafan

da aka za~a a gasar (1933) wadda Abubakar Imam ne ya lashe gasar. An raba hanya inda shi ya kalli tasirin amfani da aron kalmomi wajen isar da sa}o, wannan nazarin ya karkata ne kan shari'a a cikin adabin Abubakar Imam.

2.1.2 Kundayen Digiri na Biyu (M.A)

Magaji (1982) ya yi }o}ari wajen bayyana yadda adabin baka ya wanzu a cikin wasu }agaggun labarai tun daga shekarar (1933-1980). Ya yi nazarin salo, da jigo da zubi da tsari da kuma taurari a cikin littafi *Gan]oki* da *Nagari Na Kowa* da *Dare [aya* da *Tauraruwa Mai Wutsiya* da kuma *Mallakin Zuciya* ta. Ya ya bayyana irin rawar da adabin baka ya taka a matsayin tubalin gina kowane]aya daga cikin littattafan. Suna da dangantaka ta fuskar adabi sun bambanta ta inda wannan binciken ya ba da }arfi ga matsayin shari'a shari'a a adabin Abubakar Imam.

Sulaiman (1990) ya yi bayanai sosai kan tsaga inda ya kawo tarihin tsaga a garin Kano..Ya bayyana ma'anar tsaga da ire-iren tsagar gargajiya. Ba ya ga wannan ya kawo yadda ake tsaga da kayan da ake amfani da su a wajen gudanar da tsagar gargajiya. Baya ga wannan ya kawo hukunce-hukuncen da kuma muhummancin tsaga a al'ummar Hausawa.Wannan aiki ya taimaka }warai wajen samun nasarar gudanar wannan bincike.

Sulaiman (1993) ya baddala wani labari zuwa "Karen Bana Shi Ke Maganin Zomon Bana," a cikin littafin *Magana Jari Ce*. Ya kawo ma'anar baddalawa da kuma matsayin *Magana Jari Ce* a adabin Hausa. Ya yi

bayanin zubi da tsari da jigon wasan kwaikwayo na Shakespeare, "*Merchant of Venice*" da labarin Imam na "Karen Bana Shi Ke Maganin Zomon Bana." Bugu da }ari ya bayyana dangantaka da bambancin da ke akwai a tsakanin labaran. A }arshe an nuna cewa an samo labarin "Karen Bana Shi Ke Maganin Zomon Bana" daga wasan kwaikwayon Shakespeare na *Merchant of Venice*. Wannan kundi yana da ala}a da nazarin da aka aiwatar kasancewar ya yi nazarin wani labari cikin *Magana Jari Ce* na uku (III) wanda Abubakar Imam ya wallafa shi. Bambancinsu shi ne, shi ya kalli baddala wasan kwaikwayon Shakespeare zuwa labarin "Karen Bana Shi Ke Maganin Zomon Bana." Shi kuma wannan aka dubi matsayin shari'a a ayyukan adabin Abubakar Imam.

[an'iya (1997) ya yi bayani kan adon harshe cikin rubutaccen adabin Hausa. An gudanar da nazarin a kan }agaggun labaru na gasa ta farko (1933-1960). A cikin kundin an yi bayani kan kwatantawa da kamantawa da siffantawa da jinsintawa da kuma alamtawa. Nazarin bai tsaya nan ba sai da aka bayyana adon harshe na azancin magana, wanda ya ha]a da karin magana, kirari, ba'a da sauransu. Har ila yau, nazarinta yana tattare da bayanai "Kan Adon Harshe Cikin Rubuttattun {agaggun Labaru na Gasar (1933-1960). Bugu da }ari, ya dubi adon harshe a cikin rubuttattun wa}o}i da rubutaccen wasan kwaikwayo, ko da yake kundin yana da ala}a da wanda aka aiwatar domin ya kawo gasar farko wadda Abubakar Imam yana daga cikin 'yan takarar gasar. Bambancinsu kuwa shi ne ta karkata kan adon harshe cikin rubutaccen adabin Hausa, yayin

da wannan nazari ya dubi matsayin shari'a a ayyukan adabin Abubakar Imam.

Sallau (2000) ya kawo bayani sosai kan tarihi da samuwar wanzanci a }asar Hausa. Sannan ya kalli matsayi da muhimmancin wanzanci a al'ada da kuma sana'a a }asar Hausa. Ya kawo laifuffuka da kuma hukunce-hukuncen wannan sana'a . Wannan kundi yana da ala}a da wanda aka gabatar ta fuskar shari'ar da aka kawo ta masu sana'ar wanzanci sai dai bai ce komai ba game da matsayin shari'a a cikin ayyukan adabi na Abubakar Imam ba.

Dutsim-Ma (2002) ya yi bayani dangane da tarbiya da nau'o'in tarbiyya. Sannan ta dubi wasu halaye da]abi'un wasu mutane daga cikin }agaggun labaran Hausa kamar tsoron Allah, imani, gaskiya, yarda da }addara, tausayi da sauransu. Littattafan da aka nazarta sun ha]a da na gasa ta farko (1933) da *Tauraruwar Hamada* da *Kitsen Rogo*. Haka kuma an kawo irin taimakekeniya da hul]ar ilmi da biyayyar aure da gudummuwa da ke cikin }agaggun labarai. Wannan kundi yana da dangantaka da wanda aka gudanar ta fuskar adabi kuma daga cikin littattafan akwai na Abubakar Imam wato *Ruwan Bagaja*. Sun raba hanya ta inda ta dubi tarbiya a littattafan }agaggun labaran Hausa wannan nazari ya kalli shari'a a adabin Abubakar Imam.

Ado (2002) ya bayyana wasu hanyoyin tarbiyyar Hausawa, kamar yadda marubuta }agaggun labaran Hausa suke amfani da su wajen cimma burinsu. Ya kawo irin yadda suke nuna halayen kirki a cikin littattafansu. Ya bayyana cewa]aukakar kowace al'umma tana rataye ne ga }o}arinta na

tarbiyantar da al'ummarta. Akwai ala}a ta fuskar adabi. An raba hanya ta inda ya dubi tarbiya a }ir}irarrun labarun Hausa. Yayin da wannan nazari ya yi nazarin shari'a a adabin Abubakar Imam.

Kallamu (2006) ya fito da tarihin }agaggun labarai da muhimmancinsu ga al'umma. Ya yi tsokaci kan dangantar Hausawa da aljannu da asalin aljannu da kuma kashe-kashen aljannu. An kuma kawo tasirin amfani da aljannu a cikin }agaggun labaran Hausa. Wato isar da sa}on da]an Adam bai iya isarwa sai da amfani da aljanu domin ta}aita labari da ta}aita lokaci da kuma taimakon taurarin labari. Akwai dangataka ta fuskar adabi shi ya ja hankalina ga nazarin wannan aiki. Bambancinsu kuwa shi ne shi wannan ya yi nazarin shari'a a adabin Abubakar Imam.

Oyibo (2008) ya kawo bayani kan gabatar da dokokin da suka shafi laifi na addinin Musulunci da wa]anda suka ha]a da dokokin shari'a na Arewa. Ya kawo laifuka kamar fashi da zina da }azafi da kuma shan giya, sannan ya bayyana kotunan]aukaka }ara na aiwatar da shari'ar Musulunci. Ya kawo kotun shari'a da yadda za a yi amfani da kotun shari'a da shari'un da aka yanke hukunci kan su. Haka kuma an yi }ididdiga kan }ararrakin da aka]aukaka a matsayin misalai da suka ha]a da laifukan zina da }ararrakin da suka shafi sata da shan giya da kuma]aukaka }ara saboda rashin yarda da hukuncin da aka yanke. Wannan aiki yana da dangantaka da nazarin ne ta fuskar shari'a sai dai za a amfana da wasu abubuwa da ya }unsa idan ana luguden wasu nau'o'in sharia.

Guga (2010) ya bayyana ma'ana da rabe-raben sarauta a }asar Hausa da kuma asalin sarauta a duniya. Ya kawo bayanai da dama dangane da kyawawan]abi'un sarakunan }asar Hausa, kamar gaskiya, ri}on amana, hikima da sauransu. Ya tsamo wasu munanan halaye da ke da}ushe tagomashin sarauta, wa]anda ake riskar su a tattare da wasu sarakunan }asar Hausa. Ya kawo misalai da suka ha]a da girman kai da zalunci da munafunci da fushi da sauransu. Kasancewar wannan aiki na shahararren littafin *Magana Jari Ce* na Abubakar Imam shi ya ja hankalina na yi nazarinsa. Bambancinsu kuwa shi ne ya yi nazarin sarauta a cikin littafin *Magana Jari Ce,* wannan kuwa ya dubi shari'a a adabin Abubakar Imam.

Sabe (2010) ya kawo ta}aitaccen tarihin }agaggun labaran Hausa da kuma samuwar }agaggun labarai na Hausa. Ya bayyana wasu ~angarori na adabin Hausa da irin gwagwarmayarsu da ba}in al'adu. Ya kawo bayanai dangane da samuwar adabin kasuwa da siffofinsa a }asar Hausa. Bugu da }ari, ya fito da jigogin wa]annan littattafai da yanayin bugunsu, tare da yin sharhin wasu daga cikinsu. Ala}ar wannan aiki da wanda aka aiwatar ita ce dukansu adabi ne. Sun raba hanya ta inda shi ya fuskanci adabin kasuwar kano, wannan ya kalli shari'a a dabin Abubakar Imam.

Kabir (2011) ya tsamo karin maganar Larabci da Abubakar Imam ya mayar da su cikin harshen Hausa a littafin *Magana Jari Ce*. Ya sake mayar da su cikin harshen Larabci tare da nuna yadda suke a da wato a Larabci da kuma yadda aka fassara su zuwa Hausa. Ala}ar nazarin da

wanda aka gabatar ita ce dukkansu suna magana kan adabin Abubakar Imam. Sun bambanta ta inda ya mayar da hankali kan karin maganar da Abubakar Imam ya fassara zuwa Harshen Hausa a cikin littafin *Magana Jari Ce,* ya mayar da su zuwa harshen Larabci. Wannan nazari ya kalli shari'a a adabin Abubakar Imam.

[an Amarya (2012) ya kawo tarihin gasar farko har zuwa gasa ta tara, ya kawo bayanai dangane da samuwa da ci gaban }agaggun labarai ta hanyar gasa. Ya bayyana irin }o}arin da aka yi wajen samar da sababbin littattafai da kuma raya sababbin marubuta. Wannan kundi yana da ala}a da nazarin da aka aiwatar kasancewar ya kawo gasar farko wadda Abubakar Imam yana daga cikin 'yan takara da littafinsa na *Ruwan Bagaja.* Sun bambanta domin wannan nazari ya ba da }arfi kan shari'a a adabin Abubakar Imam.

Gabari (2012) ya yi nazari a kan gudummawar gidajen rediyo ga bun}asa adabin Hausa da samuwar rediyo da talabijin a tsakanin Hausawa. Ya yi tsokaci kan adabi da nau'o'insa, ya kawo cikakken bayani kan sadarwa da hanyoyin sadarwa. Bugu da }ari, ya rattaba gidajen rediyo na jihar Kano da yanayin shirye-shiryen da suke gabatarwa. Sannan ya kalli gudummuwar gidajen rediyo wajen ha~aka adabi tare da ba da misalan irin shirye-shiryen da suke gabatarwa, da suka ha]a da shirin "Kunnenka Nawa?" Da ake karanta littattafai irin su *Ruwan Bagaja* da *Gan]oki* da *Shaihu Umar* da *Jiki Magayi* da *Magana Jari Ce* da sauransu. Ala}ar aikin da wannan shi ne, an kawo littafin *Ruwan Bagaja* da kuma *Magana Jari Ce* na Abubakar Imam. An raba hanya ta inda ya karkata kan

gudummuwar gidajen rediyo na jihar Kano ga bun}asa adabin Hausa. Shi kuma wannan nazarin ya dubi shari'a a adabin Abubakar Imam.

Ibrahim (2012) ya bi diddigin samuwar }agaggun labaran Hausa, ta yi }o}arin gano halaye nagari a cikin littattafan }agaggun labaran Hausa. Ta tsakuro fa]akarwa, nisha]antarwa da wa'azi da garga]i da ilmantarwa da hannunka mai sanda da nuni a cikin ishara da da}ushe jahilci da sauransu. Wannan kundi yana da ala}a da nazarin da aka a gudanar kasancewar an kawo gasa ta farko wadda littafin *Ruwan Bagaja* na Abubakar Imam yana daga ciki. Sai dai ba a ce komai ba game da shari'a a adabin Abubakar Imam ba.

Saleh (2013) ya fito da tarihin Alhaji Abubakar Imam da na marubucin littafin Amadi Na Malam Ama. Ya fitar da jigo da salo da kuma zubi da tsari na littattafan guda biyu. Haka zalika ya kawo bayanai kan jumla da aikatau da rukunnan aikatau da jumloli masu]auke da aikatau. Ya yi kwatanci da kamancin jumloli masu]auke da aikatau da kuma rukunnan aikatau a cikin littattafan. Wannan aikin yana da ala}a da nazarin da aka gudanar ta fuskar adabi. Sun bambanta ta inda ya ba da }arfi ga ginin jumla da rukunnan aikatau a littafin *Ruwan Bagaja* da Amadi na Malam Ama. Shi kuma wannan ya mayar hankali ne a kan shari'a a adabin Abubakar Imam.

2.1.3 Kundayen Digiri na [aya (B.A)

Wali (1976) Ya yi }o}arin fito wa da zahirin adabin baka da tasirinsa da rubuttaccen adabi da sauransu. Baya ga haka, an yi nazarin jigon da ke

}unshe a cikin littafin *Magana Jari Ce* I-III, inda aka fitar da babban jigo, wato tarbiyantarwa da }ananan jigogi da suka ha]a da wayo da ha}uri da illar mugunta da munafunci da wula}anta jama'a da sauransu. Wannan kundi yana da ala}a da wanda aka gudanar ganin cewa a kan Abubakar Imam aka gudanar da shi. Sun bambanta inda wannan ya bi sawun shari'a a cikin adabin Abubakar Imam.

Muhammad (1985) ya bayyana cewa tatsuniyar "Ruwan Bagaja" ita ce tushen littafin *Ruwan Bagaja.* Ya fito da jigonta sannan ya bayyana yadda Imam ya yi amfani da ita ta hanyar baddalawa ya mai da ita littafi. Har ila yau, ya bayyana yadda Imam ya yi amfani da salo da jigon tatsuniyar ya wallafa littafin *Ruwan Bagaja*. Wannan aikin yana da ala}a da wanda aka gudanar domin dukansu suna bayani ne kan *Ruwan Bagaja.* Sun bambanta inda shi ya karkata kan jigo da salon tatsuniyar *Ruwan Bagaja* ita ce tushen littafin *Ruwan Bagaja*, yayin da wannan nazarin ya dubi shari'a cikin adabin Abubakar Imam.

Sule (1986) ya yi bincike ta hanyar kawo ma'anar bi]a da kuma dangantakar bi]a da rayuwar Hausawa. Ya bayyana wasu dalilan da ke haddasa fita bi]a da suka ha]a da jarunta da soyayya da ~acin rai da]aukar fansa da kuma neman suna. Ya yi nazarin littafin *Ruwan Bagaja* da *Gan]oki* da kuma *Jiki Magayi*. Wannan kundi yana da ala}a da wanda aka gudanar domin shi ya yi nazarin littattafan gasar farko wanda daga cikinsu akwai littafin *Ruwan Bagaja* na Abubakar Imam wanda shi ne ya zama zakaran gwaji a wannan gasar ta (1933). Bambancinsu kuwa shi ne,

shi ya kalli jigon bi]a a cikin }agaggun labarai, wannan nazari ya bi sawun shari'a a adabin Abubakar Imam.

Tsiga (1987) ta bayyana samuwar rubutun zube da kuma tasirin samuwar gasar littattafan zube na Hausa. Ta bi diddigin zuwan Musulunci a Afirika ta Yamma da kuma zuwan Musulunci a }asar Hausa. Baya ga zuwan addini, ta kawo tasirin Musulunci a cikin littattafan gasa ta farko. Ta bayyana yadda addinin Musulunci ya yi tasiri a }agaggun labaran gasa ta farko ta (1933). Suna da dangantaka ta fuskar ad abi sun bambanta ta inda ta ba da }arfi ga tasirin addinin Musulunci a }agaggun littattafan zube na gasar farko shi kuma wannan nazarin ya dubi shari'a a adabin Abubakar Imam.

Jibril (1992) ya kawo karin magana da manufofinsu da nuna cewa Abubakar Imam ya yi amfani da su domin isar da sa}o cikin sau}i. Ya kawo bayanai da cewa idan ana son a ta}aita labari ko magana sai a yi amfani da karin magana. Wannan bincike na Jibril (1992) yana da kama da wanda za a gudanar, kasancewar littafin *Magana Jari Ce* yana cikin littattafan da wannan nazari zai duba. Ya bambanta da wanda za a gudanar ta inda shi ya mai da hankali ne a kan karin maganar da ke cikin *Magana Jari Ce,* shi kuma wannan ya kalli shari'a a adabin Abubakar Imam.

Wakili (1993) ya kawo tarihin samuwar }agaggun littattafan gasa, ya yi }o}arin fitar da jigogin littattafan tare da yin kwatanci tsakanin littattafan *Ruwan Bagaja* da *Gan]oki*, da *Ruwan Bagaja* da *Shehu Umar,* da *Jiki Magayi* da kuma *Gan]oki*. Kundin Wakili (1993) yana da ala}a da

nazarin da aka gudanar ganin cewa ya kawo littafin *Ruwan Bagaja* wanda Abubakar Imam ne ya rubuta shi. Sun bambanta ta inda shi ya dubi wasu labaran gasar (1933) ne yayin da wannan nazari ya ta}aita kan shari'a a adabin Abubakar Imam.

Daura (1996) ya yi bayani kan jigo da salo da zubi da tsari na littatin *Ruwan Bagaja*. Ya kawo ma'anar al'ada da irin jirwayen al'adun Hausawa a cikin littafin. Ya yi }o}arin ta~o dalillan zaman littafin *Ruwan Bagaja* zakara a gasar (1933). Wannan aikin yana da ala}a da wannan nazarin da aka aiwatar kasancewar ya ciro wasu bayanai daga cikin littafin *Ruwan Bagaja.* Abin da ya bambanta su da wannan shi ne, shi ya dubi jirwayen al'adun Hausawa, yayin da wannan ya kalli shari'a a cikin adabin Abubakar Imam.

Abubakar (1998) ya yi nazarin salo da zubi da tsari da salon sarrafa harshe na littafin *Ruwan Bagaja* da *Jiki Magayi,* ya yi }o}arin fitar da taurari manya da }anana na littattafan guda biyu. Ha}i}a wannan kundi yana da ala}a da wanda aka gudanar kasancewar ya yi nazarin littafin *Ruwan Bagaja* na Abubakar Imam. Kundin ya bambanta da wanda aka aiwatar ganin irin ke~antar da aka yi a kan nazarin salo da zubi da tsari da salon sarrafa harshe da taurarin littafin *Ruwan Bagaja da Jiki Magayi* da kuma gi~in da aka bari na rashin duban yadda shari'a ta gudana a adabin Abubakar Imam. Shi ya }ara mini }warin guiwa na tunanin samar da nazari a kan shari'a a cikin adabin Abubukar Imam.

Mahuta (1998) ya yi nazarin labari]aya kawai na {amaruzzaman]an Sarki Shaharuzzaman a cikin littafin *Magana Jari Ce*". Ya bayyana

cewa idan aka yi nazarin wannan labarin za a iske adabin Larabci ya yi }a}a gida a cikin adabin Hausa, wata }ila saboda al'adunsu da]abi'unsu suna da kusanci da juna. Haka zalika ya fito da nason *Alfu Layla* a cikin littafin *Magana Jari Ce.* Ya kawo inda suka yi kama da }are-}are da rage-ragen da Abubakar Imam ya yi wajen gina labarin na {amaruzzaman]an Sarki Shaharuzzaman. Ya kawo asalin labarin cikin harshen Larabci ya kuma fassara shi, ya kawo fassarar Imam domin }ara kafa hujja da inda Aku ya ce wa]an sa Fasih ka ta~a karanta *Alfu Layla*? Wannan aiki yana da kama da wanda aka gudanar kasancewar ya kawo bayanai kan nason *Alfu Layla wa Layla* a cikin littafin *Magana Jari Ce* , ko da yake bai ce komai ba game da shari'a a cikin adabin Abubakar Imam ba.

Guga (2001) ya bayyana neman haihuwa a matsayin jigon da ya mamaye mafi yawan littattafan gasar farko da kuma *Magana Jari Ce*. Haka kuma an kawo misalai daga littafin *Jiki Magayi* da *Ruwan Bagaja* da kuma *Magana Jari Ce,* wanda ba ya cikin jerin littattafan gasar farko ya kawo misalai da dama masu nuna neman haihuwa daga cikin littattafan. Wannan aiki yana da ala}a da wanda za a gudanar kasancewar ya kawo bayyanai daga littafin *Ruwan Bagaja* da *Magana Jari Ce*. Ko da yake bincikensa ya fi ba da }arfi ga tunanin Hausawa a littattafan gasar farko. Shi kuma wannan nazarin ya karkata ne kan nazarin shari'a a adabin Abubakar Imam.

Geza (2004) ya kawo ma'anar karin magana da matsayinta a cikin rubutun zube. Ya bayyana irin matsayin da ke ga karin magana, musamman a rayuwar Bahaushe da yadda ta zama kusan cikin]aukacin

fannonin rayuwarsa ta yau da kullum. Wannan aiki yana da ala}a da wanda aka gudanar ganin cewa ya yi nazarin littafin *Magana Jari Ce*, wanda yana daga cikin littattafan da aka yi nazarin shari'a a ciki. Bambancinsu kuwa shi ne shi ya yi nazarin karin magana a cikin littafin *Magana Jari Ce* wannan ya yi nazarin shari'a a adabin Abubakar Imam.

Hassan (2009) ya kawo tarihin Abubakar Imam da ma'anar salon jarraba tauraro da fuskokin jarraba tauraro a cikin }agaggun labaran Hausa. Ya yi nazarin taurarin wa]annan littattafai domin jarraba taurarinsu. Littattafan sun ha]a da littafin *Ruwan Bagaja* da *Gan]oki* da *Magana Jari Ce*. Wannan aiki yana da dangantaka da wanda aka gudanar ganin cewa ya yi nazarin wasu daga cikin adabin Abubakar Imam. Sun bambanta ta inda shi ya yi nazarin salon jarraba tauraro a rubuttattun {agaggun Labaran Hausa, yayin da wannan ya yi nazarin shari'a a adabin Abubakar Imam.

