



## Tarken littafin Turbar Tarabulus na Ahmadu Kano (1902) da Mazahabar Zahiranci

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### ABSTRACT

The book, *Turbat Tarabulus* (The Road to Tripoli), is a written play which depicts how the Trans Saharan trade between Kano city in Hausaland (Bilad as Sudan) in the present-day Nigeria and Tripoli in Libya, in Arab North Africa (Magreb), has been an avenue for merchants who engaged in a journey for commercial purposes, between 14<sup>th</sup> and 19<sup>th</sup> centuries. The journey was undertaken across the Sahara desert on camel or donkey as well as on foot to their destinations. Some researchers tend to ignore the real happenings during the journey, especially the cultural aspects associated with the merchant activities (e.g. fatauci) and dwell much on the journey; the slave trade and its commercial benefits and its illegality. An analytical, textual and intrinsic study of the play was made to ascertain the types of real activities that were carried out enroute to and from the two cities (Kano and Tripoli) as per what is obtained in the play. The researchers therefore adopted the objectives of 'realism' as the modern literary theory that they applied on the play and as a result, their findings showed that during the journey, some real cultural activities like commercial, religious, social, ethnic, medicinal as well as magical (for protection) etc, were carried out in those days.

## مسرحية TURBAR TARABULUS لأحمد كَنُو دراسة نقدية و واقعية

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### الكلمات المفتاحية:

النقد  
طريق طرابلس  
المذهب  
الواقعية  
المسرحية

### الملخص

هذه المقالة عبارة عن محاولة لدراسة مسرحية *Turbat Tarabulus* لأحمد كَنُو دراسة نقدية واقعية، وذلك لإلقاء ضوء كاشف على تلك العلاقات التجارية القديمة القائمة بين طرابلس ومدينة كَنُو، وما تمتاز به من عادات وتقاليده، وقد لاحظ الباحث أن معظم الدارسين لم يعيروا هذا الجانب اهتماما، وكل اهتمامهم منسب نحو تاريخ الرحلات وما فيها من تجارة العبيد والجواري، وتحدياتها، وسلك الباحث منهج النقد الواقعي في تحليل نصوص الكتاب وتقييمها. وأخيرا توصل إلى أن تلك الرحلات مشوبة بظواهر واقعية أثرت في حياة أولئك التجار، وفي القبائل التي اختلطوا بها، وذلك في الجوانب عدة؛ كالتجارة وطب الأعشاب والحياة الاجتماعية والدينية والثقافية.

### 1. Gabatarwa

Hausawa wasu mutane ne da ke zaune a qasashen Afirka, musamman a yankin Afirka baqar fata. Ko ma dai a ina suka sami kansu ko suka je a cikin duniyar nan tamu, to daga wannan yanki na Yammacin Afirka suka je can. Duk kuwa da sanin cewa cibiyar kowace al'umma daga gabas ta tsakiya asalinta yake, kamar yadda wasu al'ummomin ke nunawa, ko suka yarda da hakan. Mafi yawan Hausawa suna zaune ne a Kudancin Qasar Nijar da kuma Arewacin Qasar Nijeriya. Sai dai saboda irin tafiy-

tafiyensu na neman abinci, musamman fatauci na cinikin wasu kayayyaki da bayi, da harkar addini, sun yaxu zuwa wasu sassan qasashen duniya (Jumare, 2007:1).<sup>1</sup> Wata babbar hanyar tafiyetafiyensu ita ce ta zuwa wasu qasasha gabas da muhallinsu na ainihi. Wannan kuwa, watakila saboda samun kasuwa ta sayar da bayi 'yan Afirka baqar fata da kayayyakin da suke xauka zuwa can. Haka kuma, hanyar da suke bi hanya ce ta zuwa sauke nauyi na aikin Hajji, wanda ginshiqi ne na addinin Musulunci,

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kasancewar yawancin Hausawa mabiyi addinin Musulunci ne. Wannan ya sa Hausaawa suka sami saduwa da qasashen Larabawa, musamman waxanda suke zaune a sashen Afirka ta Arewa, kafin su qarasa har zuwa yankin nahiyar Asiya, mazaunin Larabawan Gabas ta Tsakiya. A dalilin wannan dangantaka ne har aka sami damar cuxanya da juna, wadda ta samar da cuxanya tare da fahimtar al'adu da adabi a tsakaninsu. Wannan ne ya sa Hausaawa suka sami damar yin ciniki da Larabawa na bayi da wasu kayayyakin da Larabawan ke buqata sannan su kuma Hausawan su sayo irin na tasu buqatar su kawo qasar Hausa don samun riba.

A dalilin irin waxannan tafiye-tafiyen ne na addini da kasuwanci har aka sami wani mutum, Alhaji Ahmadu Kano, da ya bayar da labarin tafiya mai nisa, kuma wadda ake ganin mai wuya, wato ta ratsa hamadar Sahara daga birnin Kano, na qasar Hausa da ke a Nijeriya zuwa birnin Tarabulus (Tripoli) na qasar Larabawan Afirka ta Arewa, da ke a Libya a yanzu.

Don haka, wannan takarda za ta yi tarken (nazari da fixa sannan ta tantance wasu harkokin da aka gudanar na zahiiri a cikin) littafin *Turbur Tarabulus* da ra'i/mazahabar zamani ta tarken adabi ta *zahiranci* (realism). Ta amfani da wannan ra'i/mazahaba ne za a yi hasashen fito da wasu abubuwa da suka wakana a zahiri waxanda kuma ake ganin an aiwatar da su a tsarin al'adun matafiyan. Muhimmancin wannan bincike shi ne a samar da bayanai ingantattu game da harkokin da matafiya ke yi a tsakaninsu ko game da ayyukansu daga qasashen Hausa zuwa qasashen Larabawa a wani lokaci da ya gabata. Haka kuma, don a samar da abin karantawa game da al'adun matafiya, kamar yadda suka zo a cikin wannan matanin na adabin Hausa.

### 1.2 Littafin Turbar Tarabulus

Wannan labarin na Ahmadu Kano ya samu tagomashin wani Bajamushe mai suna, Dokta Rudolf Prietze, da ya jeranta shi a cikin ayyukansa na Hausa, a matsayin wasan kwaikwayo da harshen Jamusanci. Bayan haka, an sami wani Bahaushen masanin wasan kwaikwayo, Umar Balarabe Ahmed, da ya mayar da shi littafi mai tsarin rubutaccen wasan kwaikwayon Hausa, ya kuma ba shi sunan, *Turbur Tarabulus*, aka buga shi a shekarar 1999 sannan aka sabunta buga shi a 2010. Wannan suna da ya ba shi da Turba (jam'i- turbobi) na nufin hanya ko godabe na zuwa wani wuri. Ke nan 'turbur Tarabulus' na nufin 'hanyar Tarabulus' ne a wannan bagiren.

Dr. Rudolf Prietze dai malami ne a Jami'ar Berlin kuma shi ma matafiyi ne. Saboda haka, Ahmadu Kano ya ba shi labarin ne a birnin Tunis<sup>2</sup> inda suka haxu a can, a lokacin da shi Prietze ke gudanar da bincikensa a wasu garuruwan Afirka ta Arewa a tsakanin 1807-1903. Daga baya kuma sai Prietze ya buga shi, tare da wasu guda biyar, a cikin mujallar jami'ar Berlin, a 1924 (Ahmad, 2004:3; Abdullahi, 2009:90).