Lawal (2015) ta yi nazari kan fushi a shari'ar Musulunci da fushi a dokar Turawan Ingila. Ta kawo ma'anar fushi a shari'ar Musulunci da fushi a dokar Turawan Ingila. Ta ta~o bambanci tsakanin dokokin shari'ar Musulunci da kuma dokar Ingila a kan ~acin rai ko kuma fushi. Baya ga haka ta kwatanta tare da kamanta dokokin biyu, ta kuma fitar da inda suka yi kama da inda suka bambanta da juna. Domin tabbatar da hakan, an kafa hujoji daga *Al}ur'ani* da *Hadissai* da sauransu. Kwatanci ta yi n tsakanin fushi a shari'ar Musulunci da fushi a dokokin Ingila zai taimaka wajen samun bayanai ta fuskar shari'a. Sun raba hanya ta inda wannan nazari ya ba da }arfi kan shari'a a adabin Abubakar Imam.

2.2 Mu}alu da Mujallu

Ma}alu na daga cikin muhimman hanyoyin neman bayanan ilmi ga mai bincike. A wannan fasali, an ci karo da ma}alu da yawa wa]anda suka danganci adabin Abubakar Imam da kuma shari'a kamar No'ibi, (1979) "The Place of Shari'a in Islam." Birnuwa, (1981) "Kwatanci tsakanin Salon Littafin *Ruwan Bagaja* da Nagari Nakowa", Bagari, (2013) Li'irabin Zantukkan Adon Harshe da Azanci a Cikin Littafin "*Ruwan Bagaja",* da dai sauransu. Yawaitar ire-iren wa]annan ma}alu ya sa wannan fasalin zai karkata akalarsa ga nazarin ma}alun da aka ci karo da su wa]anda suka ta~o wani abu dangane da rayuwa ko shari'a a adabin Abubakar Imam.

No'ibi (1979) ya yi bayanin shari'a da nau'o'inta da kuma matsayin shari'a a Musulunci. Ya kawo irin hukuncin da *Al}ur'ani* ya tanada ga wanda ya yi sata da fashi da makami (kisan kai). Haka kuma ya bayyana damar da ake ba Al}alai da su yi hukuncin da ya dace da laifin da mutum ya aikata wanda bai shafi manya laifuka ba. Wannan ma}alar tana da ala}a da wannan nazari kasancewar ya nazarci matsayin shari'a a Musulunci sun bambanta ta inda ya kalli shari'a a Musulunci wannan.

Birniwa (1981) ya kawo bayanai kan ainihin sa}on littafin *Ruwan Bagaja* ga makaranta da sauran jama'a. Nazarin bai tsaya a nan ba, sai da ya yi }o}arin kwatanta littafin *Ruwan Bagaja* da *Nagari Na Kowa* musamman kasancewar taurarin cikinsu sun samu nasara da]aukaka a }arshen rayuwarsu, bayan wuyar da suka sha tun farko. Ya kuma yi kwatanci tsakanin salon littafin *Ruwan Bagaja* da *Nagari Na Kowa*. Wannan ma}alar tana da dangantaka ta fuskar adabi, sun bambanta ta

inda shi ya mai da hankali kan kwatanci tsakanin salon littafin *Ruwan Bagaja* da *Nagari Nakowa.* Shi kuwa wannan nazarin ya kalli shari'a a adabin Abubakar Imam.

Umar (1982) ya bayyana dangantaka da bambancin da ke akwai a tsakanin wasan kwaikwayo da }agaggun labaran Hausa. Ya nuna cewa kamar [anjumma ne da [anjumai, wato dole ne su kasance suna da gundarin labari da mai ba da labari da mai sauraro da kuma salon da marubuci ya yi amfani da shi wajen shimfi]a labarinsa. Wannan ma}alar na da ala}a da wannan nazarin da aka gudanar domin daga cikin littattafan da aka nazarta akwai *Ruwan Bagaja* na Abubakar Imam. Bambancin wannan ma}alar, da nazarin da aka gudanar shi ne, shi ya dubi dangantaka da bambanci tsakanin wasan kwaikwayo da }agaggun labaran Hausa. Shi kuma wanda aka gudanar ya karkata kan shari'a a adabin Abubakar Imam.

Kafin Hausa (1985) ya kawo tarihin Abubakar Imam, da dalilan da suka sa aka shirya gasar (1933) da kuma littattafai biyar da aka za~a a wannan gasar. Bugu da }ari, ya bayyana dalilan da suka sa Dr. East ya nemi a ba shi aron Imam daga Katsina, har ya wallafa littafin *Magana Jari Ce* da *{aramin Sani*. Haka zalika ya fitar da jigo da kuma yin sharhin littafin *Ruwan Bagaja* da *Magana Jari Ce* da kuma *{aramin Sani*. Wannan ma}ala na da ala}a da wannan aiki da aka gudanar kasancewar an yi sharhi tare da fitowa da jigon littafin *Ruwan Bagaja* da *Magana Jari Ce* da kuma *{aramin Sani* na Abubakar Imam wanda wannan nazari ya yi nazarin shari'a a cikinsu. Sai dai ba a ambaci shari'a ba.

Mora (1985) ya kawo tarihin rayuwar Abubakar Imam tun daga haihuwa har ya koma ga Ubangijinsa. Ya bayyana wasu]abi'un Abubakar Imam wa]anda suke abin koyi ne ga jama'a, da suka ha]a da sadaka, kyauta da sauransu ya ce kuma manomi ne. Babu shakka wannan ma}ala ta taimaka wajen samun bayyanai game da Abubakar Imam, sun bambanta ta inda shi ya dubi wani ~angare daga tarihin rayuwar Abubakar Imam. Wannan nazari ya bi sawun shari'a a cikin adabin Abubakar Imam.

Chukkol (2000) ya kawo tushen doka da gabatar da bu}ata da jihohin da ke amfani da shari'ar Musulunci kamar Zamfara da kuma wa]anda ba su amfani da ita. Ya bayyana yadda ake amfani da dokokin wajen yanke hukunci da kuma irin hukunci da aka tanada ga duk wanda ya aikata laifi. Wannan ma}alar tana dangantaka da wannan nazari musamman ta fuskar shari'a, sun bambanta ta inda shi ya ba da }arfi ga asali da gudanar da shari'a. Wannan ya yi nazarin shari'a a adabin Abubakar Imam.

Adegbite (2000) ya kawo shari'a a Nijeriya da matsayin shari'a da irin }alubalen da jihar Zamfara ta fuskanta lokacin da ta }addamar da shari'a. Ya kuma ba da shawarwarin da yake ganin sun dace a yi amfani da su domin a magance matsalolin. Wannan ma}alar tana da ala}a da wannan nazarin, za ta taimaka da bayanai a ~angaren shari'a sai dai bai ce komai ba kan shari'a a adabin Abubakar Imam.

Malumfashi (2004) ya bayyana yanayin }agaggun labaran Hausa daga 1933-1998. Ya kawo tarihin ginuwar wasu daga cikin littattafan gasa

ta farko zuwa gasa ta uku. Haka kuma ya gano }arya da gaskiya a cikin adabi. Ya bi diddigin littafin *{aramin Sani* da kuma dalilan samar da littafin. Wannan ma}ala na da ala}a da nazarin da aka aiwatar domin an kawo bayanai daga littattafan gasa ta farko da *{aramin Sani* da littafin *Ruwan Bagaja* wanda adabi ne na Abubakar Imam. Sun bambanta da juna inda shi ya ba da }arfi ga nazari tsakanin }arya da gaskiya daga tarihin adabi. Wannan nazarin kuma ya duba shari'a a adabin Abubakar Imam.

Malumfahi (2005) ya yi tsokaci game da littafin *Ruwan Bagaja*. Ya bi diddigin samuwar littafin, ya kawo gasar rubuta littattafan }agaggun labaran Hausa da Hukumar Talifi ta shirya a shekarar (1933). Ya bayyana yadda Dr. East ya zagaya }asar Hausa da garuruwa da dama domin bayyana yadda ake bu}ata dangane da gasar. Haka kuma ya kawo gyare-gyaren da aka yi kafin littafin *Ruwan Bagaja* ya kai matsayin bugawa, ya ta~o tubalan ginin littafin *Ruwan Bagaja*. Ya bayyana cewa Abubakar Imam ne ya tsara labarin da kansa ba aikin wani ne ya juya ba. Wannan bincike yana da ala}a da wanda aka gudanar domin ya fuskanci tubalan ginin littafin *Ruwan Bagaja* wanda yake adabi ne na Abubakar Imam. Sun bambanta saboda shi ya karkata ga tarihin adabi, shi kuma wannan ya kalli shari'a a adabin Abubakar Imam.

Nata'ala (2006) ya yi bayanin irin rawar da Imam ya taka wajen ci gaban harshen Hausa. An kawo rubuce-rubuce da sauran aikace-aikacen da Abubakar Imam ya yi na gwamnati. An kuma bayyana Imam a matsayin gwarzon harshen Hausa, domin shi ne ya zamo zakaran gasar (1933) tun yana]an shekara 22 da haihuwa da littafinsa na *Ruwan*

Bagaja. A littafin *Magana Jari Ce* ya }ir}iro jimillar labarai guda 84 a tsakanin 1937-1939. Kowane]aya daga cikin wa]annan labarai yana iya zama littafi na kansa, da sauransu. Ha}i}a wannan ma}alar na da ala}a da wannan nazari domin an za~i Abubakar Imam a matsayin zakaran ci gaban harshen Hausa. Bambancinsu shi ne, shi ya dubi Abubakar Imam a matsayin gwarzon harshen Hausa, shi kuma wannan ya fuskanci shari'a a adabin Abubakar Imam.

Malumfashi (2006) ya kawo ta}aitaccen tarihin Abubakar Imam da jerin rubuce-rubucensa. Ya fitar da irin darussan da suke koyarwa musamman *Ruwan Bagaja* da *Magana Jari Ce*. Ma}alar ta yi }o}arin bayyana irin tasirin da ya samu daga tubala daban-daban da suka ha]a da labaran Larabawa da Turawa da kuma adabin baka na Hausa wajen gina adabinsa. Wannan ma}alar ta taimaka wajen samun bayanai game da Abubakar Imam, sai dai bai ambaci shari'a a cikin adabin Abubakar Imam ba.

Malumfashi (2006) ya kawo bayanai tare da bin diddigin tushen ginuwar }agaggun labaran gasar (1933). Ya bayyana yadda aka samar da hukumomin inganta adabin Hausa. Wannan ma}ala na da ala}a da aikin da aka gudanar ta fuskar adabi, bambancisu kuwa shi ne ya kalli ginuwar }agaggun labaran Hausa yayin da wannan ya yi nazarin shari'a a adabin Abubakar Imam.

Ahmad (2007) ta kawo ta}aitaccen tarihin Dr. East da irin muhimmiyar rawar da ya taka wajen]ora nazarin al'adu da adabin Hausa bisa kyakkyawan mazauni. Ta bayyana cewa ya yi wa adabi da al'adu da

tarihi da mulki da kuma harshe kyakkyawan mazauni wanda ba za a ta~a mantawa da shi ba. Ta kawo rubuce-rubucensa na ha]in guiwa da 'yan }asa da wa]anda ya rubuta shi ka]ai. Wannan ma}ala tana da dangantaka da wannan nazari musamman in da aka nuna rubuce-rubucensa na ha]in guiwa da 'yan }asa. *Ikon Allah* da *{aramin Sani* na Abubakar Imam na daga cikin ayyukan ha]in guiwar da suka rubuta tare. Sun bambanta inda ta karkata ga gudummuwar R.M. East ga adabin Hausa yayin da wannan ya ba da }arfi kan shari'a a adabin Abubakar Imam.

Hassan (2009) ya kawo bayanai kan yadda ake samun bijirewa a littattafan }agaggun labaran Hausa. Sannan ya kawo bayanai wa]anda ke nuna bijirewa daga littattafan }agaggun labarai wa]anda suka ha]a da *Ruwan Bagaja* da *GanJoki* da kuma *Tura Ta Kai Bango*. Ala}ar wannan ma}ala da nazarin da aka aiwatar ita ce dukkansu suna bayani kan *Ruwan Bagaja* na Abubakar Imam. Sun bambanta saboda wanda aka gudanar ya yi nazarin shari'a a cikin adabin Abubakar Imam.

Ibrahim (2012) ta kawo ma'anar wariyar jinsi da wariyar jinsi a duniya, da matsayin mata a zamanin jahiliyya da mata a addini da kuma mata a wannan zamani. Ma}alar ta bayyana irin 'yancin da ke ga mata da kuma gudummuwar da suke bayarwa a ~angaren adabi da tattalin arzikin al'umma. Bugu da }ari ta nuna cewa duk da hayaniya da ta da murya da mata suke yi kan neman 'yancin mata, har yanzu matsayinsu yana da rauni kan kowane sha'ani. Haka kuma ta kawo misalai daga maza da mata wa]anda suka ba da tasu gudummuwa a ~angaren adabi, akwai Abubakar Imam da Bello Kagara da A}ilu Aliyu da Nana Asma'u da

sauransu. Ala}ar wannan ma}alar da wannan nazarin ita ce duka suna bayani a kan adabi sannan kuma an kawo Abubakar Imam a matsayin zakaran ci gaban adabi. Bambancin su kuwa shi ne, ma}alar tana bayani kan mata bisa faifan nazari: Tsokaci daga adabin Hausa. Shi kuma wannan ya yi nazarin shari'a a cikin adabin Abubakar Imam.

Hassan (2012) ya za}ulo wasu daga cikin labaran da suke]auke da jigogin kyautata sarauta a cikin littafin *Magana Jari Ce* I-III da suka ha]a da jigon kyautata tafiyar da mulki, jigon kyautata halaye, hannunka mai sanda da sauransu. Wannan ma}alar tana da ala}a da wannan nazarin kasancewar ya kawo tarihin samuwar littafin *Magana Jari Ce* da kuma rairayo halaye da tsarin kyautata sarauta a }asar Hausa. Ta yi nazarin littafin *Magana Jari Ce* na Abubakar Imam. Sai dai bai ce komai ba kan shari'a.

Hassan (2012) ya kawo bayanai daga littafin *Magana Jari Ce* dangane da karin maganar nan ta "ba a mugun Sarki sai mugun Bafade". An kawo misalai na wasu labarai da ake ganin suna da ala}a da karin maganar daga cikin littafin *Magana Jari Ce* irin labarin "munafunci dodo yakan ci mai shi" da labarin "mai arziki ko a Kwara ya sai da ruwa" da dai sauransu. An kuma kawo yadda waziri da barorin sarki suke zuga sarki kan jama'arsa. Haka kuma an kawo irin nasarar da Abdu Ugu da kuma Bawa suka samu a sakamakon munafuncin da aka yi musu. Shi kuma Mai Sango da Waziri aka yanke musu hukuncin kisa. Wannan ma}alar na da ala}a da wannan nazarin da aka aiwatar kasancewar suna magana kan adabin Abubakar Imam. Sai dai bai ce komai ba game da shari'a.

Adoro (2013) ya tattauna bayanai kan sauran tubalan Larabci da Abubakar Imam ya yi amfani da su wajen gina littafinsa na *Ruwan Bagaja*. An kuma bayyana haza}a da irin }warewar da Abubakar ya yi wajen Hausantar da adabin wata al'umma da kuma sauya wani harshe zuwa harshen Hausa. Wannan takardar tana da ala}a da nazarin da aka gudanar kasancewar dukkansu adabi ne na Abubakar Imam sai dai sun bambanta ta inda ya duba tubalan Larabci cikin littafin *Ruwan Bagaja.* Shi kuma wannan ya bi sawun shari'a a adabin Abubakar Imam.

Adamu (2013) ya kawo bayanai kan jigo da salo da zubi da tsarin littafin *Ruwan Bagaja*. Ta kuma yi sharhi kan salon sarrafa harshen da Imam ya yi amfani da shi a cikin littafin *Ruwan Bagaja.* Wannan ma}alar tana da ala}a da wannan nazarin saboda ta nazarci littafin *Ruwan Bagaja* na Abubakar Imam, sun bambanta ta inda ya yi nazarin salon sarrafa harshe a cikin littafin *Ruwan Bagaja.* Yayin da wannan bincike ya lalabo shari'a a cikin adabin Abubakar Imam.

Bagari (2013) inda da ta bayyana irin baiwar da Allah ya ba]an Adam ta yadda zai sarrafa harshensa domin isar da wani sa}o ga wanda aka yi sa}on dominsa. Ta fito da adon harshe da azancin da Imam ya yi amfani da su a cikin littafin *Ruwan Bagaja*, wa]anda suka ha]a da karin magana da kwatance da kuma zantukkan azanci. Ta kuma nuna cewa *Ruwan Bagaja* littafi ne mai nisha]antarwa da ilmantarwa. Ma}alarta da wannan bincike suna da ala}a domin ta kalli adon harshe da azanci a cikin littafin *Ruwan Bagaja* na Abubakar Imam. Sun bambanta ta inda wannan nazarin ya dubi shari'a a cikin adabin Abubakar Imam.

Mashi (2013) ya bayyana cewa Abubakar Imam ya yi amfani da basira da hikima da haza}a wajen Hausantar da }issoshi da hikayoyi daga harsuna daban-daban wato Larabci da Turanci domin gina littafin *Ruwan Bagaja*. Ya yi bayanin yadda mawallafin ya yi amfani da zubi da tsari da salo da]imbin abubuwan ban mamaki da irin gyaran fuskar da ya yi wa tatsuniyar *Ruwan Bagaja* da ta '*Ma'ul Hayat* ' wato *Ruwan Rai*. Har ila yau ya kawo salon ha]uwa da rabuwa tsakanin taurarin cikin labarin da yadda wani lokaci a rabu cikin lalama, wani lokaci kuma a rabu da tsiya. Wannan takarda tana da dangantaka da wannan bincike, domin dukansu adabi ne na Abubakar Imam. Sun bambanta domin shi ya yi nazarin salon barkwanci a cikin littafin *Ruwan Bagaja.* Shi kuma wanda aka gudanar ya kalli shari'a a cikin adabin Abubakar Imam.

Mahmud (2013) ya yi bayanin yadda shari'a ta yi tasiri a cikin littafin *Ruwan Bagaja* ya kuma fitar da jigon adalci a fannin shari'a. Ya fitar da }ananan jigogi da kuma babban jigon littafin tare da hannunka mai sanda ga masu hukunci da misalin shari'o'in da aka yanke a cikin littafin *Ruwan Bagaja*. Ha}i}a wannan takardar tana da ala}a da wannan nazarin kasancewar ya yi nazarinsa a cikin littafin *Ruwan Bagaja* na Abubakar Imam sai dai wani ~angare ya ta~o don haka ya bar gi~i. Da wannan nake son fa]a]a nazarin shari'a a cikin adabin Abubakar Imam, haka kuma ma}alar za ta yi jagoranci ga wannan nazarin.

Mahmud da Idris (2014) sun bayyana hukunci da amfani da shedar ilmi a cikin labaran Hausa. Sun kawo muhimmancin shari'a ga al'ummar Hausawa da nuna irin yadda ake }arfafa wa Hausawa a cikin littattafan

zube da su goyi bayan addinin Musulunci ta hanyar yin hukunci da adalci. Haka kuma sun nuna cewa tun a wajen za~en Sarki za a yi la'akari da mai ilmi da hikima domin walwale matsalolin da kan tuzgo tsakanin al'umma. Wannan ma}alar tana da dangantaka da wannan nazari ta fuskar shari'a, sun bambanta ta inda suka yi nazarin wani ~angare na shari'a a cikin littafin *Magana Jari Ce.* Wannan nazarin zai lalabo wa]anda aka yi wa shan ruwan tsuntsaye a cikin adabin Abubakar Imam.

Bunza (2015) ya yi nazarin wasu a}idun Mishan da suka ha]a da ruhubaniyanci da izgilanci da ayoyin Al}ur'ani da dushe hasken Musulunci da fito da al}iblar Turawa cikin adabin Hausa. Ya kawo irin yadda suka fito da saka]a manufofinsu cikin littafin *Ruwan Bagaja* ya ba da misalai daga ayoyin Al}ur'ni. Wannan ma}alar na da ala}a da nazarin da aka gudanar kasancewar ya yi nazarin wasu a}idun Mishan a cikin littafin *Ruwan Bagaja.* Sun bambanta ta inda wannan nazarin ya fito da shari'o'in da ke cikin adabin Abubakar Imam.

Bunza da Atuwo (2015) sun bayyana yadda Abubakar Imam ya yi amfani da wayo cikin adabinsa. Haka zalika sun fito da matakan wayon Hausawa da ya yi amfani da su domin cimma manufarsa ta warware jigogin labaransa. Daga cikin matakan akwai ceton kai ta cikin dabara, neman matsayi ta hanyar girma da dabara da kuma cuta ta hanyar zamba cikin aminci. Wannan ma}ala tana da dangantaka da nazarin da aka aiwatar, domin dukkansu adabi ne na Abubakar Imam. Sun bambanta ta inda suka dubi adabin wayo a cikin adabinsa, shi kuma wanda aka gudanar ya kalli shari'a a cikin adabin Abubakar Imam.

2.3 Bugaggun Littattafai

Nazarin bugaggun littattafai abu ne mai matu}ar muhimmancin gaske ga mai bincike domin tana taimakawa da ba da haske ga binciken da ake yi da kuma sanin makamar aiki. An duba littattafai masu dangantaka da shi kodai ta kai tsaye ko akasin hakan. Littattafan sun ha]a da na adabi da wa]anda suka shafi shari'a.

Al}ali (1982), ya bayana shari'a da asalinta da kuma dangantaka tsakanin shari'a da Musulunci. Sannan ya bayyana shari'a a lokacin Manzon Allah (S.A.W.) da kuma lokacin sahabbai da mabiyansu. Wannan littafi ya taimaka sosai wajen gudanar da wannan bincike musamman a ~angaren tantance abin da ake kira shari'a.

Fodiyo (1984), Ya bayyana masu mulki wa]anda ke da ikon gudanar da shari'a a cikin masarautarsu, da kuma wa]anda ba su da ikon gudanar da shari'a a cikin masarautarsu. Ya bayyana cewa wa]anda ba a sakar masu ikon yin shari'a a wurin na]insu ba, ko da sun gudanar da shari'a za a warware ta. Ya kuma kawo abubuwan da ya kamata a yi hukunci a kansu da kuma abin da aka yi hukunci da shi, tare da bayyana wanda shari'a ta ba gaskiya, shi ne wanda ya dace Al}ali ya tabbatar da gaskiyarsa. Haka zalika ya bayyana cewa Al}ali ba zai yanke wa kansa hukunci ba, sai dai ya kai }ara wajen wani Al}ali. Dangantakar littafin da wannan nazari shi ne dukansu suna magana kan shari'a, amma sun bambanta domin wannan binciken ya ba da }arfi ga irin shari'ar da ake samu a cikin adabin Abubakar Imam.

Paden (1986), ya bayyana cewa, a shekarar (1937) ne Abubakar Imam ya zo Hukumar Talifi a matsayin aro, domin ya rubuta littafin *Magana Jari Ce*. Ya kuma kawo tarihin Abubakar Imam. Ha}i}a wannan littafi ya taimaka wajen bayar da haske ga tarihin Abubakar Imam wanda adabinsa ne aka duba, inda aka nazarci shari'ar da ta ratsa adabinsa.