Wannan littafin yana daga cikin waxanda Prietze ya rubuta, sannan ana ganin cewa sun riga waxanda marubucin nan Rupert Moultrie East ya yi guda shida, *The Six Hausa Plays* da kusan shekaru goma (10).<sup>3</sup>

Littafin yana da shafuka hamsin da uku (53), ban da 'yan kansa masu shafuka har shida (6) kuma a cikinsu har da taswirar qasashen Afirka ta Arewa mai nuna hanyoyin safara ko fatauci a tsakanin qasashen Larabawa da sauran al'ummomin qassahsen Afirka, musamman na Afirka ta Yamma (Abdullahi, 2009:90). Yana kuma da hoto a bangon farko da ke nuna ayarin mayafiya 'yan fatauci a tsakiyar tarin yashin Hamadar Sahara tare da raqumansu da sauran mutane 'yan qasa.

Qumshiyar littafin ta haxa da labarin tafiye-tafiyen Hausawa fatake daga Kano zuwa qasashen Larabawa na Afirka ta Arewa, musamman Tarabulus ta qasar Libya, ta hanyar ratsa hamadar Sahara a qarshen qarni na 19 da kuma farkon qarni na 20 (Abdullahi, 2009:90).

### 1.3 Mazahabar Zahiranci

An qirqiro mazahabar Zahiranci a qarshen qarni na 19 a Faransa a shekarar 1830. Waxanda suka qirqiro ta sun haxa da Honor de Balzac da Gustave Flaubert da Anton Chekhov da George Eliot da ta rubuta *Adam Bede* (1859) da Mark Twain da William Dean Howells da babban xan zahirancin nan, Harry James.

Mazahabar ta yaku daga Faransa zuwa Ingila da Amurka a farkon qarni na 20. A Ingila an sami tarsashin zahiranci a cikin ayyukan Charles Dickens da William Makepeace Thackeray da George Moore da sauransu. A Amurka an aro ta ne daga Faransa da Rasha a wajen tsakiyar qarni na 19 (Reymond, 2009).

Wasu daga cikin manufofin mazahabar Zahiranci su ne:

- Tana qimanta duniyar xan'adam da abin da ke faruwa a cikinta, da son bayyana su yadda ya dace, kuma a lokacin da ya dace.
- Tana nazarin halayen xan'adam da wasu abubuwan da tunanin adibi ke tsinkaya na rayuwar yau da kullum, kamar siffanta halin rayuwa na gaskiya (na zahiri) da yadda ake ba ta muhimmancin gaske a cikin rubuce-rubucen adabi.
- Tana sauqaqa salon littafi da hoton tunani da qara mayar da kai a kan halin talauci da abubuwan da ke wakana a zahiri a cikin al'umma (Levin, 1965:277).
- Tana nuna faruwar abubuwan zahiri a cikin al'umma kamar wahala da musgunawa da danniyar shugabanni da yadda ake faxarsu daidai-wa-daida ba tare da wasu kwane-kwane ba (Vajime, 2007:143) don neman gyara da samar da al'umma tagari.
- Tana kallon adabi a matsayin mai kwaikwayon rayuwa ta zahiri ta yadda ake gudanar da wasu harkoki a al'umma da yadda adabi ke qarfafa amfani da tunanin xan'adam, tare da neman gano gaskiyar al'amurra da tsayawa kan batun gaskiya, maimakon amfani da salo ko dabarun aiwatarwa ko balaga ko zubi da tsari a cikin aikin adabi.
- Tana qoqarin fito da abin da ya faru ko yake faruwa na zahiri, ba wanda ake buri ba ko wanda ake ra'ayi ko fatan aukuwarsa (Ilori, 1994:23).
- Tana ba adibai qarfin niyyar gamsar da makaranta irin halin rayuwar da al'umma ta kasance cikinsa a wani zamani ko wanda take cikinsa a yanzu (Seymour-Smith, 1985:xii).

Mazahabar Zahiranci tana la'akari da halayen zahiri a cikin littafan hira da na wasan kwaikwayo/fim masu kama da na tsafi (magical realism). Sun kasance suna fito da tarsashin tsafi da ke fitowa cikin wasu ayyukan adabi masu halaye na zahiri, da akasari suke a Latin Amurka a qarni na 20. Ma'ana, mazahabar na duban yadda wani abu ya kasance a fili ko a zahiri, ba tare da duban irin dubaru ko wasu hanyoyin voye da aka bi aka aiwatar da shi ba. An kuma sami vullowar qungiyar zahiranci ta tsarin zaman jama'a (socialist realism) a watan Ogusta na shekarar 1934, a babban taron adiban Rasha. Qungiyar na da ra'ayin cewa tarke da adabi lalle su haskaka tunanin sauyi na mutumen zamani, tare da bayyana abin da ke aukuwa na gwagwarmayar 'yan sauyi a cikin al'umma (Reymond, 2009). Domin, kamar yadda wasu al'amurra suke fitowa a matanonin adabi, an lura wasu matsalolin da ke cikin al'umma qirqira su aka yi, kuma suna da nasaba da halin rayuwar da mutum ya sami kansa ya kuma kasa daurewa (Levin, 1965:276).

A vangaren adabin Hausa kuwa, marubuta da dama suna yin rabuce-rubuce game da halin rayuwar al'ummar Hausawa da take gudanarwa a zamaninsu, don qoqarin fito da wasu matsalolin da ke aukuwa a cikin al'ummar da nufin a magance su. Saboda haka, akwai wasu matsaloli da dama da ake fuskanta, waxanda a zahiri suke wakana a cikin al'ummar Hausawa. Mutane ne ke aiwatar da su a fili ga su nan ana gani quru-quru. Wannan batu na rayuwar zahiri marubuta adabin Hausa suna nuna ta ta hanyar tsara aikinsu, tare da amafani da halayen wani mutum ko wata qasa da ke xauke da irin wannan rayuwar zahiri. Suna kuma nuna irin hangensu game da matsayin al'ummar da wannan matsalolin rayuwa ke fuskanta, ko suka mamaye ta, don a sami yiwuwar magance su, a kuma sami al'umma tagari (Vajime, 2007:143).

Irin waxannan rubuce-rubuce suna nuna rayuwa ta zahiri a al'umma ta kowane fanni, kama daga halayen mutane zuwa ga muhallin da suka zauna cikinsu. Hasali ma, kamar tsokaci ne da

tsinkaye a kan irin abubuwan da ke gudana a cikin al'ummar, waxanda kasantacci ne ba na hoton zuciya ko tunani da hangen xan'adam ba. Ma'ana, zahirin rayuwa na fito da gaskiyar abin da ya faru ko yake faruwa ba wanda ake guri ba, ko ra'ayinsa ko kuma fatan samuwarsa (Muhammad, 2007:59; Ilori, 1994:23).

Don haka, duk da cewa ra'i/mazahabar zahiranci tana da manufofi masu yawan gaske da ke nuna halin rayuwar zahiri a al'ummomin duniya, al'ummar Hausawa ma tana aiwatar da irin waxannan harkokin. Shi ya sa za a jarraba ta a kan irin harkokin da suke aiwatarwa a rayuwarsu ta zahiri, kamar yadda aka gabatar da su a fakaice a cikin wannan littafi, *Turbat Tarabulus*.

#### 1.4 Tafiye-tafiyen Hausawa Zuwa Qasashen Larabawa (Afirka ta Arewa).

Idan aka yi batun tafiye-tafiyen Hausawa zuwa qasashen gabas da qasar Hausa kuwa, za a zaci qasar Makkah kawai ake nufi. Ga Bahausha, idan aka ce gabas, wani lokaci ana nufin qasashen Larabawa. Domin hanyar zuwa Makkah wajen sauke faralin Hajji da kuma xakin Ka'aba da Musulmi ke fuskanta suna salla duk wajen gabas suke. Sai dai, idan aka yi batun tafiyar fatauci na ratsa hamadar Sahara, to qasashen Afirka ta Arewa ake nufi, kamar Libiya da Masar da Tunisiya da Aljeriya da Marokko.

To, Hausawa dai sun kasance suna tafiya a cikin ayari na fatake kamar xari biyar da barorinsu kusan mutum dubu da kuma raqumansu na xaugar kaya kimanin dubu xaya da hamsin da jakai da takarkarai masu yawa (Dayaf, 1999:80).

Waxannan qasashen tuni wasu matafiya suka ratsa su ta hanyoyi daban-daban. Bincike ya nuna, akwai mutane ashirin da tara (29) da suka ratsa hamadar Sahara daga wasu vangarori daban-daban na faxin Afirka. Daga cikinsu kuwa, biyar (5) ne kaxai suka bi hanyoyin da fatake 'yan fatauci a kan hanyar Kano zuwa Tarabulus suka bi a kai tsaye ko a kaikaice. Mutum uku (3) daga cikinsu a bakin tafkin Chadi tafiyarsu ta tsaya, sai dai biyu (2) daga cikinsu, kamar Friedrich Honemann (1772-1801) da Dixon Denham (1786-1828), sai da suka isa har zuwa Kano. Wani bayanin ya nuna Clapperton da Denham xin ne ma suka ratsa sahara zuwa bakin Tafkin Chadi sannan suka isa Kano a wajen shekarar 1820. Daga baya sai Clapperton xin ya wuce Sakkwato a shekarar 1824 (Wikipedia.org, 2017)<sup>4</sup>

Yawancin tafiya-tafiyen an yi su ne kafin zuwan Turawan mulkin mallaka a qasar Hausa da kuma daf da zuwansu wasu qasashen Afirka.<sup>5</sup> Wasu kuwa na ganin an yi su ne tun kafin Turawan Mulkin mallaka su yi hanyar jirgin qasa wadda ta haxa ciniki zuwa kudu. Kuma Kano<sup>6</sup> ita ce babbar cibiyar haxa fatauci a qasar Hausa a lokacin. Ta zama mahaxar manyan hanyoyi guda huxu da suka haxu gare ta (Kraft, 1966:25; Nast, 2004:viii).

Kasuwanci ko fataucin ratsa Sahara babban al'amari ne a cikin tarihin Afirka, musamman Afirka baqar fata. An sami ayarori da dama a lokuta daban-daban da suka yi shiri kuma suka ratsa sahara a kan hanyarsu ta zuwa qasashen Larabawa daga qasar Hausa. Wannan kasuwanci ya xore a tsakanin qarni na 8 zuwa na 17, inda hada-hadar kasuwanci takan kama a tsakanin al'ummomin yankunan Afirka, musamman daga Afirka ta Yamma zuwa Afirka ta Arewa da abin da ya wuce har qasashen Turai.<sup>7</sup> Hanyoyin fataucin Sahara suna bi ne ta wasu kwaruruwa da mashigai da ake iya samun ruwa da abinci a wurinsu.

Wasu daga cikin kayayyakin da ake kaiwa a qasashen Larabawa sunhaxa da zinari da hauren giwa da sanadaran abinci (daddawa da man shanu, da sauransu) da alkama da dabbobi da hakukuwa (masu tsawo ko masu yaxo) da bayi da hatsi da gishiri da kanwa (ko balma) da sauransu (Shu'aibu, 2011:79; Hiskett, 1967:15). Haka kuma, akwai shadda da riguna da gashin jimina da littattafai na addini da zannuwa daga Masar (Kraft, 1966:25).

Wasu daga cikin kayayyakin da ake sayowa a dawo da su sun haxa makamai da murjani/tsakiiya da qwanduga da qarafuna. Haka kuma, akwai goro da wuri (waxanda ake amfani da su a matsayin kuxi a lokacin) da sauransu (Shu'aibu, 2011:79).

Ayari na tafiya ne a qasa da a kan dabbobi, kamar raquma da takarkarai da ake xora wa kaya, da ma bayin da suke xauche da wasu kaya marassa nauyi na iyayen gidansu. Haka ake tafiya ana bin kwaruruwa da tuddai na yashin sahara daga wani zango zuwa wani, ko daga wani gari zuwa wani, wanda bayin nan na

cikin ayari wasu a xaxxaure, maza da mata da yara.<sup>8</sup> Hamadar Sahara kuwa tana da faxi da yaawan iska mai hurowa kuma mai tashi sama ya lulluwa duk abin da yake a qasa. Sannan zafinta yakan kai tsanani har na ma'aunin digiri 136, musamman a lokacin bazara (Conrad, 2005:5).

Waxannan hanyoyin fatauci sun bunqasa ne a dalilin kafuwar wasu daulolin qasashen Afirka ta Yamma da kuma samuwar mabiya ga Musulunci, saboda buxa hanyar gabas da aka yi ta zuwa aikin Hajji (Kano-Borno-Kanem-Bagirmi-Wadai-Darfur-Kordofan-Masar-Jedda), musamman a tsakanin qarni na 7 da na 8, wanda ya mamaye qasashen Ashanti (Ghana) da wasu wuraren a yankin Sudan.<sup>9</sup>

A taqaice, daga cikin garuruwan da aka riqa gudanar da wannan ciniki na bayi a qasashen Afirka ta arewa, masu muhimman kasuwannin bayi, akwai Tangier da Marrakesh, a Marokko; da Algiers, a Algeria; da Cairo da Aswan a Egypt; da kuma Tarabulus (Tripoli), a Libiya (Nast, 2004:viii).

A Afirka ta Yamma kuwa, akwai Tambutu (Timbuktu) da Gao, a Mali; da Aoudaghost, a Mauritania; da Bilma, a Niger; da kuma Kano, a Nijeryia.

Game da nisan garuruwan da fataken ke tafiya kuwa, daga Kano zuwa Tarabulus akwai nisan kilomita 3,995 a yanzu idan aka bi hanyar mota (Wikipedia.org, 2017).<sup>10</sup>

Don haka, wannan binciken za ya duba abin da ya faru ne a tsakanin Tarabulus ta qasar Libiya, da ke a Afirka ta Arewa; da kuma Kano ta Nijeryia, da ke a Afirka ta Yamma, musamman tafiye-tafiyen fatauci na ayarin 'yan kasuwa da ke ratsa Sahara a duk shekara, sau biyu a lokacin kaka da kuma sau biyu da damina, da kuma suka gudana a qarshen qarni na 19 da kuma qarni na 20 (Abdullahi, 2009:91).

#### 1.5 Littafin Turbar Tarabulus da Mazahabar Zahiranci

A wannan vangaren ne za a yi tarken wannan littafin na *Turbat Tarabulus* don a xora wasu manufofin mazahabar zahiranci a ga yadda suka yi jagora ga wannan nazarin. Za a yi kuma fixa da sharhi ne ta amfani da tarken matanin adabi-wato duk abin da aka kalato na misalai don kafa hujja zai kasance daga cikin matanin littafin, sai dai abin da ba a rasa ba. Haka kuma, bayanan da suka fito a littafin ne kawai za a jernta don kawo hujja.

##### 1.5.1 Tafiye-tafiye

A cikin littafin, an nuna yadda fatake ke gudanar da tafiye-tafiyensu na kasuwanci daga Kano ta qasar Hausa, suna tafiya suna sauke zango a wasu garuruwan da ke a kan hanyarsu ta zuwa Tarabulus. An cikin littafin, an ambaci wasu garuruwa waxanda har da Kano, wanda fataken suka tashi da ayarinsu daga Tarabulus ta qasar Libiya da niyyar zuwa Kano ta qasar Nijeryia. An bayyana haka a kashi na xaya, fitowa ta farko, daga Ghadames zuwa Ghat:

*"Attajiri ya tashi daga Turabulus za shi Kano, sunansa Muhammadu Agigi; sai Ghadames, yana tare da mutane xari, raqumi xari biyar. Kwana goma sha biyu suka shiga Ghadames, su kai kallon gari, suka qara guzuri zuwa Ghat."*

Wannan bayani da marubucin wasan kwaikwayon ya yi kamar share fage ne ga labarin tafiyar da fataken suke yi daga Tarabulus zuwa Kano, kuma yana nuna yadda ayari ke tafiya da mutane da dabbobi da sauransu.