Yahaya, (1988), ya bi diddigin samuwar rubuce-rubuce a }asar Hausa. Ya yi bayanin tarihin samuwar rubutun Ajami da na boko. Daga cikin na bokon ne ya kawo bayanin tarihin samuwar rubutattun }agaggun labarai na Hausa. A ciki ya ambaci rawar da Abubakar Imam ya taka ga }agaggun labaran Hausa. Wannan littafi ya taimaka wajen }ara haske ga wannan nazarin kasancewar aikin ya yi nazarin shari'a ne a cikin }agaggun labaran da Abubakar Imam ya wallafa.

Mora, (1989), a cikin aikinsa ya kawo tarihin Abubakar Imam tun daga haihuwa har zuwa komawarsa ga Mahaliccinsa. Haka kuma ya kawo gudummuwa da gwagwarmayar da Abubakar Imam ya sha wajen bun}asa da ha~aka adabin Hausa. Mora ya kalli rubuce-rubuce da aikin da ya yi a hukumomi daban-daban da aka tanada domin bun}asa adabi da harshen Hausa. Ganin cewa a kan Abubakar Imam ake gudanar wannan nazarin, wannan littafi ya taimaka wajen }ara fahimtar tarihin Abubakar Imam da kuma samun sau}i wajen tantance ayyukan da ya yi na adabi.

Maigari (1991), ya bayyana sarauta a tsarin Musulunci da hukunce-hukuncen al}alanci da lafazin da al}alanci ya yake kulawa da shi. Sa'an nan ya ci gaba da bayyana iyakokin ikon Al}ali da rakunnan al}lanci sai kuma ya za}ulo sharu]an al}lanci da suka ha]a da kamala da tsantseni

da natsuwa da mai wadata da]an dari da mai sananniyar nasaba da mutunci da sauransuda.

Hayatu (1991), ya yi bayanin irin gwagwarmayar da R.M East ya sha wajen tabbatar da kafuwar Kamfanin Gakiya Ta Fi Kwabo. An kawo bayanan da suka nuna ta}addamar da ta auku a tsakanin shi R.M East da Abubakar Imam, musamman a kan dagewar da Abubakar Imam ya yi wajen ganin an daidaita albashin ma'aikatan kamfanin 'yan }asa da na takwarorinsu Turawa. Ya yi haka ne domin }ara wa ma'aikatan }warin guiwa, ta yadda harkokin]ab'in adabi za su bun}asa ko bayan janyewar Turawa. Wannan littafi yana da ala}a da wannan bincike domin ya ta~o kamfanin samar da littattafai. Shi kuma Dr. East yana cikin wa]anda suka shirya gasar. An kuma ambaci shahararren marubucin nan Abubakar Imam. Inda ayyukan suka sha bamban shi ne shi yana murnar cika shekara hamsin ne, yayin da wannan nazarin yake magana a kan shari'a a adabin Abubakar Imam. .

Furniss (1996), ya gudanar da nazari sosai kan Adabin Hausa, da samar da littafin *Magana Jari Ce*. Ya nuna cewa tun lokacin da Abubakar Imam ya lashe gasar farko ta (1933) da liittafinsa *Ruwan Bagaja,* R.M East ya nemi aron Abubakar Imam da ya ci gaba da rubuta littattafan karatu. Daga cikinsu har da *Magana Jari Ce.* Wannan littafi yana da ala}a da nazarin da aka aiwatar kasancewar duka suna magana kan Abubakar Imam. Bambancinsu shi ne shi yana magana kan littafin *Ruwan Bagaja* da *Magana Jari Ce,* yayin da wannan nazari ya duba shari'a a cikin }agaggun labaran Abubakar Imam.

Furniss (1996), ya gudanar da nazari sosai kan Adabin Hausa, da samar da littafin *Magana Jari Ce*. Ya nuna cewa tun lokacin da Abubakar Imam ya lashe gasar farko ta (1933) da liittafinsa *Ruwan Bagaja,* R.M East ya nemi aron Abubakar Imam da ya ci gaba da rubuta littattafan karatu. Daga cikinsu har da *Magana Jari Ce.* Wannan littafi yana da ala}a da nazarin da aka aiwatar kasancewar duka suna magana kan Abubakar Imam. Bambancinsu shi ne shi yana magana kan littafin *Ruwan Bagaja* da *Magana Jari Ce,* yayin da wannan nazari ya duba shari'a a cikin }agaggun labaran Abubakar Imam.

Peters (2003), ya yibayanin dokokin da suka shafi laifi, da kuma nuna cewa Arewacin Nijeriya ana amfani da mazhabar Imamu Maliki wajen gudanar da shari'a Musulunci. Ya kuma ba da misalin laifuka da kuma irin hukuncin da ya kamata a yi musu. Daga nan ya kawo jihohin da suka }addamar da shari'ar Musulunci, suka kuma yi amfani da dokokin shari'ar Musulunci tare da nuna Zamfara ita ce jihar farko. Wannan littafi yana da ala}a da wannan nazari domin ya tattara bayanan da suka shafi shari'a. Bambancinsu kuwa shi ne, shi ya dubi dokokin da suka shafi laifi yayin da wannan ya kalli shari'a a cikin }agaggun labaran Abubakar Imam.

Malumfashi (2004), ya bi sawun tarihin samuwar ayyukan Imam na adabi da kuma gudummuwar da ya bayar a wannan fanni na adabin Hausa. Ya kuma dubi irin yadda Imam ya yi amfani da tubala wajen gina adabinsa, ya bayyana cewa Abubakar Imam ya samo tubalan daga labarai da tatsuniyoyin Larabawa da Turawa da sassan adabin baka na Hausa. Ya kawo misalai da dama wa]anda suka tabbatar da haka da suka ha]a da

“Alfu Laila wa Laila” da “Kalila wa Dimna” da labaran “Hans Andersen” da wasan kwaikwayon “Shakespeare” da tatsuniyar “Agwagwa da Jaki da Doki” da sauransu. Haka zalika ya kawo dabarun ginin adabin Abubakar Imam wato dabarar fassara da baddala da kuma }agawa. Wannan littafi yana da ala}a da nazarin da aka aiwatar kasancewar ya kawo samuwa da tubalan ginin adabin Abubakar Imam. Sun bambanta ta inda shi ya karkata ga tubalan da Abubakar Imam ya yi amfani da su waje gina adabinsa wannan nazari ya kalli shari’a a adabin Abubakar Imam. .

Muktar (2004), ya fitar da wa]ansu sababbin hanyoyi wa]anda suke taimaka wa mai bincike wajen nazarin }agaggun labaran Hausa. Haka kuma littafin ya kawo tarihin samuwar rubuttattun }agaggun labaran Hausa, ya kuma kawo wa]ansu dabaru da yawa da za a iya nazarinsu a cikin rubuttattun }agaggun labaran Hausa da suka ha]a da magana a cikin labari da bayar da labari a cikin kwaikwayo da muryar mawallafi a cikin labari da sharhin mawallafi da kawaicin mawallafi da ra’ayin mawallafi a cikin labari da sauransu. Wannan littafi yana da dangantaka ta fuskar adabi da nazarin da aka gudanar. Sun raba hanya ta inda wannan ya ba da }arfi kan shari’a a adabin Abubakar Imam.

Gusau (2005), ya yi bayanin ma’anar shari’a da matsayinta da kuma bambanci tsakanin shari’a da }agaggun dokoki. Littafin bai tsaya a nan ba, sai da ya kawo inda hukunce-hukuncen shari’a suka tuzgo. Ambaton abubuwan da suka shafi shari’a da sassanta shi ya ha]a littafin da wannan nazarin. Don haka ya taimaka wajen samun nasarar gudanar da wannan binciken.

Bello (2006), ya yi bayanin ma'anar shari'a da hukunce-hukuncenta da siyasar shari'a da kuma manufofinta. Daga nan ya kawo sha'anin zamantakewa da cinikayya da laifuka da u}ubobi na haddi da }isasi da sauransu. Wannan littafi yana da ala}a da wannan nazari ta fuskar shari'a. Bambancinsu shi ne, shi ya kalli hukunce- hukuncen shari'a kan siyasa da zamantakewa da kuma u}ubobin haddi shi kuma wannan nazari ya dubi shari'a a adabin Abubakar Imam.

Mafara (2015), ya wayar da kan jama'ar Musulmi tare da kawo irin sa~anin da ake samu tsakanin ma'aurata da yadda ake na]a masu hukunci domin su yi bincike, a kuma yi silhu a tsakaninsu. Haka zalika ya ja hankalin Al}alai da su kiyaye da matsalolin khul'i da ke gaban kotu, domin guje wa kura-kurai wajen gudanar hukunce-hukunce (shari'a). Kasancewar an kawo Al}alai da kuma yanke hukunci a gaban kotu, littafin ya taka muhimmiyar rawa wajen samun bayanai kan shari'a. Sun bambanta domin ya ba da }arfi kan matsalolin ma'aurata da jan kunnen al}alai, yayin da wannan ya karkata kan shari'a a adabin Abubakar Imam.

2.4 Hujjar Ci Gaba da Bincike

Ha}i}a ilmi abu ne mai fa]i wanda hakan ya sa babu wanda zai iya bugun gaba da cewa ya san komai. Dalilin haka ne masana da manazarta ke samun damar ba da tasu gudummuwa a ~angarori da dama na ilmi. Wannan ya sa aka samu wa]anda suka yi ayyuka daban-daban kan ayyukan Abubakar Imam, musamman nazarin jigo da salo da zubi da tsari da sauran ~angarorin ilimi. Idan aka yi la'akari da wa]annan ayyuka musamman wa]anda aka yi bita da kuma wa]anda ma ba a samu kaiwa

gare su ba, za a fahimci cewa ba a yi wani aiki mai take iri]aya da wannan ba, ko a kan yadda lamarin shari'a ya yi ta watayawa a cikin adabin Abubakar Imam ba. Wannan ya nuna an bar gi~i babba musamman idan aka yi la'akari da irin tasirin da lamarin shari'a ya yi a cikin adabin nasa. Wannan gi~in da manazarta suka bari, shi ya samar da hujjar ci gaba da wannan nazari mai taken "Shari'a A Adabin Abubakar Imam"

A bisa ga bayanan da aka gabatar na littattafan da aka ambata a sama sun nuna cewa, ba wani fitaccen aiki da aka gudanar dangane da shari'a a adabin Abubakar Imam. Ko shakka babu dukansu za su taimaka wajen gudanar da wannan nazarin, saboda irin zumuntar da ke tsakaninsu.

2.5 Na]ewa

A lokacin da wannan nazarin yake }o}arin bibiyar ayyukan da masana da manazarta suka aiwatar don bitar su, har zuwa kammala bitar ba a ci karo da wani aiki da aka gabatar ba wanda yake da take da manufa da farfajiya iri]aya da wannan nazarin ba. Sabada haka aikin yake hasashen samun nasarar gudanar da shi domin ba da gudummawa wajen samar da sabuwar hanyar nazarin adabin Hausa.

BABI NA UKU

ABUBAKAR IMAM DA AYYUKANSA

3.0 Shimfida

Wannan babi ya mayar da hankali ne a kan rayuwar Abubakar Imam kamar haihuwarsa da karatunsa da iyalansa da ayyukan da ya yi wa]anda suka shafi ayyukansa na hukuma da kuma na adabi da kuma rasuwarsa.

3.1 Rayuwar Abubakar Imam da Ayyukansa na Adabi

Wannan fasali ya }unshi bayanai a kan Abubakar Imam da karatun da ya yi da ayyukan da ya yi a rayuwa da iyalansa da irin rawar da ya taka a duniyar adabin Hausa. Sai kuma aka kawo lokacin da ya koma ga Malaccinsa Allah.

3.1.1 Haihuwarsa

An haifi Abubakar Imam a shekarar 1911 a garin Kagara, a }asar Kwantagora wanda ke jahar Neja a yau. Sunan mahaifin Abubakar Imam Malam Shehu, sunan mahaifiyarsa Aishatu. Su biyu kawai suka sami ilimin zamani daga cikin 'ya'yan da mahaifinsa ya haifa. Wato Abubakar Imam da babban wansa Malam Muhammadu Bello. Tarihi ya nuna cewa, kakan Abubakar Imam Muhammadu Gajibo, ya fito daga wani gari da ake kira Gajibo da ke a masarautar Dikwa a }asar Barno. Yana]aya daga cikin manyan malamai a kotun Mai na Dikwa kafin zuwan Turawa a }asar Hausa. Lokacin da Mai na Dikwa ya rasu, sai 'ya'yansa biyu suka nemi sarauta. Daga }arshe }aramin ya zama sarki, sai babban wansu Maina

Ibrahim ya yi hijira tare da magoya bayansa zuwa }asar Bida a can ne suka zauna. Daga cikin mutanensa akwai kakan Abubakar Imam. Amma daga baya sai Etsu Nupe ya za~a musu Kutugi domin ya fi da]in zama tare da dabbobinsu.

Wata rana mahaifiyarsa ta gaya masa cewa, babbban wansa Malam Muhammadu Bello bai kai shi son zama lafiya ba. Ganin wansa yana da }arfi tamkar zaki, wata rana ya yi }o}arin gwada }arfinsa sai ya nemi yin fa]a da wani da ake kira [an-maikano. A yayin da suke kokuwa sai ya]auke shi sama ya yar. Tun daga ranar bai sake fa]a da kowa ba, sai dai zaman lafiya. Lokacin da aka kafa garin Kagara an raba ta zuwa gida biyu, unguwar Al}ali da unguwar Madaki. Unguwar Madaki ta }unshi 'yan }asa }abilar Kamuku, ita kuwa unguwar Al}ali ta }unshi Hausawa da Fulani da kuma mafi yawan Musulmai (Malunfashi, 2009:13).

3.1.2 Karatunsa

A }asar Hausa abu ne wanda aka sani cewa, yawancin 'ya'yan malamai sukan fara samun ilmin farko ne daga wajen iyayensu, ilmin nan kuwa ya kasance na addinin Musulunci da sanin harshen Larabci. Abubakar Imam, ya yi karatun allo da sauran littattafan addini a wurin mahaifinsa da kuma wansa Muhammadu Bello. Haka kuma ya yi kusan dukkan yarintarsa ne a hannun wansa Muhammadu Bello a Katsina. A lokacin da Abubakar Imam ya kai shekara goma sha]aya (11) da haihuwa ya fara karatun boko, a makarantar Midil ta Katsina a shekarar 1922 zuwa 1926. Bayan ya kammala karatun Midil sai ya zarce zuwa makarantar horar da malamai ta Katsina daga shekarar 1927 zuwa 1932. Haka kuma

Abubakar Imam ya ta~a halarta wani kwas na malanta na shekara]aya a Jami'ar London a shekarar 1945 (Malunfashi, 2009:16).

3.1.3 Iyalansa

Abubakar Imam yana da mata uku da 'ya'ya goma sha hu]u,]aya daga cikin matansa akwai wadda Allah ya yi mata rasuwa tun yana raye. Sannan ya rabu da]aya yayin da]aya ta yi masa wanka lokacin da Allah ya yi masa rasuwa.

Allah ya yi wa Alhaji Dakta Abubakar Imam rasuwa a ranar juma'a 19 ga watan Yuli na shekarar 1981, a asibitin Ahmadu Bello da ke Zariya bayan ya yi fama da wata gajeruwar rashin lafiya. Ya rasu ya bar 'ya'ya goma sha hu]u. Daga cikin 'ya'yansa akwai Alhaji Mustafa Imam wanda yake shi ne shugaban Sashen kula da harha]a magunguna dake Kaduna (*Chief Pharmacist a Health Management Service Board, Kaduna*). Sai Malam {amarruddin Imam wanda yake Edita ne a kamfanin buga Littattafai na Hudahuda dake Zariya, da Malam Najmuddin Imam wanda yake babban ma' aikaci ne a ma'aikatar kula da ingancin ilmin malamai dake Kaduna (*National Teachers Institute Kaduna*) da sauransu. Rasuwar Alhaji Abubakar Imam babban rashi ne ba ga iyalensa ka]ai ba, har ma ga mutanen Arewa baki]aya. Malam Abubakar Mahmud Gummi ne ya jagoranci sallar jana'izarsa. Allah ya gafarta masa ya sa Aljanna ce makomarsa mu kuma Allah ya kyautata }arshenmu amin (Mora, 19 85:47).

3.1.4 Ayyukan da ya yi a Rayuwarsa

Abubakar Imam ya yi ayyuka a wurare da dama wa]anda suka ha]a da ~angaren adabi da kuma na hukuma. Ya yi aiki a matakin }aramar hukuma da mataki na jiha da kuma mataki na }asa, inda ya ri}e mu}amai daban-daban. Haka ma a ~angaren adabi ya taka rawar gani, inda ya rubuta littafin *Ruwan Bagaja* da *Magana Jari Ce* da Tafiya Mabu]in Ilmi da sauransu.

3.1.5 Ayyukan Hukuma

A lokacin rayuwar Abubakar Imam ya yi ayyuka a wurare da dama. Abubakar Imam ya ta~a zama Malamin makarantar “Middle School” ta Katsina a shekarar 1932. Ya ta~a cu]anya da shari’a a fadar Sarkin Katsina Muhammadu Dikko a shekarar 1935, a wannan lokaci ne aka]aura masa alhakin kula da rahotannin shari’a. Ya kuma ta~a zama Editan farko a Kamfanin Gaskiya Ta Fi Kwabo a Zariya a shekarar 1939.” Haka kuma, ya ta~a zama Ma’aji na Jam’iyyar Mutanen Arewa a shekarar 1948. Bugu da }ari, ya ta~a gina Makarantar Islamiyya a shekarar 1949, ya kuma ra]a ma ta suna “*Nurul Huda Islamic School*”. Daga baya Gwamnati ta kar~i Makarantar ta mai da ita Nurul Huda Primary School Tudun Wada, Zariya (Geza,2004:34). Baya ga wannan ya ta~a zama cikin ‘yan Majalisar Wakilai a Kaduna da kuma]an Majalisar Tarayya a Ikko. Wannan lokaci ne ya bar Editan Jarida ya koma Editan buga littattafai na wani sashe na Gaskiya wanda ake kira Hukumar Kula da Adabi ta Lardin Arewa (*Northern Reginonal Literature Agency*) (NORLA). Sannan ya ta~a zama shugaban]aukar ma’aikatan Gwamnati na jihar Arewa wato (*Public*

Service Commission) a shekarar 1955, shi ne mutum na farko]an Nijeriya da ya fara aikin a jihar Arewa. Baya ga wannan kuma, Abubakar Imam ya ta~a zama shugaban Hukumar kula da Malamai wucin gadi (*Interim Common Services Agency Appointment Board*) a shekarar 1969. Ya koma Ikko ya zama Kwamishina na *Federal Government Statutory Corporations Services Companies* (SCSC) a shekarar 1969 (Malumfashi, 2006:17).

Haka kuma a shekarar 1962, Abubakar Imam ya samu lambar yabo daga Ingila wadda ake kira (O.B.E.). Daga nan kuma ya }ara samun wata lamba ta Nijeriya da ke da suna (C.O.N). Shi ne mutum na farko da ya fara shirya silima ta "Baban Larai" domin taimakawa ga noman auduga a shekarar 1964. Shi ne mutum na farko da ya fara samun digirin girmamawa a Arewa daga Jami'ar Ibadan a shekerar 1968. A lokacin da Abubakar Imam ya dawo Jihar Arewa a shekarar 1974 ya zama kwamishinan farko a duk Nijeriya, na jin }ararraki da bin ha}}in jama'a na Jihar Kaduna (Public Complaints Commission) daga baya gwamnatin tarayya ta kafa irin wa]annan ma'aikatu a duk Jihohin Nijeriya. Haka kuma, Abubakar Imam yana daga cikin mutane hu]u da suka samu babbar lambar girmamawa a Nijeriya (*National Merit Award*), a ranar ashirin ga watan Satumba, 1979 (Malumfashi, 2009:18).

Baya ga ayyukan Ofis, Malam Abubakar Imam ya ri}e wa]ansu mu}amai (matsayi) na girmamawa a cikin gwamnati. Ya ta~a zama Direkta na (New Nigerian News Papers Limited Kaduna). Ya ta~a zama Darekta na (National Archieves). Ya kuma ri}a Darekta na (National Antiquities), sannan yana]aya daga cikin masu ba da shawara a Jihar

Ibadan. Bayan wannan kuma yana]aya daga masu ba da shawara a {ungiyar Jama'atul Nasarul Islam.

Abubakar Imam ya yi tafiye-tafiye da dama a lokacin rayuwarsa da suka ha]a da tafiyarsa Birtaniya a cikin ayarin 'yan Jarida na farko a Afirika ta Yamma domin gani da Ido kan ya}in duniya na biyu tare da sauran 'yan Jarida daga yankuna daban-daban a shekarar 1943. Baya ga wannan, a shekarar 1943 Abubakar Imam ya yi tafiya daga Kaduna a cikin jirgin }asa zuwa Legas daga nan zuwa Ingila a jirgin sama, domin hukumar Birtaniya za ta yi bikin wayar da kan mutane dangane da al'adun Turawa da kuma }aruwar dangantaka tsakanin Birtaniya da sauran sassan duniya (Geza, 2004:30).

3.1.6 Ayyukan Adabi

Matsayin Abubakar Imam a adabin Hausa a fili yake ba tare da an yi ka-ce-na-ce ba, domin ya yi wallafe-wallafe da dama a cikin harshen Hausa. A ta}aice, an tantance littattafan da ya wallafa a cikin adabin Hausa da wa]anda suke da dangantaka sun kai kimanin sama ga littafai goma sha shida (16). An tabbatar da cewa wannan wata baiwa ce da Allah Ma]aukakin Sarki ya ba shi. Abubakar Imam ya rubuta littafinsa na farko mai suna *Ruwan Bagaja* wanda ya lashe gasar rubuce-rubucen da Hukumar Ilimi ta Arewa ta shirya domin samar da littattafan karatu a shekarar 1933. Haka kuma, ya rubuta littafin *Magana Jari Ce* I-III a shekarar 1936 domin makarantun elimentari. Daga baya sai aka fahimci ya yi wa makarantun elementari nauyi. Sai aka ce da shi ya sake rubuta wani littafin wanda zai dace da yaran elementari, sai ya rubuta littafin

{aramin Sani I-II a shekarar 1944. Ya kuma rubuta littafin *Tafiya Mabu]in Ilm*i a shekarar 1944. Baya ga wannan, ya rubuta littafin *Ikon Allah* shi da R.M East a shekarar 1949. Ya rubuta *Auren Turawa* a shekarar 1949 da *Sayidina Abubakar* duk a shekarar 1949. Sannan ya rubuta *Tarihin Annabi kammmalalle* a shekarar 1957. Ya rubuta *Hajji Mabu]in ilmi* a shekarar 1959 da kuma *Hausa Bakwai* duk a cikin Shekarar 1959. Bugu da }ari, ya rubuta *Auren Zobe* a shekarar 1974. sai kuma a shekarar 1980 ya rubuta *Tarihin Annabi da Halifofinsa* da sauransu (Malunfashi, 2009:21).