Haka kuma, an nuna yadda fatake ke yin shirye-shiryen tafiye-tafiye daga wata qasa zuwa wata don fataucinsu, a tsakanin qasashen Larabawa kamar Misira da kuma na baqar fata kamar Wadai da sauransu. Wannan batu ya fito a cikin littafin kamar haka:

**Murzuq:** Agigi, mun daxe ba mu gana ba, ana ka shiga Agigi?

**Agigi:** Kaiya na tafi Masar, na je Wadai ban ga abin kirki ba. Yanzu nai shiri zan tafi Kano. Ana labarin turuba, in ji dai ba komi?

**Murzuq:** Babu komi a turuba sai lafiya.

**Agigi:** To ana labarin Ghat na Abzinawa?

**Murzuq:** Abzinawa ba sa maka komi.

Wannan misali yana nuna yadda fataken suka yi tafiya zuwa Misira ( a yanzu qasar Egypt da ke a gabashin Afirka) da Wadai (da ke a qasar Chadi a yanzu) da Kano (da ke a Nijeriya); da kuma birnin Ghat na Abzinawa (da ke a qasar Libiya a yanzu). Lalle waannan manuniya ce da irin tafiye-tafiyen da sukan yi zuwa wasu qasashe don yin fatauci. Dayaf (1999:80) ya yi bayanin yadda wani matafiyi Bature mai suna Richardson ya isa kasuwar Ghat a hunturun shekrar 1845, inda ya ga ayarin fataken da suka je can daga qasashen Sudan (baqar fata) yawancinsu daga Kano da Barno da Tibo (ta qasar Chadi) da Tuwat<sup>11</sup> da Fezzan da Ghadames da Tarabulus da sauransu (Shu'aibu, 2011:79; Belal, 2013:25).

Game da tsawon lokacin da ake xauka ga tafiyar da nisan hanyar kuwa, ga abin da hirar da Agigi ya yi da Koho ta tabbatar mana a cikin littafin kamar haka:

**Agigi:** ...Ka zauna ka ba mu labarin tafarki.

In mun tashi daga nan, kwana nawa zai kai Ghat?

**Koho:** In raqumanka da qarfi, kwana ashirin da biyar muna cikin Ghat. Amma akwai gurin haxari cikin rairayi da iska mai tsanani. In mun wuce nan, kamar muna Ghat.

Wannan ya nuna akan xauki tsawon lokaci ana tafiya kafin a isa wani garin da za a yi kasuwanci sannan kuma a wuce gaba, kamar yadda aka nuna tsakanin Tarabulus da Ghadames tafiyar kwana goma sha biyu (12) ce ake yi. Daga Ghadames zuwa Ghat kuwa, tafiyar kwana goma sha biyar (15) ce kamar yadda aka gani a misali na sama.

### 1.5.2 Fatauci

Ma'anar fatauci, in ji Abdullahi (2009:92), ita ce shirya tafiye-tafiye a cikin ayari xauke da kayan sarrafawa da sarrafaffi da dabbobi da bayi da kayan qere-qere da kayan noma don kai su a wurin da kasuwanni suke a sayar. Fatake ne ke gudanar da wanna harkar a wasu lokutta, kuma sukan tafi daga wata qasa zuwa wata don fataucin kayayykinsu. *Qamusun Hausa na Jami'ar Bayero* (2006:138) ya bayyana fatauci da, 'ciniki daga wannan wuri zuwa wancan.'

Game da hanyoyin ayari na fatauci zuwa Tarabulus kuwa, Belal ya nuna akwai su guda huxu, amma shahararriya daga cikinsu ita ce wadda ta tashi daga Kano zuwa Agades sai Ghat sai Ghadames daga nan ta isa Tarabulus (Kano — Agades — Ghat — Ghadames — Tarabulus); kuma a kanta ne fataken suka fi biyowa idan za su dawo.

Daga cikin abubuwan da aka riqa fataucinsu, kamar yadda abin yake a wasu sassan da Hausawa suka riqa tafiya fatauci a wasu qasashe, akwai kayan masarufi da na amfanin yau da kullum da kuma na sarrafawa a gida ko daga gona. Haka kuma, akwai dabbobi da bayi da abinci da sauransu. Yawanci idan an sayar da kayayyakin da aka kai, sai kuma a sayo wasu kayayyakin wata qasa a kawo gida don a sayar (Shu'aibu, 2011:83).

A cikin littafin, an fito da inda ake batun farashin kayayyakin sayarwa, kamar yadda Agigi yake tambayar Murzuq shi kuma yake faha masa dalla-dalla, kamar haka:

**Agigi:** Ni yanzu ina son in ji labarin abin da yake tsada.

**Murzuq:** Mahmudi yana tsada, sanda zambar hamsin kuxi, butira<sup>12</sup> biyar.

**Agigi:** Sukar da nawa?

**Murzuq:** Kantun sukar zambar goma yake yi. In ka je Ghat, ka ji labari nagari gurin yaranmu.

Misali na sama yana fito da yadda fatake ke ambaton farshin wasu kayna masarufi da ake cinikinsu a kasuwannin qasashen Larabawa.

Haka abin yake a hirar da Abdu Salamu ya yi da Agigi a birnin Ghat, inda suka yi batun farashi a kasuwar Tarabulus, kamar haka:

Fitowa ta Biyu: Hira a Ghat da Cinikayya a Turabulus.

**Abdu Salam:** ... Ka ba mu labarin Turabulus. Me kuka baro a cikinta?

**Agigi:** Ba komi a cikin Turabulus sai alheri. Turmin sha'ir da doka biyar, turmin alkama da doka shida, garafan mai baqi da doka biyu, na mai fari da doka uku, turmin dabino da doka uku da shashi, turmin wake da doka fudu.

**Abdu Salam:** Turmin tamba fa?

**Agigi:** Doka biyu da sashi.

**Abdu Salam:** Suna yin nawa bayi mata?

**Agigi:** Baiwa tagari tana yin hauya<sup>13</sup> uku doru, wacce ba su yaba ba, tana yin hauya biyu doru, sukan aike ga manya-manyan Turawa.

Wannan ya nuna yadda fatake, a cikin hirar su, suke tattaunawa a kan tsada ko arhar hajojinsu a wasu kasuwanni na wasu garuruwa da sauransu. Wannan ya haxa har da farashin bayi. Kuma ya ce, game da bayi kuwa, akan bayar da bayi a musanya su da wasu kayayyaki iri-iri, kamar tufafi ko dabbobi qanana don kiwo ko manya na aikin gona ko kayan dafe-DAFE na gida ko warwaro da qwanduga na kwalliya da auransu. Yawancin kuxaxen da ake biyan kayayyakin da su kuwa na wuri ne. Sun bayyana irin kuxaxen inda suke amfani da su, kamar Doru (kuxin Turawan mullkin mallaka na Faransa) da Wuri da kuma lisafi irin nasu kamar Hauya, wato guda 100 da tsohuwar Hausa.

### 1.5.3 Jaruntaka

Ma'anar jaruntaka, in ji Dumfawa (2011:138), ita ce aikata wani abu wanda ke buqatar sadaukar da lafiya ko ma rayuwa. A cikin littafin, an bayyana yadda mutanen Agigi suka nuna jaruntaka, da kare kansu daga 'yan fashi, musmman a lokacin da suka sauka a wani zango suna neman ruwan sha a cikin hamadar Sahara kamar haka:

Fitowa ta Uku: Sun Isa Rijiya

**Koho:** .....Ni kuwa na sani, in mun bar shi, da 'yan'uwansa, zai koma ya kirawo su,' Na ce wa yara, 'Ku kashe shi!'Suka ture masa wuta; muka kame raquminsa. Saboda wannan muka daxe...."

Wannan bayani na Koho na nuna irin bajintar da suka yi ta kashe 'Yan Shamba da suka zo satar masu kaya. An kuma fito da wannan qarara a cikin littafin.

A cikin wannan fitowa kuma lalle an ambaci makamai kamar bindigogi don a nuna jaruntar da aka yi da su a lokacin da varayi ko 'yan fashi suka tari ayarin su Koho, kamar haka:

**Koho:** Mutm fudu su xauki bindigoginsu. Su tafi da raquma, yamma da dutsi duka ciyawa ce. Kada ku sake ai maku sakiya. Nan jeji ne. Kowa ya riqe makaminsa.

A wani wurin kuma, ga abin da Agigi yake faha wa yaransa don su nuna jarunta a lokacin da ayarinsu ya gamu da Larabawan Shamba, a kan hanyarsu ta zuwa Tarabulus, kamar a Fitowa ta Biyu: Yaqi da 'Yan Fashin Hamada, inda yaran Agigi suka tarye su a nesa sukai ta ba su wuta:

**Yaran Agigi:** Suna tsalle suna jefa bindiga sama, suna cafewa, suna cewa: Wa bai san mu ba? Sai wawa, sai baqo, sai xan garin da ba shi da gata.

**Agigi:** A hankalinku samari, ku riqa duba wurin bugu.

*Suka buga mutum biyu na Shamba, sauran suka gudu, sukai musu idon yaqi.*

**Agigi:** Ku bi su.....Ku kwanta a qas, ku bas u wuta. Ko a mu, ko a su!

*Suka buge mutan Shamba goma sha biyu suka gudu.*

**Agigi:** Gaishe ku ssamari. Haka muka san maza. Da a qawace wa yaro riga, gara a tsaga ta- a bar masa ya xinke.

Wannan aya nuna yadda Agigi ke zaburar da yaransa don su nuna jarunta a lokacin faha da 'yan Shamba. A wani wurin kuma, ga abin da aka nuna kamar haka:

**Agigi:** To, wannan shege ku xamre shi nagari. Kada ku sake da shi, yai mana zamba.

**Koho:** Ku bar shi. Ni ne maganin shege; tare za mu riqa kwana.

A nan ma ana nuna yadda Agigi ke ba yaransa umurni da su xaure wani xan Shamba da suka kama da yadda Aggin ya nuna jaruntaka har ya ce, "Ni ne maganin shege, tare za mu riqa kwana."

A wani wurin kuma, ga abin da ya wakana tsakanin Agigi da yaransa a lokacin da yake shirya su don su yaqi 'yan fashin Sahara kamar haka:

**Agigi:** To, samari! Ku tsaida raquma gu xaya. Ku maida nan it ace Ta rabulus. In mu mutu, mu mutu! Wanda ya raba da kayanka cikin Tenere ya kas ka. Gara mu mutu gaba xaya.

A bayani na sama, an nuna Agigi, a matsayinsa na shugaban ayari, yake zaburar da yaransa don su yaqi 'yan fashin Sahara a lokacin tafiyarsu zuwa Tarabulus.

#### 1.5.4 Magani

Ma'anar magani, in ji Bunza (1990:134), hanya ce ta warkar da ko kwantar da ko rage wata cuta ta ciki ko ta waje kamar yadda Sarkin Gulbi (2015:620) ya bayyana magani da hanyar da za a yi amfani da ita domin riga-kafin cuta, rage raxaxinta, ko ma a kawar da ita gaba xaya, ko warware wata matsalar rayuwa. Ta kuma qunshi hanyar gargajiya da ta zamani da ta qunshi tsibbace-tsibbace da addu'a da sassaqa gino da jiqa da taurari da sauransu. Saboda haka, magani yakan kasance duk abinda za a yi amfani da shi don a kawar da wata cuta da ta sauka ga jikin mutum, ta hanyar sha ko shafawa ko shaqawa ko yin turare ko wanka da sauransu. Har ila yau, Bunza (1990:134) ya qara da neman kariya ga cuta ko abokan gaba ko kuma ta hanyar yin siddabaru da sihirce-sihirce na ban al'ajabi.

Don haka, a cikin littafin, a "Fitowa ta Biyu: Yaqi da 'Yan Fashin Hamada." An nuna yadda wani ayari na Agigi ya haxu da wasu 'yan fashin Sahara inda saboda suna da shirin tafiya sai suka ci galabarsu.

**Agigi:** Mu taurari muka goyo, ku kuwa ba ku goyo taurari ba. Ku xora shi kan raqumi mu tafi da shi. Ku nemi wanda akai wa rauni, ku kawo shi, wanda ya mutu ma ku kawo tufafinsa. Ku duba bindigogin Shamba ku kawo tufafinsu. Ku xauko mana hannu, ku qwaqwale ido. Shi ma ana son sa. Ku yanko mana harshe, ku xebo kitse kaxan saboda ana nemansa za a yi magani.

Wannan misali na sama, yana nuna yadda matafiya ke tanadin magunguna iri-iri daga sassa na itace da na tsuntsaye da dabbobi da ma na mutane, don su sami kariya ko waraka daga cututtuka daban-daban, ko don su kauce wa zaluncin mutane 'yan'uwansu a lokacin tafiye-tafiyensu. Wannan abubuwa kuwa suna faruwa ne a batu na zahiri a cikin al'ummar Hausawa, kamar yadda aka nuna a cikin littafin.

A wani wurin kuma, an nuna yadda aka yi wa wanda aka harba a guiwa da bindiga magani don a fitar masa da harsashi. An kuma bayyana irin maganin da aka yi masa da aka tanada daga ganyen

wata itaciya kamar haka:

**Wanda aka harba a gwiwa:** Akwai harsashi a qafata.

**Agigi:** Ku tsaga, ku fidda shi.

*Suka tsaga ba su gani ba.*

**Agigi:** Ku saka masa kazari<sup>14</sup> ku xamre. Shi ne ke qeqasar da rauni. Gobe ya fita da kansa. Ku yi masu gurin kwanciya, ku yi masa shimfiya tagari da matashin-kai. Ku nemi raqumi mai qarfi ku xora shi, mu yi ta tafiya.

Wannan ya nuna yadda ake tanadar magani da kula da wanda aka ji wa ciwo a lokacin tafiyar ayari mai tafiya daga wata qasa zuwa wata a zamanin fatauci daga Kano zuwa Tarabulus.

Bayan haka, a Fitowa ta Uku: Guguwar Hamada, nan ma an nuna yadda aka tono wani yaron Agigi wanda yashin Hamada ya rufe shi, sannan sai aka yi masa magani da nonon tumfafiya, kamar haka:

**Yara:** Tukuna bai mutu ba, da ransa, tukuna yana lumfashi.

**Agigi:** Ku ba shi nonon tumfafiya saboda yai aman rairayi, qura duk ta fita. Bayan wannan ku ba shi nono kaxan ya sha, ku rufe shi ya jima kaxan.

Wannan ya nuna ke nan batun tanadi da bayar da magani a lokacin tafiyar ayari na zahiri ne kuma an bayar da nonon tumfafiya don maganin rairayin da aka haxa cikin cikin xan Adam. Kuma idan an ba shi ya sha sai ya yi amai a nan take ya kuma sami sauqi.

#### 1.5.5 Qabilanci

Ma'anar qabila a harshen Larabci, musamman a a al'adar zamantakewa, ita ce xan wata zuri'a daga zuri'o'in da ke wani wuri. Misali, irin gidan wane, ko jikan wane da zuri'arsa. Akan ambaci qabilar da sasalin mai gidan da ya kafa zuri'ar, ta hanyar amfani da kalmar, "Banu." Misali, Banu Musxalihun da Banu Quraizah da jama'a ta mutane waxanda suke da nasaba da kaka xaya. Qabila a Hausa tana nufin, wanda ba Bahausha ba. Qabilanci kuwa shi ne nuna wariya ga wani jinsi a kan wani abu ko son dangi da wani abu fiye da wani jinsi (CNHN, 2006:272).