3.2 Na]ewa

A wannan babi an yi }o}arin kawo ta}aitaccen tarihin rayuwar Abubakar Imam tun daga haihuwarsa da neman iliminsa da iyalansa. Sannan aka ta~o irin ayyukan da ya yi a rayuwarsa, inda aka yi tsokaci kan irin ayyukan da ya gudanar wa]anda suka ha]a da ayyukan da ya yi na hukuma da rubuce-rubucensa musamman ma wa]anda suka shafi adabi, inda aka yi bayani game da irin rawar da ya taka a ~angaren adabin Hausa.

BABI NA HU[U

SHARI'A A ALUMMAR HAUSAWA

4.0 Shimfi]a

A babi na uku an kawo rayuwar Abubakar Imam da gudammuwar da ya bayar wajen ci gaban adabin Hausa. Don haka burin wannan babi shi ne, bin diddigin shari'a tun daga ma'anarta har zuwa matsayin shari'a a rayuwar al'ummar Hausawa. A nan ne za a yi }o}arin za}ulo matakan da Hausawa suke bi wajen yanke hukunci cikin shari'a da shari'ar Musulunci. Baya ga wannan sai aka kawo hukuncin kowane laifi da aka aiwatar.

4.1 Ma'anar Shari'a

Kalmar shari'a kalma ce da Hausawa suka aro daga harshen Larabci. Ga dukkan alama furucin kalmar da ma'anarta ba su sauya ba da suka shiga harshen Hausa. Dangane da ma'anar kalmar, masana da dama sun tofa albarkacin bakinsu. Ga ka]an daga ciki :

No'ibi (1979), ya bayyana ma'anar shari'a da cewa:

> " shari'a ita ce hukuncin da ya shafi dukkan hanyar rayuwar Musulmi. Hanya ce wadda ta ha]a dukkan ayyukan]an Adam da kuma kasancewar ta shari'a mai kaiwa bisa ga abin da ya kamata a hukunta wanda ya yi laifi don nema wa wanda aka zalunta ha}}insa."

Wani masanin ya sake ba da tasa gudummawar wajen fitar da

ma'anar shari'a kamar haka:

> Jinju (2001), shi kuma cewa ya yi: "Shari'a hanya ce da ta shafi dukkan rayuwa, kuma ana iya zaton ita da Musulunci abu]aya ne. Tana tabbatar da daidaito da 'yan uwantaka da ha]in kai a tsakanin Musulmi."

Bisa la'akari da ma'anonin da suke a sama, ana iya cewa shari'a ta kasance hanyar gudanar da rayuwar al'umma wadda take daidaita tunaninsu don samun zaman lafiya.A }asar Hausa. Al'ummar Hausawa suna da shari'a iri biyu; shari'ar gargajiya da shari'ar Musulunci.

4.2 Hanyoyin Gudanar da Shari'ar Gargajiya ta Hausawa

Tarihi ya nuna cewa, kowace alumma tana da hanyoyin da take bi wajen gudanar da shari'a. A }asar Hausa hanyoyin aiwatar da shari'ar gargajiya sun ha]a da:

4.2.1 Magabata a Gida

Al ummar Hausawa ba zaune suke kara zube ba. A gaskiya ma ko da addinin Musulunci ya shigo }asar Hausa, ya tarar da Hausawa cikin tsari da ingantattun al'adunsu na auratayya da zumunta da sauran hanyoyin zaman tare. Haka kuma, da yawa daga cikin wa]annan al'adu, sun yi dai dai da }a'idojin da addini ya shimfi]a ta fuskar zaman tare. Misali, a al'dance Bahaushe ba ya auren matar ubansa ba kamar yadda sauran al'ummomi ko }abilun Nijeriya ke yi ba. Haka zalika al'adar Hausawa ta yi hani da aikata miyagun ayyuka kamar kisan tagwayen jarirai da wasu }abilu ke yi, saboda zargin da suke yi na cewa 'ya'yan aljanu ne. Sai su kai su bakin ruwa su kwana a can duk wanda aka tarar ya samu matsala shi ne aljani, wanda yake lafiya }alau wai shi ne]an mutum (Anka, 2013:12).

Abin nufi shi ne Bahaushe yana da al'adar auren mace fiye da]aya. Addinin Musulunci ya ba da damar mutum yana iya auren mace daga]aya har zuwa hu]u, Kamar yadda ya zo a cikin Al}ur'ani mai girma. Allah Ma]aukakin Sarki yana cewa a cikin Suratul Nisa'i aya ta uku.

> "Kuma idan kun ji tsoron ba za ku yi adalci ba a cikin marayu to, (akwai yadda za a yi). Ku auri abin da ya yi muku da]i daga mata; biyu-biyu uku-uku, da hu]u-hu]u. Sa'an nan idan kun ji tsoron ba za ku yi adalci ba, to, guda ko a bin da damarku suka mallaka. Wannan shi ne mafi kusantar zama ba ku wuce haddi ba" (Gummi, 1979:113).

A al'adance, gidan Bahaushe ya }unshi iyali, wanda rukunin jama'a ne mazauna gida guda a dalilin auratayya. Da wannan za a iya cewa tsarin zaman iyalin Bahaushe a yau bai nisanta da yadda yake tun kaka da kakanni ba. Gidan Bahaushe yakan }unshi mai gida da matansa da 'yan uwansa. Wannan kuma shi ne ginshi}in da aka kafa al'ummar Hausawa a kansa. Daga iyalin ne jama'a kan taru, har su zama 'yar }ungiya daga nan kuma sai garuruwa su samu (Yahaya da Wasu, 2006:88).

A zaman iyalin Bahaushe, maigida ne kan yi }o}arin sadaukar da kansa, ya kyautata wa na }asa da shi. Shi kuma }arami ya yi biyyayya, da kauce wa duk wani abu da kan iya kawo raini ga na gaba. Akasari za a tarar irin wannan gida, gida ne na gandu, wato wanda aka gada tun kaka da kakanni, kuma ba a raba shi ba. Sau da yawa irin wannan gida a tukunya guda ake girka abincin da za a ba kowa. A ~angare]aya kuwa, kaka namiji na wajen uba ko uwa, shi ne mai yin hukunci na farko a tsakanin danginsa, kuma shi ne zai fa]i abin da za su yi. Idan ka ga an jingine kaka, to ya tsufa ne ko kuma ba shi da cikakkiyar lafiya, ko kuma mai gida ba ya nan. 'Ya'yansa ko uwar gida ko }anensa shi zai zama madadinsa. Akwai

hanyoyi da dama da ake amfani da su wajen hukunci tsakanin iyalansa gwargwadon laifin da aka aikata. Haka kuma yakan bi hanyar kallo (}ura ido), karka]a kai (girgiza kai), harara, }yaci (}yacewa) bugu (duka), }yacewa da dai sauransu (Anka, 2013:9).

4.2.2 Camfi

Bahaushe kan yi hukunci ta hanyar camfa abu, ko tadar sa ko karin magana ko tsafi ko tatsuniyar wani abu da aka gada daga magabata bisa ga irin kallon da suke yi wa abin. Dangane da ma'anar camfi akwai masana da dama da suka tofa albarkacin bakinsu kamar haka:

Abubuwan duniyar mutane ta fuskar amfaninsu da illolinsu. Magabata sun]ora wannan fahimtar tasu a kan tabbatattun hujojjin da suka bayyana gare su, suka shede su ido da ido, ko aka labarta masu da baki da baki kuma suka ga gaskiyar abin ga irin rayuwar da suke cikinta. A zuci sun gasgata shi, a aikace ko a lafazance sun kiyaye shi, kuma sukan]auki kowane irin mataki na ganin ba su ci karo da hane-hanensa ba, kamar yadda suke]aukar matakan ganin sun yi canjaras (daidai) da umurce – umurcensu (Bunza, 2006:60).

Akwai camfe-camfe da dama da Hausawa ke gudanar wa don gano mai laifi da kuma hukunta shi. Sun ha]a da

1. Yin ido biyu da shege tun da sassafe kan kawo talauci da rashin sa'a. Wannan hannunka mai sanda ne ga iyaye (magidanta) cewa su kula da 'ya'yansu kada su yi zina balle a haifi shege a gidansa. Haka kuma ana amfani da wannan camfi ne don a kange mata

daga aikata laifin zina, don ko babu macen da ke son a }yamaci]anta.

2. Kallon (dubin) al'aurar ba a janabiya kan kawo dundumin ido. Wannan camfi yana hana mazaje aikata laifin zina da kuma le}en mace idan tana ban]aki ko makewayi. Manufar wa]annan camfe-camfe shi ne garga]i kan illar yin zina zuwa ga maza da mata.
3. Kowa ya yi zina da 'yar wani to sai an yi da 'yarsa ko }anwarsa ko da da bangon (ginin) gidansa ne. Shi ma wannan tsoratarwa ne daga aikata zina.
4. Kurwar mamaci tana bayyana ga wanda ya kashe ta har sai ta haukatar da shi. Wannan yana nuna illar kisan kai da sakamakon da zai biyo bayan an yi kisan wato hauka.
5. Babu tsutsa a masan (shadda) gidan Al}ali, wannan hannunka mai sanda ne ga masu hukunci da cewa su zamo masu adalci domin ko tsutsa tana }yamar cin kayan haram wato daga abin da Al}ali ya ci (Hira da Mal Mu'awuya Mahmud).

4.2.3 Tsafi

"Tsafi hanya ce ta bautawa iskoki da bin wata }a'ida da masu neman wata biyan bu}ata kan yi don cimma burinsu na rayuwar yau da kullum. Haka kuma tsafi yana nufi bin wasu hanyoyin gargajiya musamman yi wa iskoki hidima da yanka, domin biyan wata bu}ata ko samun wani amfani ko tunku]e wata cuta" (Bunza, 2006).

Hausawa kan yi amfani da tsafi da sur}ulle daban-daban a wurin gano masu laifi ko kuma hukuntasu. Wuraren tsafin sun ha]a da itatuwan

kuka da tsamiya wa]ansu kuma suna tsafin Magiro bisa duwatsu da koguna (gulabe) da Girka da Malam Alhaji da kuma Doguwa ko Inna (aljana) matsafa kan gano da kuma hukunta masu laifi da shi (Mahmud, 2018).

Hausawa na yin tsafi domin samun biyan wata bu}ata ko samun wani amfani musamman ga abin da ya gagare su, kamar]an hali (sata). Bahaushe yana }yamar]an hali, domin a ganinsa mummunar]abi'a ce. Wannan ne ya sa Maguzawa suka yi tanadi na musamman domin maganin wannan matsalar ta hanyar amfani da wata iska da ake kira "Uwar Gona" domin ta tsare musu amfanin gona. Duk wanda ya kuskura ya saci wani abu a gonar ko ya cutar da gonar, Uwar Gona za ta hora shi ta hanyar kumbure masa ciki ya mutu ko matsananciyar cuta ta same shi. Haka kuma za a ja gawarsa da igiya har wurin da za'a bizne shi. Wannan hukunci yakan shafi wanda ya saya da wanda ya ci kayan. Kuma ba a yi masa bukin mutuwa. In har suka yi bukin duk 'yan uwansa maza za su bi shi (Bunza, 2006:35). Haka kuma akan yi tsafi don a tura wata cuta ga mutum. Misali

1. A kan yi tsafi domin tura matsananciyar cuta ga mutum kamar kuturtarwa ko a makantar da ~arawo.
2. Tura masa ciwon tari da dare, ta yadda ko ya je sata za a gane shi.
3. Tura cuta ga wanda ya yi zina za a tura masa cutar gwaiwa ta yadda ko tafiya ba ya iya yi sosai ko a mai da shi la]ifi wato ya zama ba namiji ba.

4. ‘Yan kara wanda ake yi don gane wanda ya yi sata (~arawo). Duk wanda ya yi sata za ta kama shi, ana yin sa ne ta hanyar amfani da kara, za a jera su ko a la}a su a }irjin (nono) mutum sai a ri}a saka hannu ana cewa idan wane ya]auki kayan nan kama shi. Duk wanda ya yi satar da ya saka hannunsa sai karan su matse (Hira da Hajiya Kulu Abubakar 2018).

4.2.4 Sarakuna

Wan]anan su ne shugabanin al’umma a tsarin mulkin }asar Hausa. Dukkan Hakimai da Uwayen {asa da Dagatai da Magajayye da Masu Unguwa da sauransu har ma da talakawa suna }ar}ashin sarakuna a matsayin mabiya. Sarakuna su ke]aukar nauyi a fannonin rayuwa. Sannan su kula da al’amuransu na yau da kullum ta fuskar tsara abubawan yadda za a gudanar da harkokinsu na zamantakewar yau da kullum da suka shafi }asa. Haka kuma, sarakuna su ke yi wa jama’arsu jagoranci a kan abubuwan da suka shafi rayuwa. Kamar yadda Musa [an}wairo ya yi wa Sarkin Daura wa}a ta fuskar shugabancin talakawansa yake cewa:

Jagora: “Ri}e talakkawanka da kyawo,

Kai masu hairi,
ka sa su hanyoyin Musulunci,
In sun tan}ware, ka tan}waso su,

‘Yan Amshi: In ko sun }iya, ka ba su kashi,
Sai an juya masu hali,
talakka bai San talakka ne ba.”
([an}wairo).

A tsarin sarauta ko mulkin }asar Hausa, komai Sarakuna suka ce ba a cewa a'a, sai dai a yi kawai. Haka kuma, suna da cikakken ikon mutanensu birni da }auye. Baya ga wannan, suna da cikakken iko da kuma ri}on ragamar jama'a, wa]anda suka ha]a da ba da umurni da kafa doka, da hukunta wanda ya keta dokar, da sulhu tsakaninsu da kuma sauran harkokin yau da kullum (Yahaya da Wasu, II, 2006:91).

A sarautun gargajiya na Hausawa sarakuna al}alai ne domin a kan kai musu }ara ko matsaloli domin su warware, wannan al'ada ba Hausawa ka]ai ke aiwatar da ita ba. Har ma a Turai a zamanin da a fadar Sarauniya ko Sarki yana zaman kotun]aukaka }ara (King's Bench). Saboda haka Sarki shugaba ne mai cikakken iko. Shi ke da alhakin zartar da kowane irin hukunci a }asarsa tare da sauraren manyan mashawartansa. Daga cikin hukunce-hukuncen da sarakuna ke yi, akwai la'anta da tozarta da mangaza da tunku]e rawani da shela da bulala da]auri da kuma tsallaka. A wancan lokaci, Sarki yana da masaniya game da duk wanda ya shigo }asar. Haka ma yana da ikon ya sa a hukunta mai laifi, ko a washe shi ko a ladabtar da shi ko kuma a kore shi daga }asa ko kuma a yanka masa tara. Idan Sarki ya samu labarin wani daga cikin masu sarauta ko ri}e da wasu mu}amai na sarauta yana zalunci ko tayar da zaune tsaye, zai iya kar~e masa rawani ko a dakatar da shi. Daga cikin sauratun da Sarki ke na]awa a }ar}ashinsa domin su ri}e ragamar mulki a }ar}ashin }asarsa sun ha]a da:

4.2.5 Hakimi Ko Uban {asa

A tsarin shugabancin Hausawa Hakimi shi ne shugaban gari ko }asa, a inda }auyuka Dagaci (Dagatai) suke }ar}ashinsa. Haka kuma shi zai kula

da }auyukan da ke cikin yakin }asarsa. Sannan Hakimi shugaba ne wanda Sarki ke za~ar su daga cikin 'ya'yansa ko 'yan majalisarsa ko wasu fitattun bayinsa, ya na]a su domin su wakilci jama'ar wannan yankin. Har ila yau Hakimi shi ne wakilinsu a wurin Sarki duk abin da za a yi za a gaya wa Hakimi shi kuwa ya isar da sa}on zuwa ga Dagatai da masu Unguwanni su ne za su isar da sa}on a }auyukansu. Baya ga wannan Hakimi shi ne zai kwantar da duk wata rigima ko rikici da ya tashi a }asarsa, ya yi shari'a da sasanta jama'a kan wasu matsaloli na rayuwar yau da kullum. Haka ma idan aka kama ~arawo Hakimi yana yi masa hukunci mai tsanani. A kullum Hakimi yana }o}arin ganin }asarsa da al'ummar }asar suna zaune cikin }oshin lafiya da kuma samun ci gaba a cikin }asarsa. Haka kuma Hakimi shi yake tara ku]a]en haraji da na jangali ya kai wa Sarki, sannan dukkan jama'ar }asar suna]aukar umurninsa da kuma girmama shi (Yahaya da Wasu, 2006:75).

4.2.6 Dagaci Ko Magaji

A tsarin shugabancin Hausawa, Hakimi yana da Dagatai masu kula da }auyukan da ke }ar}ashin gundumarsa. Su ne suke taya shi tara ku]a]en haraji da jangali, da isar da sa}on Sarki zuwa ga jama'ar wannan gundumar. Dagatai suke sauraren }ararrakin unguwanni da gidaje da dama da suka ha]u, akan za~i shugaban jama'ar }auyen, Sarki ne ke na]a shugaban }auye wanda ake kira 'Dagaci' ko 'Magaji'. Wannan Dagaci, shi ne zai kula da kuma]aukar ragamar mulkin al'ummar garin, shi ne ke wakiltar Sarki da Hakimi a }auyensa. Haka kuma a wurinsa ne mabiya (takalawa) ke gabatar da bu}atunsu da kuma duk wasu matsalolinsu na

yau da kullum. Duk wata husumar da ta tashi tsakanin mutanen }auyen wacce ta shafi rayuwar yau da kullum, dagaci ne zai yi }o}arin kwantar da ita yadda za a samu zaman lafiya da jin da]i a yankinsa. Baya ga wannan a kullum jama'ar }auyen da masu unguwanni, suna }o}arin girmama shi, shi kuwa yana }o}arin kyautata wa jama'a da kuma kawo ci gaba a }auyen (Yahaya da wasu, II, 2006:90).

4.2.7 Mai Unguwa

Shugaba ne na unguwa wanda Dagaci ko Magaji yake za~arsa ta hanyar ganawa da sauran jama'ar unguwar, wa]anda su ne ke amincewa da mutumin da za a ba wannan shugabanci. A nan, duk aikin da sa}on da Sarki ke son isarwa wannan }auye ta hanyar Mai Unguwa za a isar da shi. Haka kuma duk wata husuma ko rigima da rikici da ta tashi shi ke kula da kwantar da ita (Yahaya da Wasu, II, 2006:90).

4.2.8 Sarakunan Sana'o'in Gargajiya

A }asar Hausa kowa da irin gudumuwar da yake bayarwa dangane da harakokin rayu wa na yau da kullum. Da yake kowa da irin kiwon da ya kar~e shi wai "Kishiyar mai Akuya ta sayi Kura." Hausawa sun amince da zaman cu]e-ni-in-cu]e-ka. Tun kafin zuwan Turawa, kowace sana'a tana da mai shugabantar ta, wanda shi ne shugaban masu irin wannan sana'ar a kowane gari. Misali sana'ar }ira suna da Sarkin Ma}era da Wanzammai Sarkin Aska shi ke shugabantar su da masu kamun kifi shugabansu shi ne Sarkin Ruwa da sana'ar Fawa Sarkin Fawa da Sarkin Noma shugaban manoma da Sarkin Baka shugaban maharba da Sarkin Marina shugaban

masu Rini da Madugu shugaban ayari da sauransu. Idan wani ya aikata wani laifi a irin wa]annan sana'o'in gargajiya na Hausawa, anan shugaba zai kai shi wajen Sarki, sai ya hukuntashi domin shi ke da ikon zartar da hukunci a wannan lokaci. Daga cikin hukunce-hukuncensu sun ha]a da yanka masa tara da hana hul]a tsakanin mai laifi da sauran abokan sana'arsa da sauransu (Yahaya da wasu II, 2006:92).

4.3 Hukunce-Hukunce Hausawa Na Gargajiya

Hausawa mutane ce da ke da hikima da basira don haka suka yi hanyoyin da suke bi wajen aiwatar da hukunce-hukuncen gargajiya wa]anda suka ha]a da:

4.3.1 Hukunce-Hukuncen Da Suka Shafi Yara

Hajiya Kulu Abubakar cewa ta yi, Hausawa kan yi hukunci ta hanyar kallo ko harara da dangwara da tsaki da zagi da tsinuwa da wofintar da mai laifi da]aura mari da }yacci wani hukunci ne da ake yi ta hanyar jinkirta hukunci zuwa wani lokaci. Baya ga wannan kuma akan sanya mai laifi aiki ko wasu aikace-aikace. Har ila yau idan yaro ya aikata wani laifi misali yana kallon ba}o yana cin abinci ko yana ~arna. Za a harare shi domin ya bari. Idan kuma bai bari ba, za a }yale shi idan ba}on ya wuce za a yi masa duka. Haka nan idan aka aiki yaro ya }i zuwa za a hana shi wasa cikin yara 'yan uwansa ko kuma a jinkirta ba shi abinci da]aura masa mari da sauransu. Yaron da ke sata za a hukunta shi da wuta. Wanda ke zagin mutane da bakinsa, za a hukunta shi ta hanyar buge bakinsa. Idan

kuma yana zagi ta hanyar da}uwa ne, ana buge masa hannu, in bai bari ba hukuncinsa shi ne tsaga hannunsa da wu}a. Yaron da ya cika yawo ana yi masa hukunci ta hanyar turke shi. Duka wa]annan ana yin su ne domin tarbiyantar da su halaye na kirki (Hira da Hajiya Kulu Abubakar, 2017).

4.3.2 Hukunce-Hukuncen Da Suka Shafi Mata

Haka zalika Macen da aka tabbatar da tana bin maza (neman maza) za a fashe tukunyarta a gabanta, a watsa mata ruwa, sannan ba za a sake amfani da mo]ar ba (kofi) saboda tsananin }yamar laifin da ta aikata. Haka kuma idan budurwa na cin wani abu ko abinci a hanya ko a rariya wanda ke nemanta ko samari za su sayi abin nan da yawa a kai mata a gidansu ana yi mata "Ci Ko." Wannan shi ne hukuncin abin da ta aikata wato ga shi nan ta ci sai ta }oshi. Idan aka kai abin da yawa za a fahimci laifin da ta aikata (Hira da Hajiya Kulu Abubakar, 2o17).

Haka kuma akwai wata al'ada ta tsafi da ake amfani da ita idan budurwa za ta yi aure, za a bincike ta idan ta ta~a aikata zina? Idan ta fa]i gaskiya sai a }yaleta. Sai dai za a rage mata yawan ku]in aure, Amma idan ta}i fa]in gaskiya, sai a zo da bunsuru za a samu mutane su ri}e }afaffuwansa sai a sara masa takobi. Idan budurwar ta ta~a yin zina idan aka sare shi sai bunsurun ya rabu biyu. A nan ne za a rage mata daraja ta hanyar cire wani abu daga daga ku]in da za a bayar na aurenta, Baya ga wannnan za a saka kare ya ri}a bin ta yana yi mata rakiya duk inda za ta tafi, A nan ne Hausawa kan ce "Sharri Kare ne Mai Shi Yake Bi." Abin mamaki a nan shi ne, idan ba ta ta~a zina ba, koda an sari bunsurun ba zai

yi komai ba. Sai a cika mata ku]in aurenta ba za a rage mata komai ba wato ta tsira (Hira da Sallau, 2019).

4.3.3 Washe Mutum

Wannan wani hukunci ne na kwashe kayan gidan mutum gaba]aya bisa umurnin Sarki saboda wani laifi da ya aikata. A Wasu lokuta Sarakuna kan sa a washe kayan mutum saboda laifin da ya aikata da suke ganin ya yi daidai da iri wannan hukunci. Sarki zai sa dogarai su je gidan wannan mutum su kwashe duk kayansa a raka shi ya bar garin. Misali idan aka kama mutum da laifin maita za a iya washe shi ya koma wata }asa ko kuma a kai shi bayan gari ya yi rayuwarsa a can. Kamar yadda Hajiya Kulu Abubakar ta ce, wannan labari ya faru ne a }asar Hausa a shekarar 1970 a wani gari a cikin {aramar Hukumar Kware. Wani maye ne da ya kama wani mutum sai mutumin nan ya kama rashin lafiya yana kiran sunan mayen yana cewa "Altine me na yi maka." Ko da yayarsa ta ji haka sai ta garzaya gidan Sarki ta kai }ara, sai ya umurci mayen da tsallake shi sai ya tsallake shi, sai ga Malami ya tashi an ce har yanzu mutumin yana nan da ransa. Wannan ne ya sa ake cewa maye na tsallake wanda ya kama.

4.3.4 Korar Mutum Daga Gari:-

Wannan wani hukunci ne da sarki ke zartarwa ga wanda ya aikata wani laifi da ba za a bar shi ya ci gaba da zama a garin da ya aikata laifin ba. Sai dai ya je wani gari ya ci gaba da rayuwa a can. Ana zartar da irin wannan hukunci ga manyan laifuffuka kamar irin su sata zamba cikin

aminci, maita ko }aryata wata muhimmiyar doka ta gari da ake jin bai kamata a bar mai irin wannan laifi ba da sauransu. Misali akwai wani mawa}i wanda ya yi wa Sarki laifi sai Sarki ya sa dogarai su tambaye shi garin da ya ke so. sai ya fa]i garin da ya ke so aka sa dogarai suka raka shi har iyakar }asar wannan sarkin ya bar garin. Haka kuma har ma shi kansa uban tafiya wato Sarki take shafuwa idan ya aikata wani laifi ko kuma aka yi masa abin da ake kira ci-da- }arfi, ana korar sa ya bar gari bayan an cire masa rawani, (wato kwace sarautar). Majalisar da ke na]a shi su za su cire shi, su ne ake tarawa su yi wa Sarki hukunci dai dai da laifin da ya aikata (Hira da Hajiya Kulu Abubakar, 2017).

Akwai wani misali Inda Muhammadu Bello [ankande yake cewa, Wannan labari ya faru ne kimanin shekaru hamsin da suka wuce, akwai wata mata da ta dami mutane da maita a }asar Hausa a wata unguwa da ake kira Unguwar Diresa a cikin garin Sakkwato. Ita wannan matar an hukunta ta ne ta hanyar sa fadawa su yi mata rakiya har iyakar }asar ta bar garin. Wannan ya faru ne tun kafin a kashe Sardaunan Sakkwato (Hira da Muhammadu Bello [ankande, 2017).

A wa}ar da Kassu Zurmi ya yi wa Shaho saboda ta'addancinsa ya sa sarakunan }asar Zamfara da Gobir suka kore shi. Ga abin da yake cewa:

> "Shaho ya yi ta'adda
> Yas shekara ukku Sakkwato yad dawo.
> Hay ya gyara gida nai maiwa,
> Sarkin Gobir na Isa yab shi takarda.
> Yac ce ya tashi shi ba shi iyawa.
> Anka maishe shi dogarawag gona,
> Ha an yi mai gida an shiga darni,
> Sarkin ~urmi na Moriki yab ba shi takarda.
> Yac ce Shaho ya tashi shi ba shi iyawa,

An ka maishe shi kalage,
Ha an mai gida an shiga darni,
Sarkin Zanhwara na Zurmi,
yac ce Shaho ya gurgusa ba ni iyawa.
An zo shawara [anbazau na dutci na gyara
Sarkin Zanhwara a mutu guda ka buwaya?
Tunda dai yat taho }asar dutci bari ya yi zanne nai.
Sarki bai dai tanka mai ba.
Shawara ta} }are yat taho bankwana ya} }ara tuna mai.
Yac ce batun da nimma na]azu,
Batun Shaho kac ce ya tashi dan nan?
To,amma dai a han}ure mai ya yi zanne nai.
Sai yac ce ma [anbazau, kai an }i bari nai.
Shin kai kam [anbazau kai ad da }asag ga?"
({aura, 2015:195).

4.3.5 Sauran Hukunce-Hukunce

Wasu daga cikin hukunce-hukucen da Sarakunan gargajiya ke aiwatar wa ga mutane a }asar Hausa sun ha]a da }wace masa mata ko a tura kan dokin sarki cikin rihewa ko rumbun ha tsin mutum, ya ci mai isarsa. Ko kuma a yanka wa mutum tarar da sai ya bar gari ba da shiri ba Duk irin wa]annan hukunce-hukunce akan yi su ne wani lokaci saboda ana jin haushin wani ko ba a sonsa ko kuma yana da mata mai }yau sai a zo }wace masa ita. Haka kuma wanda ke da]abi'ar barin matarsa da yunwa za a ja masa kunnne idan bai bari ba, za a }wace masa ita (Hira da Muhammadu Bello [ankade, 2017).

Haka kuma, akwai }yacewa, wannan hukunci ana yinsa ne ta hanyar yi wa mutum duka. Misali, idan Sarki na zagayen gari duk inda ya wuce ana mi}ewa a gai da shi, fadawa suna kallon yanayin]abi'un mutane wajen yin biyayya ga Sarki. Duk wanda suka samu ya sa~a, bayan sun kai Sarki gida

sai su dawo su yi masa dukan tsiya. Gobe ba zai }ara ba. Duk wa]annan hukunce-hukunce sun danganta da laifin da mutum ya aikata

. Akwai tanadi na askarawan Sarki wa]anda zaune suke suna jiran masu laifi don su ladabtar da su. Kamar irin su Hauni da Sarkin Dogarai da sauransu. Idan muka duba za mu ga Sarakunan gargajiya suna yin abin da suka ga dama saboda irin ikon da suke da shi (Anka, 2015:23).

Hausawa kan yi hukunci ta hanyoyi daban-daban kamar habaici da gatse da karin magana da]aura igiya a kunkurun wanda ya yi sata da sauransu. Kamar cewa "uwar ~arawo ta sha ruwan zafin banza". Hukuncin wannan shi ne uwar ta sanya ido ko ta kula don kada da]anta ya zama ~arawo. Haka zalika yin habaici yana hana mutum ya yi sata domin guje wa gorin (fa]en) da za a yi wa mahaifiyarsa. "kunya tana ga uwar ~arawo, shi da ya yi sata." Akwai gatsen da ke cewa "ba}in ciki ba ba}on uwar ~arawo ba ne." Har ila yau, akwai hukuncin zagi da tsinuwa ga masu laifi, wani lokaci ta hanyar zagi ne da tsinuwr ake gano wanda ya yi laifi. Haka kuma ana dangantar da wa]annan ayyuka da wasu laifuffuka misali kamar sharar kasuwa da sharar titi da sauransu. Wanda a da Sarakuna kan yi hukunci ta hanyar sa karuwai da 'yan daudu da 'yan caca sharar kasuwa da tituna. Haka kuma idan aka kama mutum da laifin sata, babu shakka yakan shafi 'ya'ya da jikoki da ma zuri'a baki]aya, ta hanyar hana masu samun auren ko }yamar auren mata daga zuri'ar. Daga }arshe hukuncinsa shi ne zai bar garin ko da ba a kore shi ba don kunya. Hausawa sun bayyana cewa duk wanda ya bar garinsu ya koma wani gari, inda ba a san shi ba to ya yi wani abin kunya ne a garinsu. Baya ga wannan

idan aka kama mutum da laifin sata da kisan kai ko kuma }wace kayan mutane (fashi) ana hukunta shi ta hanyar yi masa rakiya ya bar garin. Haka kuma a kan yi hukunci ta hanyar]aura igiya a kunkurun wanda ya yi sata kamar biri sai a shafa masa bula a fuska sa'an nan a zagaya da shi rariya-rariya lungu da sa}o tare da kayan da ya sata a kansa jama'a su gan shi. Sai yara su ri}a rera masa wa}a kamar haka:

Jagora: Na mazan kaba,
Amshi: Shege.
Jagora: Wada kaz zaka,
Amshi: Shege.
Jagora: Haka za kana,
Amshi: Shege.

Wani abin sha'a wa anan shi ne a lokacin da a unguwa, idan yaro ya aikata wani abu da bai kamata ba ma}wabci kan yanke hukunci ba tare da sanin mahaifin yaron ba sai dai su ji labari daga baya (Hira da Hajiya Kulu Abubakar, 2017).

4.4 Hukuncin Shari'ar Musulunci

Da sunan Allah Ubangijin Talikai masani mai }addara komai. Tsira da aminci su tabbata ga shugabanmu Annabi Muhammad da iyalensa da sahabbansa da wa]anda suka bi tafarkinsu da kyautatawa har zuwa ranar hisabi. Haddi a shari'ar Musulunci wata azaba ce wadda take da iyaka ga sa~on Allah, akan yi irin wannan haddi ne domin garga]i da kariya don ka da wani ya fa]a a cikin irin wannan sa~o (Al- Badawee, 2009:543), Addinin Musulunci ya kawo hukunce-hukunce na kowane irin laifi, wato wanda ya aikata wani laifi akwai irin hukuncin da aka yi tanadi a kansa.

Irin wa]annan hukunce-hukunce sun fito cikin Al}ur'ani maigirma da Hadisai ko sunnah da Ijima'in malamai (Mafara, 2016:1).

4.4.1 Hukunce-Hukuncen Shari'a a Cikin Al}ur'ani

Allah ma]aukakin Sarki ya kawo hukunce-hukunce da dama a cikin littafinSa mai tsarki. A sura ta biyu aya ta (178) ya kawo hukunce-hukuncen kisa inda Allah yake cewa:

> "Ya ku wa]anda suka yi imani! An wajabta, a kanku, yin }isasi a cikin }asassu;]a da]a, bawa da bawa da kuma mace da mace, to, wanda aka yi rangwamen (yafe masa) wani abu gare shi daga]an'uwansa, to a bi da alheri, da biya zuwa gare shi wannan kyautatawa ne daga ubangijin ku, kuma rahma ce. To wanda ya yi zalunci a bayan wancan, to yana da aza~a mai ra]a]i" (Gummi, 1979:41).

Haka kuma a cikin suratul Ma'ida aya ta (38) inda Allah yake cewa:

> Allah Ma]aukakin Sarkin ya fa]i hukuncin wanda ya yi sata a Sura ta 5:38.
> "Kuma ~arawo da ~arauniya sai ku yanke hannunsu, bisa sakamako ga abin da suka tsirfanta, a kan azaba daga Allah. Kuma Allah mabuwayi ne, mai hikima" (Gummi, 1979:38).

Haka ma a cikin surar inda Allah yake cewa:

> kuma mun rubuta a kansu, a cikinta cewa lalle (ana kashe) rai saboda rai kuma (ana]ebe) ido saboda ido kuma ana (katse) hanci saboda hanci, kuma kunne saboda kunne, kuma ha}ori saboda ha}ori, kuma a raunuka a yi sakayya. To wanda ya yi sadaka da shi to shi kaffara ce a gare shi kuma wanda bai yi hukunci ba da abin da Allah ya saukar ba, to wa]annan su ne azzalumai" (Gummi, 1979:45).

A cikin (suratul Nur 24:2) Allah (SWA) ya kawo hukuncin zina inda yake cewa:

> "Mazinaciya da mazinaci to, ku yi bulala ga kowace]aya daga gare su, bulala]ari. Kuma kada tausayi ya kama ku game da su a cikin addinin Allah, idan kun kasance kuna yin imani da Allah da Ranar Lahira. Kuma wani yankin jama'a daga muminai su halarci azabarsu" (Gummi, 1979 :528).

Har ila yau a cikin Suratul Nur ayoyi sun zo da hukune-hukuncei kamar haka aya (6,7,8, da 9).

> "Kuma wa]anda ke jifar (zargi) matan aurensu kuma ba su da shaidu face dai kansu to she]ar]ayansu, zai yi rantsuwa hu]u da Allah lalle shi ha}i}a yana daga masu gaskiya." (Gummi, 1979: 528).

Aya ta (7) a cikin suratatul Nur

> "Kuma rantsuwa ta biyar cewa lalle la'anar Allah ta tabbata a kansu, idan ya kasance daga ma}aryata." (Gummi, 1979:529).

Aya ta (8) a cikin suratul (Nur)

> "Kuma yana tunku]e mata azaba ta yi shaida, shaida hu]u da Allah lalle shi, ha}i}a yana daga ma}aryata." (Gummi, 1979:529).

A cikin aya ta (9) duk a cikin suratul Nur kuma ta biyar cewa:

> "Hushin Allah ya tabbata a kanta idan ya kasance daga magasgata." (Gummi, 1979:529).

4.4.2 Hukunce Hukuncen Shari'a a Cikin Hadisai

Hadisi kalmar Larabci ce wadda ke nufin labarai, magana da kuma rahoto. Wato tarihin gaskiya da }aryar al'amurran da suka faru ko kuma suke faruwa. Hadisi shi ne magana da abin da Manzon Allah (SAW) ya aikata da kuma abin da aka aikata a gabansa bai ce komai ba (Philips, 201:3).

Akwai hukunce-hukunce mabanbanta da suka tuzgo a cikin hadissai da dama da suka shafi zina kamar yadda za a gani }asa.

1. An kar~o daga Abuhuraira Allah ya yarda da shi Manzon Allah (SAW) ya ce:

> "Idan boya ta yi zina, a yi mata buloli na haddi sa'an nan babu zargi a gare ta. Sa'an nan idan ta yi zina ta

biyu sai a yi mata bulolin haddi, kuma babu zargi a kanta. Idan ta yi zina ta uku za a sayar da ita ko da da igiyar gashi (Muwa]]a Malik Hadeth No, 6839 da 1704, Vol. 2, 2009:805).

2. An kar~o daga Ubadata [an Samit Allah ya yarda da shi ya ce:

> Manzon Allah ya ce, ku kar~a daga gare ni, ku kar~a daga gare ni, Allah ya sanya mafita gare su. Saurayi da budurwa a yi musu bulala (100) idan sun yi zina. Sa'an nan a tsare su shekara]aya. Bazawara da bazari bulala (100) da kuma jifa ko jefewa (Badawee, Hadeth No, 1036, 2009:549).

3.. An kar~o daga Abbas Allah ya yarda da su:

> Manzon Allah (SAW) ya ce, duk wanda ya auka wa dabba to ku kashe shi, kuma ku kashe dabbar." (Tirmizi, Hadeth No, 1172 2009:553).

4. Maliki ya ba mu labari daga Ya}uba [anzaidu [an]alhatu daga babansa, Zaidu [an]alhatu daga Abdullahi [anmulaikata cewa shi ya ba shi labari:

> "Wata mata ta zo wajen Annabi (SAW) ta ba shi labari cewa ita ta yi zina. Kuma tana da ciki, sai Manzon Allah (SAW) ya ce mata ki tafi har sai kin haihu. Yayin da ta haihu sai ta dawo wajen Manzon Allah (SAW) sai ya ce mata ki tafi har sai kin shayar da shi. Lokacin da ta shayar da shi sai ta dawo. Sai Manzo Allah (SAW) ya ce ta je ta ba da shi ajiya. Ta je ta bayar da shi ajiya. Sa'an nan ta dawo, sai ya yi horo da a jefe ta sai aka jefe ta." (Muwa]]a, Hadeth No, 1555, 2008:486).

5) Maliki ya ba mu labari daga Nafi'u, daga Abdullahi [anumar Allah ya yarda da su.

“Yahudawa sun taho wajen Manzon Allah (SAW) suka ba shi labari cewa, wani mutum da wata mata sun yi zina. Sai Annabi (SAW) ya tambaye su abin da suka gani a cikin Attaura game da sha’anin jifa. Sai suka ce za mu kunyata su, sannan kuma a zane su. Sai Abdullahi [ansalam ya ce, ha}i}a kun yi }arya. Ha}i}a akwai ayar jifa a cikinta. Sai suka zo da Attaura, suka bu]e ta]aya daga cikinsu ya karanta. Sai]aya ya]ora hannunsa kan ayar jifa (ya rufe ta), ya karanta abin da ke gabaninta da kafinta. Sai Abdullahi [ansalam ya ce masa ka]aga (]auke) hannunka, sai ya]auke (]aga) hannunsa a kan ayar jifa. Suka ce lallai Annabi (SAW) ka yi gaskiya. Ha}i}a akwai ayar jifa a cikin Attaura, sai ya ba da umurnin a jefe su sai aka jefe su. Abdullahi [anumar ya ce, na ga wannan mutum da ake jifa yana ba da kariya ga matar daga jifa.” (Muwa]]a Malik, Hadeth No, 6841 da 1696 2009:806).

6) An kar~o daga [anmas’ud Allah ya yarda da shi ya ce,

Annabi (SAW) ya ce “jinin mutum Musulmi ba ya halatta sai da]ayan abubuwa guda uku. Mazinaci wanda ya ta~a yin aure za a kashe shi, da wanda ya kashe mutum a kashe shi, da kuma wanda ya bar addininsa (Musulunci) ya kuma rabu da jama’a.” (Saheeh Al-Buharee, Hadeth No 1676 da 1678, Vol.1, 2008:809).

7) Maliki ya ba mu labari daga [anshihabi cewa, shi ya ba shi labari, cewa:

> "Wani mutum ya yi furuci da kansa da cewa ya yi zina a zamanin Manzon Allah (SAW). Ya kuma ba da shaidu hu]u da kansa, sai Manzo Allah (SAW) ya ba da umurni da a jefe shi." (Muwa]]a, Malik Hadeth, No 1554, 2008:486).

4.4.3 Hukunce-Hukuncen Shari'a a Ijma'in Malamai

Ha]uwar ra'ayoyin malamai kan hukunce-hukuncen addinin Musulunci.

> "Malamai sun ha]u (ittifa}i) kan cewa idan ~arawo ya yi satar farko wato sau]aya za a yanke hannunsa na dama. Haka ma idan ya sake sata ta biyu za a yanke }afarsa ta hagu. Haka kuma sun yi sa~ani kan cewa idan ya yi sata ta uku bayan an yanke hannunsa da }afarsa, mafi yawan malamai sun tafi a kan cewa za a yanke hannunsa na hagu. Idan ya sake sata za a yanke }afarsa ta dama. Sannan idan ya sake sata za a hora shi sannan a tsire shi." (Badawee, 2009:560).

Haddin Fashi

Fashi yana daga cikin manyan laifuka, saboda haka hukuncinsa ya kasance mai tsanani daga cikin hukunce-hukuncen (u}uba) Allah ma]aukaki Sarki yana cewa:

> "Abin sani kawai, sakamakon wa]anda suke ya}in Allah da Manzonsa, kuma suna aiki a cikin }asa domin ~arna, a kashe su ko kuma a kore su, ko kuma a kakkatse hannuwansu da }afafuwansu daga sa~ani, ko kuwa a kore su, daga }asar. Wannan gare su wula}anci ne a cikin rayuwar duniya, kuma a lahira suna da wata azaba mai girma." (Gummi, 1979:164).

Ha}i}a malaman tafsiri sun yi sa~ani a kan kalmar u}uba da aka ambata a cikin ayar, a jere ne ko bisa ga za~i. Azancen mafi yawan malamai a wannan ayar.

> "Ta sauka a kan halulluka, 'yan fashi, masu tare hanya, idan suka kashe suka kuma kar~i ku]i (dukiya) sai a kashe su kuma a tsire su. Haka ma idan suka kashe ba su kar~i dukiya ba, sai a kashe su amma kada a tsire su. Amma idan sun kar~i dukiya, ba su kashe ba, sai a yanke hannuwansu da }afafunsu, daga sa~ani wato hannun dama da }afar hagu. Haka kuma idan suka tsoratar da hanya (suka tare hanya) amma ba su kar~i dukiya ba, to, sai a kore su daga garin." (Badawee 2009:560)

Tubar 'yan fashi gabanin a kama su. Allah (SAW) yana cewa:

> "Sai fa wa]anda suka tuba gabanin a sami iko a kansu (kafin a kama su), ku sani cewa Allah Ma]aukakin Sarki mai rahama ne mai jin}ai." (Gummi, 1979:164).

Mafi yawan malamai sun tafi a kan cewa tuba yana kayar musu da ha}}in Allah wato za a }yale su. Amma ha}}o}in mutane za su mayar da su ga masu abu (Badawee, 2009:566).

4.5 Shari'ar Zamani

A nan ne aka kawo hanyoyin gudanar da shari'ar zamani, an yi }o}arin za}ulo shari'o'in tare da zayyana laifuffuka da kuma hukunce-hukuncen da aka tanada ga wanda ya aikata]aya daga cikin laifuffukan. Kamar yadda za a gani a cikin rabe-raben shari'ar zamani.

4.6 Rabe-Raben Shari'ar Zamani

Shari'a tana da rabe-raben da dama sai dai sun ta'alla}a ne da irin manufa ko dalilin da ake son a yi rabe-raben kansa. Alal misali ana iya raba ta bisa al'adar gargajiya ko Musulunci da kuma shari'ar Turawa. Sai dai a nan }asar ta Nijeriya rabe-rabenta sun kasance kamar haka:

4.6.1 Shari'ar Da Ta Shafi Laifuffuka (*Criminal law*)

Ita ce shari'ar da hukuma ta kafa domin zayyana laifuka da kuma hunkuncin da aka yi tanadi ga duk wanda ya taka ko ya aikata wani laifi. Laifuffakan sun ha]a da kisan kai da fashi da makami da sata da zamba cikin aminci da shiga wani muhalli ba da izini ba da sauransu. Haka kuma wa]annan shari'o'in ana iya samun su a cikin littattafan (*Penal Code*), sai kuma shari'ar Musulinci a cikin {ur'ani mai tsarki ([anladi, 2005: 75).