A cikin littafin an nuna akwai wasu qabilu biyu da suka aikata wani abu, kamar Qabilar Shamba (Munimuni) da Tubawa da Abzinawa da Larabawa, musamman yadda aka fito da batun Shamba na fashi da makami daga bakin Agigi, kamar haka:

**Agigi:** Ku ma Allah ya fissa ku tsautsarin Shamba. Su ba mu yi musu yanda kuka yi wa naku ba; mun bar sauransu, sun gudu sun tsira.

Shi kuwa Koho, ya bayar da labarin yadda wani ayarin fatake ya ce sun gamu da Tubawa a kan hanyarsu, kamar haka:

**Koho:** Mun gamu da ayarin, ran da muka fita rairayi. Mun gamu da su, sun ba mu labarin abin da ya faru a turba da su da Tubawa. Mu ma muka ba su labarin abin da yake a gabansu, yanda muka yi da Shamba.

Bayan haka, an ambaci qabilar Kelani da suka zo cikin ayarin Fezzan da kayayyaki da abinci, kamar yadda Agigi ya tambayi Abdu Salam ko garinsu akwai yunwa. Ga yadda hirarsu ta kaya:

**Agigi:** In ji dai garinku da ynwa?

**Abdu Salam:** Babu yunwa. Kwanan nan Kelani sun zo, ayarin Fezzan ya zo; garinmu a qoshe yake.

A nan an nuna zuwan wasu qabilu mutanen Azbin fatake da aka kira "Kelani" da Agigi ya ce sun kai kaya iri-iri. Don haka, a cikin littafin an ambaci qabilu daban-daban da suka taka rawa har da qabilar Kelani.<sup>15</sup>

#### 1.5.6 Fashi da Makami

Ma'anar fashi ita ce, tarewar da varayi suke yi wa mutum su qwace masa kaya ko kuxi. Fashi da makami shi ne qwace wa wani

abin da ya mallaka da qarfin tsiya ko ta amfani da makami wanda zai iya kashewa ko wanda zai iya tsoratarwa.

A cikin littafin, an nuna yadda aka yi yaqi da 'yan fashin Hamada, a lokacin da Larabawan Shamba suka tari ayarin su Agigi da abokin tafiyarsa Koho don su yi masu fashi. Ga dai yadda ta kasance kamar haka:

**Koho:** Mu mun je ruwa mn daxe. Larabawan Shamba suna can bayan dutsi. Xayansu ya zo mana; saura ba su gan mu ba; suna da nisa. Wannan kuwa zai mana gigiwa. Ni kuwa na sani, 'In mun bar shi, da 'yan'uwansa, zai koma ya kirawo su. Na ce wa yara, 'Ku kashe shi.'! Suka tura masa wuta; muka kame raquminsa...Amma ina tsoro kada su biyo sawunmu...

**Agigi:** Ya xaga kai ya duba. To, samari, ga su nan zuwa. Kowa ya sauke tabawan yai xamara. Ku buga tambari.

Suka zo Shamba.

**Shamba:** Gadonku ya kwan banza.

**Yaran Agigi:** Suna tsalle suna jefa bindiga sama, sunacafewa, suna cewa, wa bai san mu ba? Sai wawa, sai baqo, sai xan garin da ba shi da gata.

Wannan misalin ya nuna yadda ayarin Koho da Agigi suka yi shirin artabu da Larabawan Shamba 'yan fashin Hamada, wanda daga bya suka sami nasara a kan 'yan Shamba har suka kase wani daga cikinsu kuma suka kama mutum xaya. Su kuma aka kashe masu wani nasu.

Haka shi ayarin su Esule ya haxu da Tubawa a kan hanyarsu ta zuwa Ghadames, inda ya tabbatar da haka a lokacin da Agigi ya tambaye shi labarin turba. Ga abin da ya ce:

**Esule:** Lafiya lau, ba komi, sai dai mun yi gamo da Tubawa... su ne waxanda ba su da dakin yaqi.

**Agigi:** Qaqa kuka iya masu?

**Esule:** Allah ya taya mu. Allah bayya taya azzalumi. Mun karkashe su; mun kamo waxansu mun kawo Ghat mun sayes. Ga sauran da mu kai Ghadames mu sayes.

Wannan ya tabbatar da abubuwan da suke faruwa na zahiri game da 'yan fashin Hamada (Larabawan Shamba da Tubawa), waxanda suke tare fatake suna yi masu fashi. Wannan xabi'a tasu ta daxe suna yin ta ga mabiya hanyoyin ratsa Sahara, har ya zuwa wajen qarshen qarni na 20 (Abdullahi, 2009:94).

### 1.5.7 Shugabanci

Ma'anar shugabanci, in ji *Qamusun Hausa na Jami'ar Bayero* (2006) ita ce, 'Jan ragamar jama'a ko wata qungiya.' A cikin littafin, a qarqashin qaramin kashi na ..., a Fitowar Farko, Haxarin Mutuwa don Qishin-Ruwa, an nuna yadda ayarin su Agigi da Koho suke ta yawon neman ruwa a Sahara bayan sun sauka a wani zango wanda yashi ya rufe rijiyarsa, kamar haka:

Kashi na Biyu, Shawagi a Tuddan Rairayi, (Yashi) Fitowar Farko, Haxarin Mutuwa don Qishin -Ruwa

**Koho:** Rijiya ta binne. Ana tsumi, ana dabara? Rijiya mun baro ta da nisa; nan kuwa babu ruwa.

**Agigi:** Kai muka sani, kai ne ka san turba. In

mun mutu hannunka, in mun yi rai hannunka.

**Koho:** Ba ni yara biyu qarfafa, da raquma biyu, da salkuna shidda. Qarqashin dutsin can akwai ruwa.

*Suka xauki raqunma suka bi Koho.*

Wannan ya nuna yadda Koho ya yi masu jagora zuwa neman ruwa a hamadar Sahara saboda sanin hanya da laqantar inda kwaruruwa (rijiyoyin ruwa) suke. Ya shugabanci tafiyar neman ruwa a tuddan rairayin Sahara.

Haka kuma, a wani wurin an nuna lokacin da su Agigi suka haxu da 'yan 'uwansu da suka fito daga wata hanyar suna gaisawa, sai Agigin ya tambayi babansu/shugaban ayarinsu, kamar haka:

**Agigi:** 'Yan'uwa, qaqa kuke?

**Su:** Sai lafiya.

**Agigi:** Ana babbanku?

**Su:** Hajji Esule shi ne babban ayari.

**Agigi:** Ku kai ni in gaishe shi in tambayi labarin turba. Ka san mu baqi ne. Baqo makafo ne. Ba dun Allah y agama mu da Koho ba, turbar nan da ba mu biyo ba.

*Suka kai shi, sukai gaisuwa da Agigi.*

A kan shugabancin jama'a kuwa, an ambaci wasu sarakunan qasashe da irin yadda suke buqatar bayi, musamman babanin da ake kai masu, saboda irin ayyukan da suke yi masu a can, kamar haka:

Kashi na Uku: Fitowar farko

**Abdu Salam:** Salam, babanni qaqa zan yi da su? Gas hi na aike Damagaram gurin Tanimu, Sarkin Zindar, Ina son babanni guda uku da guda fudu. Mallam Yaro ya rubuta mini laya y ace, 'Ga shi Sarki Tanimu ya yi babanni guda bakwai. Guda fudu sun mutu, saura uku su kuwa ban sani ba. Ana zai aike da su, ko zai aike da su Zagabub?<sup>16</sup> Watakila zai aike da su Makka ko Madina ko kuwa zai gaisuwa Sambul. Y ace, idan ina so, a aiko mini. Ni ma ina so in ci riba, Ka san fatauci qaruiwa ne, ni in samu kai ma ka samu..... Shi Sarkin Musulmin me yake da s da yawa?