4.6.2 Shari'ar Neman Ha}}i (*Civil Law*)

Ita ce shari'ar da aka tsara domin neman ha}}i tsakanin mutum da mutum a gaban kotu. Misalin wa]annan ha}}o}i sun ha]a da shari'ar rabon gado (*Law of succession*) da shari'ar neman ha}}in ciyar da mace (*Maintainance*) da shari'ar filaye (*Land Law*) da cinikayya da yarjejeniya (*Law of Contract*) da kar~ar bashi da sauransu ([anladi, 2005:76).

4.6.3 Shari'ar Da Ta Shafi Al'umma (*Public Law*)

Ita wannan shari'ar ta shafi (ji~inci al'umma) ne ko mulkin hukuma. Misalin irin wa]annan shari'o'in su ne kundin tsarin mulkin }asa (*Constitutional Law*) da shari'ar gudanar da mulki (*Administrative Law*) da shari'ar kar~ar haraji (Tax Law) da sauransu ([anladi, 2005:76). Shari'ar da ta shafi laifi tana iya maye gulbin wannan shari'ar da shafi al'umma.

4.6.4 Shari'ar hul]a (*Private Law*)

Ita wannan shari'ar ta shafi al'umma ne kawai, ba tare saka (durmuya) gwamnati ba. Misalin wannan dokar ita ce rabuwar aure da

neman ha}}in reno tsakanin mata da miji da hul'i wato mace ta nemi fansa ga mijinta da rabon gado da sauransu ([anladi, 2005:81)

4.6.5 Tsagwaro Ko Gundarin Shari'a (*Substantive Law*)

Wannan rukuni ne na tsintsar shara'a, wanda ke nuna ko ishara ga yadda za a yi hukunci. Wannan rukunin ya wanzu ne a tsarin shari'un Turawa. A irin wannan shari'ar, rukunin gundarin shari'a ya }unshi shari'ar (dokokin) da suka shafi al'umma da kuma wa]anda suka shafi laifuffuka, irin wa]annan shari'o'in ana samunsu ne a tatttare cikin *Kundin Tsarin Mulkin {asa* (*Constitution*) ko a cikin *Kundin Laifuffuka na Arewacin {asa* (*Penal Code*) ko kuma a cikin *Kundin Laifuffuka na Kudancin {asa* (*Criminal Code*). Haka kuma a Nijeriya akwai bambanci a tsakanin kundayen laifuffukan. Wa]annan dokoki suna amfani ne kawai ga mutanen Arewa. Ita kuma dokar da ke gudana a Kudancin Nijeriya (*Criminal Code*). Dokokin da ke gudana a Arewa sun bambanta da na Kudu. Domin a Arewa za ka tarar cewa zina da shangiya a Arewacin }asar nan haramun ne, amma a Kudu ba laifi ba ne. Saboda a Kudu har akan karrama ba}o da giya sa'an nan a kan samu mutane suna mu'amala da ita tamkar ana shan lemun kwalba, domin su a wurinsu ba laifi ba ne. Haka ma zina a kudu ba laifi ba ne. Dokar da ake amfani da ita a Arewa ta tsananta ne kan wasu laifuffuka saboda tasirin addinin Musulunci a a}sar Hausa ([anladi, 2005:81).

4.6.6 Shari'a Mai Ja- Makafi (*Procedural Law*)

Wa]annan su ne shari'o'in da aka tsara domin su yi nuniya (jagoranci) ga kotu, kuma ta yi amfani da su wajen gudanar da shari'a. Wato wa]annan shari'o'in su suke nuna yadda ake amfani da gundarin shari'a. Misalin wa]annan sun ha]a da littafin (*Kundin*) gudanar da shari'ar laifuffuka wanda ake amfani da shi a kudancin Nigeriya (*Criminal Procedure Act*) da kuma *Kundin* gudanar da shari'ar neman ha}}i (*Civil procedure*). Haka zalika shari'ar Musulunci ta yi tanadin irin wa]annan hukunce-hukunce kan laifuffukan da suka shafi sata da zina da kisan kai da sauransu ([anladi, 2005:80).

4.6.7 Shari'ar {asa da {asa (International Law)

Wannan shari'a ce da ta samu kar~uwa a majalisar]inkin duniya haka kuma tana wanzuwa ne a dalilin yarjejeniya tsakanin }asashe. Misalin irin wa]annan akwai shari'ar ha}}in bil adama da laifuffukan ya}i da }ayasai (Genocide) dokar hana fataucin miyagun }wayoyi, da fataucin mutane da da sauransu ([anladi, 2005: 81).

4.6.8 Shari'ar Cikin Gida (*Domestic Law*)

Shari'a ce da ta shafi mutanen cikin gida wato 'yan }asa, duk shari'ar da 'yan majalisar }asa suka zayyana a matakin }asa ko jiha. Duk wa]annan shari'o'in da aka zayyana a sama za su iya maye gurbin wannan rukuni na shari'a. Sai dai ban da dokar }asa da }asa (*International Law*) ([anladi, 2005:80).

4.7 Matsayin Shari'a a Rayuwar Hausawa

Kasancewar addinin Musulunci ne ke da rinjaye a }asar Hausa, sai shari'ar Musulinci ta yi }a}a-gida. Baya ga]ai]aikun shari'o'in gargajiya da ake samu a }asar, za a iya cewa shari'ar Musulunci ce ta yi baba-kere a al'dun Hausawa. Saboda haka ne Bahaushe ya]auki shari'a a matsayin addini shi ya sa tsarin rayuwarsa ya ke a kanta. Har ila yau za a ga mafi yawan al'dun Hausawa suna bisa tsarin shari'ar Musulunci kamar auratayya da hul]ar ciniyya da haihuwa da zamantakewa da sauransu.

Shari'a tana da babban matsayi ga rayuwar Hausawa. Shari'a ita ke samar da kyakkyawan shugabanci da kuma al'umma tagari, domin sai da shari'a ake iya samun ilmi da kyakkyawar sadarwa mai ma'ana ta yadda mabiya za su iya fahimtar manufar shugabansu da tsarin zamantakewarsu. Hausawa al'umma ce da suke da tsari na rayuwa wanda yake tattare da }a'idojin zamantakewa. Wa]annan }a'idoji suke yi masu jagora wajen sanin }imar kowane mutum da darajarsa a tsarin zamantakewarsu. Don haka, Abubakar Imam mutum ne ma'abuci ilmi da sanin shari'a da }a'idojin zamantakewar rayuwar Bahaushe, ba a bin mamaki ba ne idan ya fito da shari'a a cikin rubuce-rubucensa. Amma a nan za a dubi matsayin shari'a ne a rayuwar Hausawa.

Shari'a tana sasanta rikici da walwale matsaloli a tsakanin mutane tare da samar wa mutane aminci da yarda a tsakaninsu. Wato yadda mutane za su zauna babu fargaba wato a cikin lumana ba tare da tsoron tashin hankali ba, ko kuma a cutar da wani ba. Al'umma za ta wayi gari cikin farin ciki da walwala tare da samun damar gudanar da al'amuransu na yau da kullum. Misali, idan rikici ya ~arke tsakanin mutanen unguwa

ko wani da wani a kan sasanta domin a samar da zaman lafiya (Bello, 2006:187).

Haka kuma, shari'a tana fitar wa mutane da ha}}insu a wajen mu'amala. Wannan ya danganta da irin mu'amalar da aka }ulla a tsakanin mutane, kamar irin su, saye da sayarwa, ka~ar bashi, ba da aro ko kuma filaye da sauransu. Duk irin wannan shari'a ta yi tanadi na musamman domin ba kowa ha}}insa da kawo tafarkin rayuwa mai kyau da ni'ima da kuma daidaita hankula tsakanin Hausawa. Misali wanda ya kar~i bashi aka yi yarjejeniya da shi cewa bayan wata]aya za ka biya, sai da lokaci ya yi sai ya }i biya. A nan shari'a za ta kar~ar wa mai ku]i ha}}insa. Shari'a tana magance danniya da babakere daga mai }arfi zuwa ga mai rauni.

Shari'a tana shiryarwa zuwa ga hanya madaidaiciya da jawo tafarkin rayuwa mai kyau da ni'ima, sa'annan ta samar da alheri da kuma rayar da zukata tare da daidaita hankula tsakanin Hausawa. Haka kuma, tana tsamo al'ummar Hausawa daga ~ata ko karkacewa, ta gusar da mutane daga fa]awa cikin fitina da sharri. Hanya ce ta samar da zaman lafiya da adalci a zamantakewar al'ummar Hausawa , da kuma walwale matsalolin rayuwa na yau da kullum tare da samar da adalci tsakanin Hausawa. Baya ga wannan, shari'a tana sau}a}a wa mutane da sauya halaye da]abi'un al'ummar Hausawa daga maras kyau zuwa masu kyau tare da ladabtar da masu laifi da gur~atattun mutane. Haka ma, shari'a tana tsamo al'ummar Hausawa daga }angin bauta, wato wadda mutane suka }aga da tsarkake su da samar masu da 'yanci da ha]in kai da kuma adalci tsakanin Hausawa. Bahaushe ya]auki shari'a a matsayin addini shi ya sa idan aka

yanke masa hukunci zai yarda da shi ko da kuwa bai yi masa da]i ba, saboda yana son a yanke masa hukunci tun a duniya (Bello, 2006:188).

4.8 Na]ewa

Wannan babi ya yi }o}arin lalabo ma'anar shari'a da rabe-rabenta, An za}ulo hanyoyin gudanar da shari'ar gargajiya ta Hausawa (wato sharia a gargajiyance). Haka kuma an kawo magabata a gida da sarakuna da yadda suke za~en wa]anda za su taimaka musu wajen gudanar da mulkinsu, Kamar Hakimi da Dagaci ko Magaji mai Unguwa. Daga nan sai aka kawo korar mutum daga gari da washe mutum da sauran hukunce-hukunce. Baya ga wannan an kawo huhunce-hukuncen shari'ar Musulunci da suka ha]a sa {ur'ani da Hadisai da kuma Ijima'in Malamai. Daga nan sai aka kawo matsayin shari'a a rayuwar Hausawa da daga }arshe aka kawo rabe-raben shari'ar zamani.

BABI NA BIYAR

{UMSHIYAR SHARI'A A A DABIN ABUBAKAR IMAM

5.0 Shimfi]a

A wannan babi ne aka }alailaice hikimar da ke cikin shari'a a adabin Abubakar Imam, idan aka yi la'akari da yadda shari'a ta yi ta kai komo a cikin littafin *Ruwan Bagaja* da kuma *Magana Jari Ce*. Saboda haka za a ga yadda Abubakar Imam ya sarrafa al'ammuransu shari'a a cikin adabinsa. Haka kuma za a ga cewa a wasu shari'o'in an gabatar da su bisa adalci, da irin yadda wasu suka yi ha}uri da irin hukuncin da aka yi musu. Haka kuma, akwai wa]anda suka samar da zaman lafiya, wani hukuncin kuwa zai ba da haushi, wani kuwa cike yake da barkwanci, da nuna wayo, da dabara da kuma hannunka mai sanda.

5.1 {umshiyar Shari'a A Adabin Abubakar Imam

A babi na hu]u an kawo shari'a da rabe-rabennta da hanyoyin gudanar da shari'ar gargajiya ta Hausawa da matsayin shari'a a rayuwar Hausawa. Don haka wannan babi ya yi nazarin wasu daga cikin littattafan Abubakar Imam na adabi kamar littafin *Ruwan Bagaja* (1934) da kuma littafin *Magana Jari Ce* I–III wanda aka buga a shekarar (1939). *Ruwan Bagaja* na Alhaji Abubakar Imam ana iya kiran sa labari cikin labari. Kuma da wannan littafin ne ya lashe kyautar farko a gasar samar da littattafai da aka gudanar a shekarar (1933). Littafin yana]auke da labarin Alhaji Imam ne da irin yawon da ya yi da gwagwarmayar da ya sha wurin neman *Ruwan Bagaja*, don ya share wa babansa Liman mijin mahaifiyarsa hawaye a sakamakon tozartar da shi da Sarki ya yi. Haka ma littafin yana]auke da irin gwagwarmayar da ta yi ta aukuwa a tsakanin Alhaji Imam da abokinsa Malam Zur}e. Littafin yana da babi takwas da kuma shafuka arba'in da hu]u (44).

Haka kuma littafin *Magana Jari Ce* shi ne littafin da Alhaji Abubakar Imam ya rubuta a cikin wata shida na zamansa a Zariya a shekarar (1936). Dalilin za~o shi ya rubuta wa]annan littattafai shi ne, ya shiga wata gasar rubutu a shekarar (1933) ya kuma lashe gasar da lattafin *Ruwa Bagaja*. An raba wannan Littafi zuwa gida uku littafi na farko yana]auke da labarai har ashirin da tara (29) da kuma shafuka]ari da ashirin da shida (126). Littafi na biyu ci gaban littafi na farko ne, yana }unshe da labarai talatin da uku (33) da shafuka]ari da tamanin (180). Shi kuma littafi na uku ci gaban littafi na biyu ne, yana }unshe da labarai ashirin da biyu (22) da shafuka]ari biyu da saba'in da biyar (275). Haka kuma akwai

labarai masu]auke da shari'a a littafin *Ruwan Bagaja* da kuma *Magana Jari Ce* I-III, za a yi }o}arin kawo wuraren da ke da ala}a da wannan bincike. Shari'o'in da aka samu a wa]annan littattafai suna]auke da jigogi daban-daban da suka ha]a da:

5.1.1 Amfani Da Tarihi

Tarihi shi ne labarin abubuwan da suka wuce , na fannin ilmi da al'mmuran da suka faru a zamanin da ya wuce (CNHN, 2006:429).

Shari'a ta bijiro a cikin littafin *Magana Jari Ce* I a inda Abubakar Imam ya kawo labarin wata da]a]]iyar shari'a da aka yi tun zamanin Annabi Sulaimanu (A.S). A cikin labari mai taken "Labarin Annabi Sulaimanu" inda wa]ansu mata biyu suka kawo }arar gabansa suna jayayyar jariri. Haka kuma suna zaune a gida]aya ne, sai suka haihu lokaci]aya. Sai]aya daga cikinsu ta kwanta bisa na]anta ba ta sani ba, har ya mutu. Sai ta tashi da tsakar dare ta musanya mataccen]anta da na]ayan matar. Annabi Sulaimanu (A.S) ya nemi da su bayyana masa gaskiyar al'amari amma abin ya ci tura.Ganin haka, sai Annabi Sulaimanu (A.S) ya yi amfani da hikimar masu shari'a don gano gaskiyar al'amari. Sai ya ce zai raba jaririn nan biyu kowa ya huta. Da jin haka sai]aya matar ta yi ro}o da cewa kada a kashe shi, ta yafe wa]ayar. Sai matar]aya ta ce a raba jinjirin gida biyu kowa ya huta. Da jin haka sai Annabi Sulaimanu (A.S)) ya yi hukunci ta hanyar mi}a jinjirin mai rai ga waccan matar da ta ce kada a kashe shi (Imam I, 1966:94).

5.1.2 Ilmin Rabon Gado

Ilmin rabon gado shi ne sani musamman na shari'a da addini kan yadda za a kasa abin da mamaci ya bari ga 'yan uwansa (CNHN,2006:362).

Acikin littafin *Magana Jari Ce* III, wani labari mai taken "Yaro |ata Hankalin Dare Ka Yi Suna". Wani malami ne ya bar wasiyar yadda za a raba ra}uma goma sha bakwai wa 'ya'yansa uku, yana mai cewa babban a ba shi nusufi, mai bi bamasa sulusi]anautansu kuwa tusu'i. Bayan rasuwar uban sai aka zo raba gado. Ganin cewa akwai wasiya, sai Al}ali ya fara aiwatar da wasiyyar da mutumin nan ya bari. Amma fa abin da kamar wuya wai auren gurguwa nesa. Domin ba yadda za a fitar da ra}umma goma sha bakwai daidai wa daida. Ga shi kuma cikin magadan babu mai son a rage masa komai daga abin da zai samu a wasiyyar ubansu. Ganin haka sai Al}ali ya yi umurni da cewa a zo da taguwarsa a ha]a da ra}uman goma sha bakwai don su zama goma sha takwas. Yin haka ya ba da damar baiwa babban]an mamacin ra}uma tara (9) a zaman nusufi a maimakon ra}uma takwas da rabin ra}umi da zai samu idan ra}uma sha bakwai ne.

Mai bi masa sai aka ba shi ra}uma shida a zaman sulusi, a maimakon ra}uma biyar da biyu bisa uku na ra}umi a lokacin da suke goma sha bakwai. Sai kuma autansu wanda rabonsa tusu'i ne sai ya samu ra}uma biyu. Maimakon ra}ami]aya da takwas bisa tara na ra}umi a lokacin da su ke ra}uma goma sha bakwai }arshen rabe-raben sai taguwar Al}ali fito wato ba a raba da ita ba (Imam III, 1970:108)

Wannan ya yi }o}arin bayyana hikima da fasaha da kuma basira. Baya ga wannan ilmin rabon gado yana tattare da lisafi.Ba abin mamaki ba ne, kasancewar Manzon (S.A.W) ya fa]a cewa ilmin rabon tamkar rabin ilmin

duniya ne. Wannan labari yana bayyana cewa akwai irin wannan.ilmi a }asar Hausa. Sa'an nan kuma Al}alai da sauran masu huncin suna amfani da hikima da fasaha wajen zartar da hukunce-hukunce.

5.1.3 Bayyana Nau'in Laifuffuka Da Hukunce-Hukuncensu

Akwai labarai da dama da ke]auke da laifuffuka da kuma irin hukunce-hukuncen da aka yi tanadi kamar laifin shiga muhallin wani ba da izini ba da kisan kai da sata da saye ko ajiyar kayan sata da }azafi da sauransu.

5.1.3.1 Laifin Shiga Muhallin Wani Ba Da Izini Ba

Shiga wani wuri wanda ba ka da izinin shigarsa kuma ba a amince da shigarka ba (Maiyama, 2001:11).

A cikin littafi *Rawan Bagaja* Abubakar Imam ya ba da wani labari da ke nuna shiga muhalli ba da izini ba laifi ne da ke sanya a yi wa wanda ya aikata hukunci. Acikin labari mai taken "Alhaji Ya Yi Haukan {arya" inda Alhaji ya shiga gidan wani ba da izini ba domin ya gana da wata yarinya, shi bai san matar aure ba ce, yana cikin gidan, yana le}en matar da mijinta a cikin]aki, ashe kuma Malam Zur}e shi ma matar ta shirya da ya zo gidan. Da Malam Zur}e ya ga Alhaji na le}en]aki sai ya lalla~o ya sungume shi ta baya ya jefa]akin. Don haka sai mai gidan ya cafke shi ya]aure. Da gari ya waye ya kai shi wurin Al}ali don ya hukunta shi. Lokacin da aka kama Alhaji sai ya tsiri haukar }arya. Komai aka tambaye shi sai ya ce "haka aka yi" a }arshe dai bisa tuhumar cewa mahaukaci ne sai Al}ali ya

ba da umurnin a kai shi gidan mahaukata ba tare da an hukunta shi ba (Imam, 1934:20).

Wannan labari ya }ara tabbatar da cewa, shiga muhalla ba da izini ba laifi ne.a }asar Hausa, tun kafin a rubuta *Kundin Laifuffuka* (*Penal Code)*. A sashe na (342) da na (347) an bayyana cewa irin wannan laifin kan jawo hukuncin]auri a kurkuku (Rechardson, 1987:20)

5.1.3.2 Kisan Kai

Kisan kai shi ne haddasa salwantar ko mutuwar wani rai ko kuma kisan zalunci ba bisa doka ba (CNHN, 2006:247).

A cikin littafin *Magana Jari Ce* II a wani labari mai taken "{yale Ma}etaci Ya Yi Ta {etarsa Komai Ta Jima Zamani Na Nan". An kawo labarin wa]ansu mutane biyu da ke ma}wabtaka da juna, guda ana kiransa Sidi]aya kuma Tanko. Shi dai Sidi mutumin kirki ne ga shi da ha}uri kamar kasa Amma Tanko duk inda ja'iri ya kai ya wuce nan, ga }eta kamar dogari ga kuma rowa. Wata rana Sidi ya hau dokinsa za shi wani }auye ya gaida wata gwaggonsa da ba ta da lafiya. Sai Tanko ya tare shi a daji ya fito ya marairaice masa siffar maras lafiya yana sanye da tsumokara ya shafe fuskarsa da shuni don ka da a gane shi, ya]aure }afarsa da tsumma kamar tana ciwo. Ya ce Sidi ya taimake shi, da haka ne ya yaudari Sidi har ya]ora shi kan dokinsa shi kuma zai taka ya hau sai Tanko ya zabura ya gudu. Ya }etare }asa ya sayar ya sayo shanu ya koro. Daga baya sai ya fito da wani salo na son ya halaka wa Sidi shanun da aka kawo masa ajiya da sunan suna yi masa ~arna.Wata rana Tanko ya]auki kwari da baka ya harbe shanunsa yana tsammanin na Sidi ne,.bai sani ba ashe nashi ne. Daga

baya ya gane matarsa ce ke tura shi aikata wannan ~arnar. Sai ya hauta da duka, abin ka da mai }ararren kwana sai ya shure ta a }ahon zuci ta fa]i ta mace. Don haka sai aka kama shi aka kai shi gaban Sarki. A nan ne da aka yi bincike asirin Tanko ya tonu aka gane yadda ya yaudari Sidi ya }wace masa dokinsa. A }arshe da yake Sidi mai ha}uri ne sai ya ce ya yafe, Sarki ya ce dole ne a hukuntashi saboda matarsa da ya kashe sai aka sare shi da takobi (Imam II, 1980:168).

A cikin littafin *Magana Jari Ce* III a labari mai taken: "Kare Bana Shi Ke Maganin Zomon Bana." Wannan labari yana nuna cewa kisan kai yana daga cikin manyan laifuffuka da ake hukunta duk wanda ya aikata shi. A wannan labari ne Bala da Nwanko suke kan hanyarsu ta zuwa wurin Al}alin Dawaki domin]aukaka }arar da Al}alin Rangadi ya yi musu kan husumar bashi da ke tsakaninsu. A kan hanyarsu ta zuwa Dawaki, Bala ya ha]u da }addarori daban-daban. Daga cikinsu akwai lokacin da suka isa garin Dawaki da dare, sai suka kwana a rumfar kasuwa. Jim ka]an sai Bala ya ce sauro ya dame shi ba ya iya kwana cikin rumfar, sai shi da masu }ararsa suka hau kan rufin suka kwanta tare don suna tsammanin gudu zai yi. Yayin da sauran jama'a suna kwakkwance a gaban rumfar. Suna nan kwance sai wani ~arawo ya shigo sai suka yi kuwwa, sai su Bala da ke sama (bisa rufi) suka diddiro. Abin ka da }addara, sai Bala ya diro bisa kan wani da ke kwance a gaban rumfar sai ya mutu. Sai 'yan uwan mamacin suka iza }eyarsa zuwa wurin Al}ali don a hukunta shi (Imam III, 1970:116).

Wannan labari yana nuna cewa tun a da kafin a rubuta *Kundin laifuffuka* na (*Penal Code*) kisan kai laifi ne babba a }asar Hausa. Haka kuma wannan *kundin laifuffuka* ya }ara jaddada hakan. A sashe na (220-222) tare da ayyana hukuncin da ya dace (Richardson, 1987:20).

5.1.3.3 Sata

Sata wata]abi'a ce ta]aukar abin wani a asirce ba tare da saninsa ba. Shi]aukar abin wani ba da izininsa ba, ya kan zama sata ne kurum idan wurin da aka aje kayan ya kasance wuri ne da wanda ya]auki kayan ba ya da izininn shigarsa. Haka kuma shi ma]auki kayan ba amintacce ba ne (Maiyama, 2001:11).

A littafin *Magana Jari Ce* II, an kawo wani labari da ke]auke da hukuncin sata a cikin labari mai taken "Maras Gaskiya Ko Cikin Ruwa Ya Yi Ji~i." Labarin wa]ansu Fulani ne guda bakwai da suka fita yawon sharo. Sai suka yada zango a wani gari a gidan Sarkin Fawa. Ashe guda daga cikinsu yana da ku]i bai gaya wa kowa cikinsu ba. Sai can da dare suna hira, ya]auko ku]in ya }idaya su sule goma sha biyar, ya mayar ya }ulle a warkin. Can dare, ashe guda duk haushi ya kama shi don ba shi da ko anini. Sai ya tashi ya sace ku]in nan, ya kai ya binne, ya dawo ya kwanta.

Da gari ya waye rikici ya tashi don gano wanda ya yi satar. Wasa-wasa har mai masaukinsu ya kai su gidan Al}ali. Bayan Al}ali ya kasa samun shaidun wanda ya yi satar, sai ya yi amfani da hikima ta hanyar samo dogayen sanduna guda shidda, ya auna tsawonsu kowa na kallo, ya yanke su daidai da juna. Ya]auka ya rarraba musu, sai ya ce wa Sarkin Dogarai, ya kai su gidan wa}afi sai gobe. Sai Al}ali ya yi musu barazanar cewa in ni Al}ali ne ba }arya ba, na kuwa gaji abin nan, kaka da kakanni,

gobe in kun zo a ga sandar ~arawo ta fi ta saura da rabin ta}a. Da dare ya yi tsaka sai ~arawon nan ya tashi ya gwada rabin ta}a, ya zaro wu}ar da ke gindinsa ya yanke. Wayonsa shi ne idan sandarsa ta }aru da rabin ta}a sai ta yi daidai da ta sauran. Da gari ya waye Al}ali ya kama shi, sai aka yi masa bulala shida aka]aure shi wata uku (Imam 11, 1980:23).

Wannan labari yana nuna cewa sata na daga cikin manyan laifuka a }asar Hausa tun a da. *Kundin laifuka* na (*Penal Code*) ya }ara jaddada hakan, kasancewar sata laifi ce. A sashe na (286 da 287) kuma an tanadin irin hukuncin da ya da ce (Richardson, 1987:223).

Haka zalika an gudanar da wata shari'a ga wasu gungun ~arayi da suka shahara, suka addabi mutane. A cikin wani labari mai taken "Labairn Sarkin Noma Da 'Ya'yansa," a littafin *Magana Jari Ce* II. A wannan labari, Sarkin ~arayi Nomau da jama'arsa suka hana mutanen wannan }auyen sa}at da sata. Da abin ya yi yawa, Sai Sarkin ya yi bincike ya samu labarin ma~uyarsu, sai ya yi shirin ya}i cif, aka darkaki ma~uyarsu da dare. Dakaru suka kewaye aka sa wa gidan wuta. |arayi suka yiwo waje, aka bi su kama kama aka bubbuge aka]aure. (Imam II, 1980:33). Wannan abin da Sarki ya aikata ya yi daidai da yadda Shari'a Musulunci ya yi umurni. Wato idan ~arayi ('yan fashi) suka tsoratar da hanya za a kore su daga garin (Ma'ida, Gummi, 1979:164).

5.1.3.4 Saye Ko Ajiyar Kayan Sata

A cikin labarin "An {i Cin Biri An Ci Dila" a cikin littafin *Magana Jari Ce II*, Abubakar Imam ya kawo labarin wani shahararren]an sane mai suna [an'iya, ya tuba ya koma, yana ajiyar kayan ~arayi idan suka sato. Wata rana [an'iya ya zauna a bakin kasuwa yana kar~ar kayan wani]an

sane wanda ake kira Daudu yana ajiye masa. Da kaya suka taru, sai [an'iya ya sami wani [an Doka ya ha]a baki da shi. [an Doka ya sa masa ankwa, ya tsaya bisa kansa yana mari. Ga igiya ya]aura masa a gindi yana ri}e. Da]an sanen da ke kawo wa [an'iya ajiyar kaya ya hango shi cikin wannan hali, sai ya sulale ya gudu abin shi. Daga baya [an'iya ya nemi [an Doka ya sake shi, sai ya }i kasancewar ajiyar kayan sata laifi ne. Daga nan [an Doka ya kai shi gaban Al}alin kasuwa. Al}ali ya sa aka kwashi ku]in nan da kayayyakin nan, aka shiga kasuwa cigiya. Wa aka yi wa yanzu shiru . Aka raka]e kasuwa ba a ga masu kaya ba (Imam, II, 1980:56).

Haka kuma a cikin *Kundin laifuffuka* (*Penal Code*) sashe na (316-319) ya yi tanadin hukuncin ajiyar kayan sata (Richardson, 1987:246).

5.1.3.5 Zamba Cikin Aminci

Zamba cikin shi ne ~oye ha}i}anin abu ko lamari da yi wa mutane }arya ta hanyar bayyana masu }yawonsa alhali baya da }yau. Ibni Usaimin, 2006:660.

Zamba cikin aminci na nufin yaudara wani ko cutar sa ta hanyar magu]i. wato yi wa mutum ha'inci ko cuta ({amun Hausa CNHN, 2006:489).

A cikin littafin *Ruwan Bagaja* a labarin Ha]uwar Alhaji Da Malam Zur}e, Abubakar Imam ya kawo labarin ha]uwar Alhaji da wani Ba}auye cikin daji. Sai Ba}auyen ya ba Alhaji ku]i ya rike masa da zai tsaya ratsi, wai shi da abokin tafiya da ya nemi ya ba shi ku]in su tafi, sai Alhaji ya ce sam shi bai san da maganar ba. Wasa-wasa har abin ya girma ya kai su gaban Al}ali (Imam, 1934:12). Abin lura a nan shi ne, zamba cikin aminci laifi ne, wanda kan sa a hukunta wanda ya aikata hakan. Haka kuma a

cikin *Kundin laifuffuka* na (*Penal Code*) an zayyana irin hukuncin da aka yi tanadi ga wanda ya aikata zamba cikin aminci (Richardson, 1987:242).

Haka kuma wata shari'a ta sake tuzgowa a cikin littafin *Magana Jari Ce* I. Abubakar Imam ya ba da wani labari mai suna Labarin "Wa]ansu Abokai Su Uku." Wata rana wa]ansu abokai su uku, suka tashi daga garinsu za su neman aure. Suna cikin tafiya, sai }araminsu ya tsaya ratsi, sai ya tarar da wani]an akwatin ku]i sai ya kwashe ku]in ya sanar da 'yan uwansa suka yi ta murna. Suka }idaya fam ashirin da hu]u ne da sisi. Sai wanda ya tsinto ku]in ya ce a raba daidai, suka aiki }aramin ya sayo musu abinci. Da ~acewarsa sai babban ya ce, su kar~e ku]in nan, su raba su biyu, fam sha biyu-biyu ke nan. Sai suka ha]a baki da wani maharbi ya shiga kogon itaciya in an yi magana ya rin}a kar~awa. Shigarsa ke da wuya sai yaron ya dawo. Da hango shi sai suka fara kukan }arya. Ya ce, lafiya? Suka ce ina lafiya itacen nan ya }wace ku]i. Sai yaron ya ce }arya ne itace da ba ya magana, ina ya kai ga sata? Ku dai sake shawara. Daga nan sai maharbi ya fara magana. Sai yaron ya garzaya gidan Sarki ya gaya masa duk abin da ya faru. Sarki ya aika waziri, sai suka ba shi labarin }arya, sai maharbi ya nisa ya ce, wannan dahir ne. Ko da waziri ya ji itaciya na magana ya ri}e baki ya ce, ki yi mini gafara, aiko ni aka yi. Nan da nan sai ya aika aka fa]a wa Sarki, ya zo da kansa. Sarki ya tsaya tsayin daka, ya dubi kogon itaciyan nan ya ga lalle mutum na iya shiga. Ya juya wa itaciyar ya ce ko dai ki ba su ku]insu tun da girma da arziki, ko kuwa in sa a }one ki. Da mutum da aljani duk wanda ya ta sam ma zalunci cikin }asar nan sai na ga iyakarsa. Da maharbi ya ga zai halaka, sai ya yi }ara yana cewa don Allah ranka ya da]e, ka da ka sa wutan nan. Ni mutum ne

bari in sauko nan da nan sai mutum ya tsirgo daga kogo, da ku]i ri}e a hannunsa. Ya fa]i gaban Sarki ya yi gaisuwa, ya fe]e masa biri har wutsiya. Sarki ya sa aka yi wa yaran nan biyu azzalumai da maharbi, bulala hamsin-hamsin, ya sa aka kai su gidan kurkuku su yi wata shida-shida, ran da za su fito kuma a kewaya da su gari, kowa ya gan su. Ya]auki ku]in duka ya ba yaron abinsa (Imam, I, 1966:61).

Wannan hukunci ya zo a cikin *Kundin laifuffuka* (*Penal Code*) ya bayyana hukunci annan laifin zamba cikin aminci (Richardson, 1987:242).

5.1.3.6 {azafi

{azafi na nufin la}a wa mutum laifi ko yi masa sharri(CNHN, 2006:279)..

A cikin littafin *Ruwan Bagaja* an kawo irin cin amanar da Alhaji ya yi wa wani Ba}auye wanda ya ba shi ajiyar ku]i lokacin da zai tsaya ratsi a daji. Wasa-wasa har rikicin ya kai su gidan Al}ali. Aka nemi Ba}auye ya ba da shaidu, ba shi da shaidu. Don haka sai Alhaji ya kawo shaidun }arya. Daga }arshe Al}ali ya sa aka]aure Ba}auye wata uku. Don ya yi wa Alhaji }aryar sata. Duk da cewa Al}alin azzalumi ne, mai kar~ar rashawa, sai ya hukunta Ba}auye aka]aure shi wata uku a kurkuku (Imam, 1934:12).

Kasancewar }azafi laifi ne shi ya sa Al}ali ya hukunta Ba}auye. Haka kuma ya zo a sashe na (319 da 392) na *Kundin laifuffuka* na (*Penal Code*) ya bayyana hukuncin aikata irin wannan laifin na }azafi (Rechardson, 1987:302).

Kasacewar Al}ali mai cin hanci shi ya sa, ya juye maganar ya]aure Bauye. Haka ma ya zo a kudin laifuffuka na (Penal Code). Asashe na

5.1.4 Kariyar Laifin Da Shari'a Ta Yarda (Amince) Da Shi

Akwai kariyar laifin da shari'a ta amince da shi, wanda Abubakar Imam ya kawo a littafin *Ruwan Bagaja* a labari mai taken Alhaji Ya Yi Haukan {arya. Inda Alhaji ya shiga gidan wani ba da izini ba domin ya gana da wata yarinya, shi bai san matar aure ba ce, yana cikin gidan, yana le}en matar da mijinta a cikin]aki, ashe kuma Malam Zurke shi ma matar ta shirya da ya zo gidan. Da Malam Zur}e ya ga Alhaji na le}en]aki sai ya lalla~o ya sungume shi ta baya ya jefa]akin. Don haka sai mai gidan ya cafke shi ya]aure da gari ya waye ya kai shi wurin Al}ali don ya hukunta shi. Lokacin da aka kama Alhaji sai ya tsiri haukar }arya. Komai aka tambaye shi sai ya ce "haka aka yi" a }arshe dai bisa tuhumar cewa mahaukaci ne sai suka ba da umurnin a kai shi gidan mahaukata ba tare da an hukunta shi ba (Imam, 1934:20).

Wannan labari ya }ara tabbatar da cewa, a }asar Hausa, Al}alai ba sa hukunta mahaukaci. Wannan kuwa ya yi daidai da yadda shari'ar Musulunci ta tanada Manzon Allah (SAW) ya ce, an]auke al}alami kan mutum uku. Daga ciki akwai mahaukaci. Haka abin ya ke ko a cikin *Kundin laifuffuka* na (*Penal Code*) kamar yadda ya zo a sashe na (51) cewa duk abin da mahaukaci ya aikata ba laifi ba ne (Richardson, 1987:43).

5.1.5 Hukuncin (Shari'a) Yakan Tabbata Ne Da Shaidu

A cikin littafin *Magana Jari Ce II*, a labari mai taken: "An {i Cin Biri An Ci Dila." Labarin wani tubabben]an sane ne, mai suna [an'iya wanda yake ajiyar kayan sata. Wata rana wani]an sane mai suna Daudu ya ri}a kawo masa kayan da ya ke sato wa cikin kasuwa yana ajiye masa. Da

kayan suka taru, sai Dan'iya ya sami wani [an Doka suka gama baki. [an Doka ya sa masa ankwa, ya tsaya bisa kansa yana mari. Sa'an nan ya]aura masa igiya a gindi yana ri}e. Da Daudu ya hango [an'iya a cikin wannan hali sai ya sake hanya [an'iya na cewa zo ga kayanka. Daudu ya ce na rantse da da kabarin tsohona ban ba ka kaya ajiya ba. Daga baya sai Daudu ya nemi [an Doka da ya kwance shi, sai [an Doka ya ce allambaram ba zai kama ~arawo ya sake shi ba. Ya iza }eyarsa zuwa wurin Al}alin kasuwa. Da Al}ali ya yi bincike ya ga babu shaidu na tabbatar da cewa satar kayan ya yi, kuma babu shaidu wa]anda aka yi wa satar kaya. Haka zalika babu wanda ake tuhuma da kawo kayan sata, sai Al}ali ya sallami [an'iya ba tare da hukunta shi ba.

Wannan labari yana jaddadawa ne da cewa duk shari'ar da babu shaidu gare ta, to babu yadda Al}ali zai tabbatar da ita (Imam, II, 1980:56)

A cikin littafin *Ruwan Bagaja* Abubakar Imam ya yi tsokaci da irin labarin a inda Alhaji ya yi wa wani Ba}auye zamba cikin aminci da ku]a]ensa. Da matsalar ta je gaban Al}ali, sai aka nemi Ba}auye da ya kawo shaida. Amma kasancewar cikin daji babu kowa, ya ba shi wa]annan ku]a]en, sai Ba}auye ya ce ba shi da shaida sai Allah da Ma'aiki. Bisa dole sai Al}ali ya nemi wanda ake }ara da ya kawo nasa shaidu don tabbatar da ku]insa ne.

Wannan labari yana atbbatar da abin da ke cikin shari'ar Musulunci. A cikin littafin *Tuhfatul Hukkami, Albayyinatu Alal Mudda'i Wal yaminu Ala man Ankara* (Funun, 2010:265). Wato mai }ara ake neman da ya fara kawo shaida. Rantsuwa tana ga wanda ya yi musu.

5.1.6 Amfani Da Hikima Wajen Gudanar Da Shari'a / Hukuncin

Hikima na nufin yin wani abu da ya burge mutane ({amusun Hausa CNHN, 2006:200).

A cikin littafin *Magana Jari Ce* I, akwai wani labari mai taken "Labarin Annabi Sulaimanu" wanda ke]auke da hikima. A cikin labarin, wasu mata biyu ne ke jayayyar jariri, babu wata shaida da za a dogara da ita kai tsaye, na gano wadda ke da jaririn. Sa'an nan kowacen su ta tsaya tsayin cewa jaririnta ne. a nan Annabi Sulaimanu (A.S) ya yi amfani da hikima da wayo da wayewa wajen gano mai gaskiya daga cikinsu. Ya yi barazanar cewa zai raba jariri nan biyu, ya ba kowacensu rabi kowa ya huta. Da jin haka, sai uwar jaririn ta ce ta yafewa abukiyar jayyayarta da a kashe shi (Imam, I, 1966:94).

Haka kuma an yi amfani da irin wannan wayon da hikima a cikin labarin "Maras Gaskiya Ko A Cikin Ruwa Ya Yi Ji~i," a littafin *Magana Jari Ce* II kamar yadda ya gabata a cikin labarin. A nan Al}ali ya raba wa wa]anda ake tuhumu sanduna shida masu tsawo iri]aya. Sannan ya yi barazanar cewa ya gadi wannan aiki kaka da kakanni gobe sa sandar ~arawo za ta]ara ta saura da rabin ta}a. Ta haka ne aka gano wanda ya yi satar nan, domin ya ru]e da maganar Al}ali gaskiya ce. Sai ya tashi cikin dare ya rage wa sandarsa tsawo na rabin ta}a, a tunaninn idan sandarsa ta }ara tsawo sai ta yi daidai da ta sauran (Imam, II, 1980:23).

Haka zalika a labarin "Yaro Bata Hankalin Dare Ka Yi Suna," an ga baje kolin hikima da basira wajen fitar da nusufi da sulusi da tusu'in ra}uma goma sha bakwai (Imam, III, 1970:108).

An sake amfani da hikima da basira wajen gudanar da wata shari'a a labarin Karen Bana Shi Ke Maganin Zomon Bana, a littafin *Magana Jari*

Ce III. A nan ma Al}ali ya yi wasa da hikima wajen gudanar da wata shari'a. A labarin wata husuma da ke tsakanin Bala da Nwanko. Bala ya kar~i bashin Nwanko bisa shara]in idan bai biya cikin lokaci ba, Nwanko zai yanki tsoka guda daga naman jikinsa. Sai kuwa ga shi ya kasa biya don haka sai aka je da matsalar wajen Al}alin Randagi. Shi kuma Al}ali bayan ya tabbatar da wannan yarjejeniya bisa shaidu, sai ya ce idan Nwanko ya yarda a yi sulhu sai ya}i. Don haka sai Bala ya nemi]aukaka }arar shari'ar zuwa wurin Al}alin Dawaki. A kan hanyarsu ne Bala ya ha]u da }addarori da musibu daban-daban. Na farko sun ha]u da wani falke wanda alfadarinsa ya yi masa kaye, ya ruga ya shiga daji. Falke ya nemi su tarya masa. Abin ka da tsotsayi, sai Bala ya]auki]an dutse ya jefi alfadarin don ka da ya ruga, sai ya sami idonsa, har ya tsiyaye. Don haka mai alfadari ya cukunkumi Bala ya ce sai ya biya. Da Nwanko ya ga zai tsai da shi sai ya ce, su je shi ma }ararsa zai yi wurin Al}alin Dawaki. Na biyu, sun }ara gaba ka]an sai suka tarar da wani jakinsa ya kafe cikin ta~o. Mai jaki yana kicikici ya fid da shi, abin ya }i. Da ya ga su Bala, sai ya gama su da Allah su taimake shi, sai suka kak kama. Bala ya kama wajen wutsiyar suka yun}ura suka]aga jaki, wutsiyar da Bala ke ri}e ta tuzge, shi ma mai jakin sai ya bi sahun masu zuwa wajen Al}ali, don neman ha}}insa. Na uku, can da dare suka isa garin Dawaki, sai suka nemi rumfar kasuwa don su kwanta, shi kuma Bala sai ya hau rufin rumfar saboda sauro. Can cikin dare sai aka yi kuwwar ~arawo. Abin ka da }addara sai Bala ya diro bisa kan wani da ke kwance a gaban rumfar. Sai ta zama ajalinsa, 'yan uwan mutumin suka nemi jan ha}}insu a gaban Al}alin Dawaki. A nan fa Al}alin Dawaki ya yi amfani da fasaha da hikima wajen walwale wa]annan rikice-

rikice. Sai aka ce mai alfadari ya]auki takobi ya tsaga alfadarinsa gida biyu sai ya ba da wajen idon da aka jefe ga Bala shi kuma ya ba shi rabin ku]in alfadarinsa. Da jin haka sai mai alfadari ya ce ya yafe ku]in alfadarinsa.

Wa]anda aka kashe]an uwansu kuwa sai Al}ali ya sa 'yan'uwansa da su hau wata rumfa ta nan gidansa, ya ce wa Bala ya kwanta gindinta sannan ya ce wa 'yan uwan mamacin wani ya hau fa]o bisa wuyan Bala shi ma ya mutu, kowa ya huta. Shi ma 'yan uwansa suka ce sun yafe ha}}insu.

Da aka zo ga mai jaki, Al}ali ya sa aka kawo jaki daga cikin gidansa, ya ce wa mai jaki ya kama wutsiyar wannan ya tuzge. Ya kama kiki-kiki duk ya harbe masa }afafuwa ba a abin da ya faru da shi. Da ya ji wuya sai ya ce ya yafe ha}}insa.

Sai aka zo ga Nwanko wanda shi ne uban tafiyar, sai Al}ali ya yardar masa da ya yanki tsoka daga jikin Bala amma fa ka da ya bari jini ya zuba da Nwanko ya ji haka sai ya ce ya yarda masa. (Imam, 111,1970,112).

Wannan labari yana tabattare da irin fasahar Al}alan }asar Hausa su ke da ita.Duk da xewa bai kar~i cin hanci a zahirance ba sai ya yi amfani da hikima ya lar~i ku]i a hannunsu. *Kundin laifuffuka na (Pemal Code).*

5.1.7 Ajiye Wanda Ake Tuhuma a Gidan Wa}afi.

A cikin labarin "Mara Gaskiya Ko Cikin Ruwa Ya Yi Ji~i," a littafin *Magana Jari Ce* III. Abubakar Imam ya kawo wata shari'a da aka zartar a cikin labarin cewa wasu mutane shida ne da ake tuhuma da satar ku]in]an uwansu Bafilatani. An gurfanar da su gaban Al}ali. Da Al}ali ya ga babu

shaidar da za ta nuna wanda ya yi satar sai ya rarraba musu sanduna masu tsawo iri]aya. Ya yi musu barazanar cewa kafin safe sandar ~arawo za ta fi ta saura da rabin ta}a. Daga nan sai ya yi umurnin ajiye su a gidan wa}afi.

Muhimmin abu a wannan labari shi ne, tun a da can, a }asar Hausa, Al}alai na tsare wanda ake tuhuma a gidan wa}afi kafin a yanke masa hukunci. Ko a shari'ar Turawa kuwa ana yin irin wannan al'ada sai idan an kar~i, wanda ake tuhuma beli (Imam, II, 1980:23).