**Agigi:** Yana aike da su Makka, yana aikewa Madina, da cinsu, da shansu, duk a gurin Sarkin Sambul, da kuxin wata abin saye-saye da tufafi.

Idan an lura, sarakunan da aka ambata su ne 'Sarki Tanimu na Damagaram, ta Jihar Zinder a yanzu; da Sarkin Santambul, wanda kuma ake kira da Sarkin Musulmin Duniya, saboda shi Halifa ne na Musulmin Duniya a lokacin mai kula da harkokin masallatan Makkah da Madina da sauran qasashen Musulmin Duniya. Fadarsa a lokacin tana a birnin Santambul (Istanbul), na qasar Turkiyya a yanzu.

### 1.5.8 Addini

*Qamusun Hausa na Jami'ar Bayero* (2006: ) ya bayyana ma'anar addini da, "hanyar bauta wadda mutum ya aminta da ita wadda kuma ta hanyarta yake samun biyan buqatunsa." Haka kuma, ma'ana ta yau da kullum ita ce 'hanyar yin imani da wani abu tare da masa a matsayin ubangiji.' Daga cikin manyan addinan duniya akwai masu tushe guda kamar Musulunci da Nasaranci da Yahudanci. Don haka, yawancin fataken hanyar Sahara addinin Musulunci suka yi imani da shi. An kuma nuna haka a cikin littafin, kamar yadda agigi ya faza a lokacin da varayin anyu suka xaya daga cikin yaransa:

**Agigi:** Ku kawo shi da tufafinsa duka, mu yi

masa salla.

*Su kai masa salla.*

**Agigi:** Ku saka shi a cikin kushewa tasa. Haka Allah yai ma sa, nan ne gidansa. Ku binne, ku kawo duwatsu ku yi ma sa shaida. Ku duba waxanda akai wa rauni; akwai harsashi.

Wannan ya nuna ke nan, su Agigi addinin Musulunci suke yi, na bautar Allah maxaukakin sarki. An kuma nuna al'adar mabiya addinin Musulunci ta yi wa Musulmi salla da sutura da bizne shi a lokacin da ya mutu. Sun kuma yi imani da mutuwa daga Allah take, kamar inada ya ce, "Haka Allah yai masa, nan ne gidansa." Haka kuma, a wani wurin an bayyana yadda ake sayen bayi ana tura su Makkah da Madina don su riqa aikin gyara wurin ibadar Musulmi, musamman da yake can ne manyan cibiyoyin Musulunci guda biyu na duniyar Musulmi. Ga dai yadda fatake Abdu Salam ya bayyana:

**Abdu Salam:** Suna aikin xakin Allah. Suna duba ajami, kada su saka dauka a xakin Allah. Suna shara, suna fura wuta, suna saka bayi masu xaukan salka, suna zuba ruwa a randuna. A Madina kuma shi ke nan aikinsu a cikin harami. Amma waxansu gutsunsu yana tashi.

Wannan bayani na Abdu Salam ya nuna ana kai bayi a haramin Makkah da Madina do su riqa aiwatar da wasu ayyuka na gyaran masallatai, kamar shara da fura wuta da xaukar ruwa (shayar da ruwa) don amfanin masu zuwa aikin Hajji da Umrh. Duk wannan aikin addinin Musulunci ne da gyaran hanya ga mai yin sa a can Makkah a Madina.

### 1.5.9 Abin ci da na sha

Ma'anar abinci, in ji *Qamusun Hausa na Jami'ar Bayero* (2006:1) ita ce, 'Dukkan abin da ake ci don maganin yunwa.' Abin sha kuwa shi ne duk abin da ake sha don maganin qishin ruwa. na kalaci da guzuri (da na sayarwa) da ruwa. A cikin wannan littafi an kawo batun abinci da abinsha iri-iri waxanda Hausawa da Larabawa ke amfani da su a matsayin cimaka ta yau da kullun, wanda kuma matafiya ke yin guzurinsa a lokacin tafiyarsu. Haka kuma, an kawo sunayen wasu nau'oin cimaka da fatake ke saye da sayarwa a lokacin tafiya fataucinsu. Ga irin abincin da waxannan matafiyan suka yi guzuri da shi kafin tashin su daga Kano zuwa qasashen Larabawa daga bakin Murzuq, inda ya ce:

Kashi na Xaya: Fitowa ta farko, daga Ghadmes zuwa Ghat.

**Murzuq:** Mun yi zumuti<sup>17</sup> da yawa, mun yi wasawasa labtun raqumi, mun yi dabino raqumi biyu, mun yi shinkafa raqumi biyu, nakiya surkumi goma. Mun kawo nama qeqasasshe labtun raqumi biyu, mun kawo mai fari salka biyu, mai baqi salka xaya, gishiri da yawa a turba. Mun yi shiri ranar Alhamis za mu fita.

Da jin yadda aka tanadi waxannan nau'in abinci za a fahimci cewa na matafiya ne, domin ya qunshi abubuwa da yawa, kamar *zumuti* da *wasawasa* da *dabino* da *shinkafa* da *nakiya* da *busasshen nama* da *mai* da *gishiri* da sauransu. Yawancinsu duk busassun kaya ne waxanda za su daxe ba su lalace ba a lokacin tafiyar tasu.

Bayan haka, a wani wurin an ambaci wasu abubuwa na sha da suke xauke da su don amfaninsu a lokacin tafiyarsu. Waxannan kuma abin sha ne na yau da kullum da Hausawa da larabawa ke amfani da su a gidajensu. Ga umurnin da Agigi ya ba yaronsa game da abin sha kamar haka:

**Agigi:** Ka dafa muna shayi. Ka wanke kayan shayi nagari. Ka jera tasoshi guri xaya a kan faifan-qarfe. Ka zuba mana. Ka xauko kan sukar ka karya.

**Son Allah:** Na karya.

**Agigi:** Ka fasa qanana-qanana, ka zuba kaxan kaxan, kada ka yawaita sukar. Ka tambayi Koho ko zai sha mai zaqi, ka qara masa gishiri. Ka zauna, ka ba mu labarin tafarki. In mun tashi daga nan, kwana nawa zai kai Ghat?

A cikin wannan umurni na Agigi, ya ce wa yaronsa ya dafa masu *shayi* wanda nau'in abin sha ne na Larabawa. A wani wurin a cikin litafin kuma an ambaci fura wadda ita ma abin sha ce. A nan ma Agigi ne ya umurci yaronsa da tanadar masu da ita don su sha, kamar haka:

Fitowa ta uku; Sun isa rijiya

**Agigi:** Ku daka mana fura; waxansu su je su xura ruwa a salkuna. Ina ganin daga nan babu ruwa kusa.

*Suka zo suka xura ruwa daga rijiya, mutum biyu suka daka fura ta Koho da Agigi. Sauran yara suka dafa tuwo.*

**Agigi:** Ku kawo mana furarmu.

*Yaro ya xauka ya kai musu, suka sha. Dare ya yi.*

Wannan ya nuna daga cikin abubuwan sha da matafiya ke tanadinsu akwai fura da ruwa kamar yadda aka ambace su a cikin wannan misali na sama. Haka kuma, ya nuna fura abincin Hausawa ne na al'ada da suke sha a zaman gida da lokacin tafiyetafiyensu na kasuwanci da sauransu. Ana nufin furar dabino saboda ita ce akan dama ta da ruwa kuma Larabawa da Azbinawa sune ke xaukar ta a matsayin abin guzuri a tafiyetafiyen su.