5.1.8 A Kan Gabatar Da Wasiyya Kafin Rabon Gado

Wasiyya ita ce ba da umurnin a yi wani abu bayan mutuwa CNHN, 2006:470).

A labarin "Yaro Bata Hankalin Dare Ka Yi Suna." Abubakar Imam ya ba da labarin wani malami da ya bar wasiyya ga 'ya'yansa ta wasu ra}umansa. Da ya rasu, sai Al}ali ya aika da Sa'i don rabon gado, kasancewar akwai wasiyya sai aka jinginar da rabon gadon har sai an yi kasafin wasiyar da ya bari. Yin haka kuwa daidai ya ke da koyar wa (}a'idar) shari'ar Musulunci, inda ake jin kirta rabon gado har sai an gama aiwatar da wasiyar mamaci (Imam, III, 1970:108).

5.1.9 Cin Hanci Da Rashawa

Cin hanci da rashawa ku]I ne na toshiyar baki da aka bayar musamman ga mahukunta don kada su yi adalci (CNHN, 2006:368).

A cikin labarin Alhaji da Malam Zur}e a Kurkuku, a cikin littafin *Ruwan Bagaja*. Inda Alhaji ya zalunci wani Ba}auye ta hanyar hana masa ku]in da ya ba shi ya ri}e masa. Da abin ya girma har suka runtuma gaban Al}ali, da ma ya ji labarin Al}alin mai ka~ar cin hancin ne. Al}ali ya

tambayi Ba}auye ko yana da shaidu, ba shi da shaidu na zahiri. Da aka juyo ga Alhaji sai ya kawo shaidu ta hanyar amfani da sunayen mutane. Inda ya kawo sunaye kamar Malam [alhatu da]an'uwansa da Malam Sule da]an }anensa da Malam Muhtari ma yana nan aka yi. Har ma da matansu duk sun shaida. Daga }arshe sai ya kawo wa]ansu mutane masu zuwa da tsakad dare za su shaida. Ko da Al}ali ya ji haka sai ya fahimta da maganarsa wato ku]a]en da zai ba shi in ya ba shi gaskiya. Sai Al}ali ya mai da zaune tsaye sai ya juya maganar ya]aure Ba}auye a Kurkuku (Imam,1934:12).

Kasacewar har~ar cin hanci da rashawa laifi ne wanda ke sa a hukunta duk wanda ya aikata hakan. Haka ma ya zo a cikin *kudin laifuffuka* na (*Penal Code*), a sashe na 115 an yi tanadin irin hukuncin da za a yi wa duk wanda ya aikata shi (Rechardson, 1987:92).

An sake aiwatar da cin hanci wajen gudanar da wata shari'a a labarin "Karen Bana Shi Ke Maganin Zomon Bana," a littafin *Magana Jari Ce* III. A n an ma Al}ali ya kar~i cin hanci ya kuma nuna sani wajen gudanar da shari'a tsakanin Bala da Nwanko. Bala ya kar~i bashin Nwanko bisa shara]in idan bai biya cikin lokaci ba, Nwanko zai yanki tsoka guda daga jikinsa. Sai Bala ya kasa biya don haka sai suka garzaya zuwa gidan Al}alin Randagi. Shi kuma Al}ali bayan ya tabbatar da wannan yarjejeniya bisa shaidu, sai ya ce a yi sulhu sai Nwanko ya}i. Don haka sai Bala ya nemi]aukaka }arar zuwa wurin Al}alin Dawaki. A kan hanyarsu ne Bala ya ha]u da }addarori da musibu daban-daban. Na farko sun ha]u da wani falke wanda alfadarinsa ya gudu, ya shiga daji. Falke ya nemi su tarya masa. Abin ka da tsotsayi, da Bala ya jefi alfadarin don ya tsaya sai

ya sami idonsa, har ya tsiyaye. Mai alfadari ya cukunkumi Bala ya ce sai ya biya. Da Nwanko ya ga zai tsai da shi sai ya ce, su je shi ma }ararsa zai yi wurin Al}alin Dawaki. Na biyu, sun }ara gaba ka]an sai suka tarar da wani jakinsa ya kafe cikin ta~o. Mai jaki yana kicikici ya fid da shi, abin ya }i. Da ya ga su Bala, sai ya ha]a su da Allah su taimake shi, sai suka kama. Bala ya kama wutsiyar da Bala ke ri}e ta tuzge, shi ma mai jakin ya ce sai ya sai ya bi sahun masu zuwa wajen Al}ali, don neman ha}}insa. Na uku, da suka isa garin Dawaki, sai dare ya yi suka nemi rumfar kasuwa don su kwanta, shi kuma Bala sai ya hau rufin rumfar wai sauro na damunsa. Can cikin dare sai aka yi kuwwar ~arawo. Abin ka da }addara Bala ya diro don ya taimaka sai bisa kan wani mutun da ke kwance a gaban rumfar. Sai ya yamutu, 'yan uwansa suka nemi jan ha}}insu a gaban Al}alin Dawaki. A nan fa Al}alin Dawaki ya yi amfani da fasaha da hikima wajen walwale wa]annan rikice-rikice. Sai ya kalli Bala ya gane shi sai aka ce mai alfadari ya]auki takobi ya tsaga alfadarinsa gida biyu sai ya ba da wajen idon da aka jefe ga Bala shi kuma ya ba shi rabin ku]in alfadarinsa. Da jin haka sai mai alfadari ya ce ya yafe ku]in alfadarinsa.

Wa]anda aka kashe]an uwansu kuwa sai Al}ali ya sa 'yan'uwansa da su hau wata rumfa ta nan gidansa, ya ce wa Bala ya kwanta gindinta sai ya ce wa 'yan uwan mamacin wani ya fa]o bisa wuyan Bala shi ma ya mutu, kowa ya huta. Shi ma 'yan uwansa suka ce sun yafe ha}}insu.

Da aka zo ga mai jaki, Al}ali ya sa aka kawo jaki daga cikin gidansa, ya ce wa mai jaki ya kama wutsiyar wannan ya tuzge. Ya kama kiki-kiki duk ya harbe masa }afafuwa ba a abin da ya faru da shi. Da ya ji wuya sai ya ce ya yafe ha}}insa.

Sai aka zo ga Nwanko wanda shi ne uban tafiyar, sai Al}ali ya yardar masa da yanki tsoka daga jikin Bala amma fa ka da jini ya zuba. Nwanko ya kasa aikata komai, sai ya ce, ya yafe. Al}ali ya ce maganar banza, ya sa suka biya Bala ku]in fansa suka watse (Imam, III, 1970:112).

Wannan labari yana tattare da irin fasahar da Al}alan }asar Hausa su ke da shi (Imam, III, 1970:112). Haka ma cin hanci laifi ne babba wanda ke sa kotu ta yi hukunci ga wanda ya aikata hakan. Kamar yadda ya zo a cikin *kudin laifuffuka* na (*Penal Code*), a sashe na (115) an yi tanadin hukunci ga duk wanda ya aikata wannan laifin.(Rechardson, 1987:92).

5.1.10 Amfani Da Shari'a a Gasa

A cikin littafin Magana Jari Ce II, Abubakar Imam ya kawo gasa a wurare daban-daban a littafin. A labarin "Yaro Tsaya Matsayinka Kada Zance 'Yan Duniya Ya Ru]e Ka." Abubakar Imam ya ba da labarin wa]ansu samari uku da suka fito yawon neman wanda zai raba musu gardama. Sai suka sami Sarkin Bila. Suka ba shi labarin baiwar da Allah ya ba su, guda daga cikin samarin ana kiransa Halilu Wayo guda Abdu Lura sai }araminsu Nafi'u Hankali, kowane saurayi yana ganin baiwar da Allah ya ba shi ta fi ta saura amfani a zaman duniya. Sarki ya ce ba sai kun shiga duniya neman inda za a raba muku ba, a nan ma za a raba ta. Sarkin nan yana kiwon balbelu ka san yadda balbelu suke kamarsu]aya ce. Daga cikin su akwai wadda Sarki ya fi so. Daga an yi sallar azahar sai ta zo kusa da Sarki sai ya ri}a wasa da ita. Sai ya ce samarin su gano masa ita, suka yi 'yan dabarunsu ba su gane ba sai }araminsu ne ya zo masa da ita. Sai Sarki ya ba shi kyautar da ya yi al}awari (Imam II, 1980:6).

Da Hazi} ya gama sai Waziri Aku ya fara da cewa

“Labarin Ba Ruwan Arziki Da Mugun Gashi Wanda Allah Ya Ba Ha}uri Ya Fi a Zage Shi.” Labarin wani mutum ne ana kiransa Isa Lamiri Allah ya ba shi arziki sosai, sai dai ba shi da]a ba shi da jika. Ga shi da kyauta kamar ruwan sama, danginsa kuwa suna hana shi alheri amma kamar an ce ya }ara. Sai ran nan Isa ya koma ko abin da zai ci ma sai makwabta sun ba shi dangi na yi masa dariya wai ya koma bara bai damu ba. Duk ya samu ku]i sai ya ba da rabi rabin kuwa sai ya sayi abinci ya kira wani mai rauni su ci tare. Wata rana Isa ya yi mafarki aka ce masa zai ga wani Buzu da ya yi ta bugunsa zai zama ku]i. Da gari ya waye Shuaibu [an wanzam ya zo yi masa aski sai ga Buzun ya zo sai Isa Lamiri ya kama bugunsa har ya fa]i ya bi shi yana bugu. Da Shuaibu [an wanzam ya ga haka zai ri}e shi, sai ya ce masa ba ruwanka ba ka san abin da ke tsakanimmu ba. Isa ya kwashe ku]i ya kai gida ya ba Shuaibu fam goma ya sallame shi. Fitar Shuiabu ke da wuya sai ya nufi rumfar da Buzaye ke zama ya shiga ya ri}a bugu sai suka watse sai ya danne]aya yana bugu sai saura suka kama shi suka]unguma gidan Sarki. Suka ce ga wani mahaukaci ya yi wa]an’uwammu rauni. Sarki ya ce garin me abu ya faru haka? Sarki ya ce da su motsuwa ya yi ku yi ha}uri zan sa shi a turu (Imam,II, 1980:9).

Lokacin da Waziri Aku ya gama sai Al}alai suka yanke hukunci da cewa Hazi} yana da daraja talatin Waziri Aku yana da hamsin. A nan Al}alai sun nuna Waziri Aku ya fi ba da labarai masu da]i da fa]akarwa da ilmantarwa da kuma irin wa]anda ake bu}ata.

Hazi} ya fara da wani labari mai suna

Labarin “Kalala da Kalalatu,” wani mutum ne wandn ba ya son cin abinci shi ka]ai. Kullum sai ya jawo ba}i wa]anda za su ci tare, matarsa

kalalatu ba ta son wannan]abi'a ta mijinta. Saboda idan aka yanka kaza biyu ba ta wuce samun cinya]aya tak, sai Kalala ya kwashe ya kai wurin ba}insa su cinye. Ran nan sai Kalalatu ta cinye kajin da mijin ya kawo duka sai ta tunanin }aryar da za ta gaya masa in ya dawo. Da ya dawo sai ya ba ta yaji ta ni}a wai don ya }ara da]i sai, ya shiga wasa wu}a don ta yi kaifi wurin yanka kajin. Da matar na jin sallama sai ta yi farat ta fita zaure, sai ta ce kai ne ba}on ya ce "I, Allah ya saka da alheri." Kalalatu ta ce kai tafi can sakarai mutum mai hankali zai sa a yi masa abinci yana neman abokin ci. Ka kama gabanka ka ji shi can yana wasa wu}a kunnenka zai yanke motsattsa ne sai ba}o ya zura a guje. Ta ce wa mijin ba}o ya gudu da kajin duka sai Kalala ya bi shi da gudu da wu}a a hannu yana kiransa ya ji tsoro bai tsaya ba (Imam, II, 1980:14).

Hazi} ya gama sai Waziri Aku ya soma da wani labari mai taken Labarin Yusha'u Na-Narimi Dutse-Ba-Ka Fargaba, a cikin littafin Magana Jari Ce II. An yi wani yaro wanda ba shi da tsoro sannan ba ba abin da zai sa ya ka]u bai san abin da ake kira tsoro ba, ana kiransa Yusha'u Na-Narimi Dutse Ba-Ka Fargaba. Da Sarki ya sami labarinsa sai ya ce azo da shi, sai Sarki ya gwada shi ta hanyar kai shi gindin tsamiya ya kwana a can wadda ake kira mutuwa kusa. Aljanu suka yi ta ba shi tsoro amma yaron bai ka]u ba. Da gari ya waye jama'a suka yi mamakin wannan yaro, ran Sarki ya ~ace don ba ya son ya shi 'yarsa aure. Sai ya yi masa kyauta mai yawa ya na]a shi sarkin ya}i (Imam, 180:18).

Lokacin da Waziri Aku ya kammala labarinsa sai Al}alai suka gama kai suka ce Hazi} yana da daraja ashirin Waziri Aku tamanin Waziri Aku ne ya

lashe wannan gasar da da]a]]en labaransa. Wa]anda ke cike da hikima da ilmantarwa da nuna gwaninta da kuma }warewa.

5.2 Na]ewa

Wannan babi shi ne }ashin bayan wannan bincik, saboda haka, an yi }o}arin ratsa litattafan da aka za~a wato littafin *Ruwan Bagaja* da kuma *Magana Jari Ce* I-III. Wannan babi ya bi diddigin wasu shari'o'in da ke cikin wa]annan littattafan sannan ya fito da hikima da fasahar da Abubakar Imam ya yi amfani da su musamman wajen gina wasu daga cikin labaransa ta hanyar fito wa da shari'o'in da ke nuna tarihi da ilmin rabon gado da shari'un da ke nuna nau'in laifuffuka da hukunce-hukunce da kariyar laifin da shari'a ta yarda da shi da kisan kai da sata saye ko ajiyar kayan sata. Sai aka kawo cin hanci da rashawa da zamba cikin aminci da }azafi da. Sannan tabbatar da hukunci da shaidu da hikimar da shari'a ke bu}ata da ajiye wanda ake zargi a gidan wa}afi.da aiwatar da wasiyya kafin rabon gado da kuma amfani da shari'a a gasa.

KAMMALAWA

6.0 Sakamakon Bincike

Wannan bincike ya sami nasarorin gano wasu muhimman abubuwa, sakamakon gudanar da shi. Daga cikin abubuwan da wannan bincike ya gano shi ne, akwai tabbacin shari'o'i a cikin adabin Abubakar Imam musamman wa]anda wannan bincike ya yi nazari. Misali a cikin littattafan *Ruwan Bagaja* da kuma *Magana Jari Ce* I-III.

Yawancin bincike-binciken da aka aiwatar kan Abubakar Imam ba su }alailaice yawan shari'o'in da aka yi amfani da su a cikin adabinsa ba. Saboda haka wannan bincike ya yi }o}arin gano wasu daga cikinsu da nau'in shari'ar da aka yi amfani da ita, da kuma yadda aka gudanar da hukunci a cikin litattafan da irin tanadin da *Kundin.Laifuffuka* na }asa *(Penal Code)* ya yi wa wasu daga cikinn shari'o'in da aka gudanar.

Wani abu da wannan bincike ya gano shi ne, irin yadda sarakuna da Al}alai ke yanke hukunci, ta hanyar nuna }arfin iko da zaluntar masu

rauni da irin hukunce-hukuncen da sarakuna ke yi bisa son rai. Haka kuma binciken ya gano, samun tasirin shari'a a cikin ayyukan Abubakar Imam na adabi ba zai rasa nasaba, da irin cu]anyar da ya yi da shari'o'i a masarautar Katsina lokacin da ya ri}e mu}amin kula da rahotannin shari'a. Don haka ba abin mamaki ba ne don an samu labarun da suka danganci shari'a a cikin ayyukansa adabi. A }arshe wannan bincike ya fito da ta}aitaccen bayani kan hikimar shari'a a cikin ayyukan adabin Abubakar Imam.

6.1 Shawarwari

Shawarar da za a iya bayarwa a nan ga masu nazarin adabi shi ne, ya kamata a }ara samun wasu su bi diddigin tsarin rayuwar Hausawa a al'adance (tsantsar gargajiya) sannan kuma a sake bin sawun tsarin shari'a a zamanance da kuma a addinance. Wato abu mafi kyau shi ne a sami wan]anda za su]ora irin wannan bincike daga inda aka tsaya a adabin Abubakar Imam zuwa ga sauran rubuce-rubucen wasu mawallafa adabin Hausa. Saboda wannan bincike kamar matashiya ne ga masu sha'awar bincike kan rubuttaccen adabin Hausa. Haka kuma ana iya samun wanda zai dubi shari'a a adabin baka na Hausa; wato tun daga tatsuniya, almara, {issa, da wa}o}in baka da sauransu.

6.2 Kammalawa

Wannan babin, shi ne inda aka ta}aita binciken gaba]aya, wato tun daga babi na farko har zuwa na }arshe wato babi na shida. Sa'an nan aka bayyana sakamakon binciken da aka wanzar a babi na shida, inda aka ga yadda aikin ya tabbatar da hasashen da ya bayyana a }udurinsa na gudanar bincike a kan matsayin shari'a a cikin ayyukan adabin Abubakar

Imam. Wannan bincike ya sami cimma }udurinsa na binciko tasirin da shari'a ta yi a cikin ayyukan adabin Abubakar Imam. Tun daga farko an nuna wannan binciken zai ta}aita ne ga nazarin littafin *Ruwan Bagaja* da kuma *Magana Jari Ce* I-III, domin a yi adalci ga wannan nazarin. Da ya ke Abubakar Imam mutum ne da za a iya kwatanta shi da ido ko kunnen basira a gaban al'umma. Abubakar Imam mutum ne da yake kule da duk abin da yake kai-da-komowa cikin al'umma. Hakan ya sa da zarar ya fahimci wani abu na faruwa, wanda al'umma ba ta yarda da shi ba, yakan yi amfani da al}alaminsa ta hanyar rubuta amfaninsa da kuma illolinsa. Sannan ya fito da sakamakonsa a fili, domin al'ummar da ake gudanar da wannan abin domin su, sun fahimce shi sosai. Don haka, ganin cewa shari'a na daga cikin yankin rayuwar al'umma, amma Hausawa suna matu}ar nuna }yamarsu ga wanda ya kai su wurin Al}ali. Hausawa kan ce "Kowak kai ka Al}ali ai ka san bai raga ma ba." Saboda haka ba abin mamaki ba ne don an ga shari'a a cikin adabin Abubakar Imam.

Duka-duka binciken ya }unshi babuka shida. Babi na farko sharar fage ne, wanda ya }unshi batutuwa kamar bayani a kan batun binciken. Daga nan sai hujjar gudanar da wannan bincike, sai hanyoyin da aka bi domin gudanar da bincike da ra'in da aka]ora wannan bincike a kansa sai kuma farfajiyar bincike inda aka shata iyakar inda binciken ya ta~o.

A babi na biyu an yi bitar ayukan da suka gabata, wa]anda suka ha]a litattafai da kundayen digiri na farko har zuwa na uku da ma}alu da mujallu da kuma hujjar ci gaba da bincike.

A babi na uku ne aka waiwayi rayuwar Abubakar Imam da ayyukan da ya yi a rayuwarsa wa]anda suka ha]a da ayyukansa na hukuma da kuma ayyukansa na adabi.

A babi na hu]u ne aka kawo ma'anar shari'a da rabe-raben shari'a da hanyoyin gudanar da shari'ar gargajiya ta Hausawa da matsayin shari'a a rayuwar Hausawa da kuma hukunce-hukunce shari'ar Musulunci.

A babi na biyar kuma a nan ne aka durmuya cikin aikin wato nazarin shari'a a cikin littafin *Ruwan Bagaja* da kuma *Magana Jari Ce* I-III. Haka kuma an yi }o}arin fito da wasu shari'o'in da ke cikin wa]annan littatafai na Abubakar Imam. Sannan za a ga yadda masu hukunci suke aiwatar da shari'a, wani lokaci a yi ta bisa gaskiya, wani lokaci a aiwatar da ita bisa rashin gaskiya. Wannan nuni ne ga cewa wasu Al}alai da sarakuna suna yin hukunci na }warai, yayin da wasu suke kar~ar cin hanci (rashawa) da bin son rai. Abubakar Imam ya kawo wannan ne domin ya zamo hannunka- mai-sanda ga sauran masu hukunci.

Haka kuma an fito da }umshiyar shari'a da ke cikin ayyukan adabi na Abubakar Imam. Wato hikimar da shari'a ta samar daga ciki akwai shari'a mai da]a]]en tarihi da ilmin rabon gado rabin ilmin duniya ne da shari'un da ke nuna laifuffuka da huhunce-hukuncensu. Baya ga wannan akwai laifin shiga muhallin wani ba da izini ba da fashi da sata da saye ko ajiyar kayan sata da zamba cikin aminci da }azafi da kariyar laifin da shari'a ta yarda da shi. Sa'an nan akwai shaidu wato hukunci ba ya tabbata sai da shaidu da hikima da aji ye wanda ake tuhuma a gidan

wa}afi da cin hanci da rashawa da amfani da shari'a a gasa da kuma fara gabatar da wasiyya kafin rabon gado.

Nazarin da aka yi na littatafan da aka za~a a babi na hu]u ya sa za a iya bugun }irjti da cewa, shari'a ta yi tasiri a cikin wa]annan litattafai. A cikin kowane littafi an yi }o}arin za}ulo wasu wuraren da aka aiwatar da shari'a da kuma irin hukuncin da aka yi. Ganin irin tasirin da shari'a ta yi cikin wa]annan rubutattun }agaggun labaran Hausa ya sa ana iya ci gaba da irin wannan binciken a sauran adabin Hausa da ba a yi nazarinsu ba, domin }ara fitowa da dangantakar da ake samu tsakanin adabi da al'ada. Don haka a }arshe ana iya cewa kwalliya ta biya ku]in sabulu.

An samu nason shari'a a cikin littafin *Ruwan Bagaja* har guda biyu (2). Haka kuma a cikin littafin *Magana Jari Ce* 1, an samu kimanin labaru guda uku (3) masu]auke da jigon shari'a. Yayin da littafin *Magana Jari Ce* II, yake }unshe da labaru guda tara (4) da suka zo da fasalin shari'a sai kuma littafin *Magana Jari Ce* III wanda yake]auke da labarai guda biyu (2) ke nan akwai labaru goma sha]ata (11) da ke }unshe da shari'a a cikin wannan babi. Sai dai akwai wasu shari'o'in da ba a kawo ba, kasancewar ba kowace shari'a aka]auka ba an duba wa]anda suke da amfani ne daga cikinsu. Haka kuma za a ga an yi amfani da wasu shari'o'i a wurare fiye da]aya saboda bu}ata da kuma dacewar yin hakan.

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