### 1.5.10 Halin da Wata Al'umma Take Ciki

A cikin littafin an bayyana irin halin da wata al'umma take cikin na damuwa a kan aikin assa na fashi da makami da faxa da wuqa da ya dabiabaye ta, har ya hana mata walwala da kwanciyar hankali. Wannan ya faru da mutanen garin Wadai da ke a gefen iyakar qasar Libya daga yamma. Tana kuma a babbar hanyar Kasuwancin Sahara daga qasar Hausa zuwa qasashen Larabawan Arewacin Afirka. Haqiqta an bayyana haka a cikin littafin a wasu wurare, kamar yadda yake a cikin hirar babban xan kasuwa Abdu Salam da abokinsa Agigi, kamar haka:

"Lamarin da ake ciki a wadai.

**Abdu Salam:** Ku fatake, qaqa kuke yi?

**Agigi:** Fatake da Alhazai, kadan la'asar ta yi ba mai fita, kowa na tsoro. Sai ko in kana taqamar kanka, ba ka kula da wuqa tasu ba. Gama su Wadai, mace da namiji da wuqa; in kai wasa, ta kashe ka. Komi nasu sai da wuqa. Ko ciniki a kasuwa ka yi kana riqe da wuqarka, mai saye da wuqa tasa. A cikin kasuwa sukan kashe mutum; babu komi sai ruwan suke biya. In sun je shari'a ba a ba su gaskiya. Sarkin Wadai ya ce, 'Kai ba namiji ba, ka je ka rama.'

Wannan ya nuna ke nan garin Wadai ya yi qaurin suna wajen kashe mutane da wuqa a lokacin suna faxa. Haka kuma, wannan hali nasu ya sa fatake ba sa son tsayawa su sake har su sayar da hajojinsu saboda tsoron abin da zai iya samunsu idan sun daxe a garin. Hakan kuma yana raunana masu harkokin kasuwancinsu ba su game ba.

**1.6 Kammalawa**

Wannan takarda ta yi tarken littafin *Turbaar Tarabulus* ne da mazahabar tarken adabi ta zamani- zahiranci- wadda manufofinta suka zama jagora ga aikin tarken. Haka kuma, a cikinta an yi qoqarin kawo taqaitaccen bayani a kan littafin da wanda ya faro shi da waxanda suka yi sanadin samuwarsa a siffar da yake na rubutaccen wasan kwaikwayon Hausa. Bayan haka, an duba yadda wasu harkokin yau da kullun suka tabbata a zahirance a rayuwar fatake a cikin littafin. Wannan takarda ta lura akwai wasu al'adu da harkoki na zahiri da suka riqa gudana a lokacin, kamar tafiye-tafiye na fataucin kayayyaki da bauta da magani da jaruntaka da shugabanci da tanadi da sarrafa abinci da batun addini da sauransu. Wannan harka ta fatauci ta kawo

zumunta da qara saduwar Hausawa da Laraawan Afirka ta Arewa tare da samar da fasahar sarrafa kayayyaki da musayar kuxaxe na zinari da azurfa, maimakon wuri da ake amfani da shi a da. Haka kuma, ya tabbata cewa qumshiyar littafin wani labari ne da aka mayar a siffar wasan kwaikwayo. Muhimmancin wannan bincike shi ne a fito da yadda Hausawan dauri suka riga gudanar da tafiye-tafiyensu na kasuwanci daga qasar Hausa zuw wasu qasashe, wanda a lokacin suka riqa tafiya da al'adunsu na magani da shugabanci da ciniki da addini da sauransu.

Don haka, littafin cike yake da wasu harkoki na al'adun al'ummar Larabawa da Hausawa na gargajiya da aka xora wannan mazahaba ta zahiranci (Abdullahi, 2009) a kansa, kuma aka ji dakin fitowa da su dalla-dalla.

<sup>1</sup> Don qarin bayani a kan yadda aka kafa sansanonin da tunga-tuga na aikin bayi a gonakin attajirai manoma na qasashen Afirka, musamman na qasar Hausa a daular Sakkwato, duba aikin Jumare, I.M. (2007). *Slave Agric Estates in and around Sokoto City in the 19<sup>th</sup> Century*, a cikin *Xegel Vol. VIII*, UDU Sokoto.

<sup>2</sup> Birnin Tunis yana a qasar Tunisia ne a yanzu, wadda ke a sashen Afirka ta Arewa.

<sup>3</sup> Sunan littafin Prietze da Turanci shi ne, *The Hausa Trader Muhammadu Agigi's Journey Through the Desert*, 1924

<sup>4</sup> A duba wannan link xin don qarin bayani a kan haka: [https://en.wikipedia.org/wiki/Dixon\\_Denham](https://en.wikipedia.org/wiki/Dixon_Denham).

<sup>5</sup> Don qarin bayani a kan wannan zance, a duba [https://en.wikipedia.org/wiki/Saharan\\_explorers](https://en.wikipedia.org/wiki/Saharan_explorers).

<sup>6</sup> Kano ta zama xaya daga cikin muhimman garuruwa guda uku da suke da qarfin tattalin arziki a Afirka. Sauran biyun su ne Fezz da Alqahira. Ta zama babbar kasuwar qasar Hausa saboda tana da manyan fatake da qwararrin masu fasaha. Duba Nast, H.J. (2004) da na Honwick, J. (2003) don qarin bayani.

<sup>7</sup> A duba wannan link xin don qarin haske a kan wannan batu: [https://en.wikipedia.org/wiki/Trans-Saharan\\_trade#Early\\_trans-saharan\\_trade](https://en.wikipedia.org/wiki/Trans-Saharan_trade#Early_trans-saharan_trade).

<sup>8</sup> Don jin takamaiman halin da ake ciki a lokacin, a duba wannan link xin: ([https://en.wikipedia.org/wiki/Arab\\_slave\\_trade](https://en.wikipedia.org/wiki/Arab_slave_trade)).

<sup>9</sup> Yankin Sudan shi ne a lokacin da tsawon zamani ya kai shekara ta 1000 zuwa 1450 bayan haihuwa Annabi Isa (AS), a matsayin Qasar Baqaqen Fata da ya qunshi vangaren Afirka ta Yamma da Afirka ta Tsakiya. Wannan yanki yana cikin yankunan da ke samar da yawan bayin da aka buqata don yin aiki a wasu qasashen duniya. Shi ne kuma yankin da ya qunshi daulolin Ghana da Mali da Kanem-Bornu da kuma ta Hausa da Fulani ([https://en.wikipedia.org/wiki/Arab\\_slave\\_trade](https://en.wikipedia.org/wiki/Arab_slave_trade)). Don qarin bayani, duba littafin Milton, G. mai taken, *White Gold*, da kuma na Conrad, D.C. (2005) mai taken, *Empires of Medieval West Africa: Ghana, Mali and Songhai* USA: Shoreline Publishing Group.

<sup>10</sup> A duba wannan link xin: [https://en.wikipedia.org/wiki/Trans-Saharan\\_trade](https://en.wikipedia.org/wiki/Trans-Saharan_trade).

<sup>11</sup> Birni ne a qasar Aljeriya.

<sup>12</sup> Kuxin azurfa ne da ake amfani da shi a wancan lokaci.

<sup>13</sup> Tana nufin dari a Harshen Hausawa na da.

<sup>14</sup> Kazari (ko katsari da wata Hausar). Wani ganyen itace ne mai kama da na xorowa, wanda ke fitowa a qasashen da ke kusa da hamadar Sahara, musamman a Afirka ta Yamma. Ana amfani da ganyensa ne a daka shi xanye (a sava shi) sannan sai a shanya shi ya bushe. Daga nan sai a dake shi ya koma gari. To, garin ne ake

sakawa a raunin ciki da na wajen jiki, kuma sai ya warke da wuri. Wannan magani yana da qarfin warkar da rauni kuma ko a yanzu ana amfani da shi a matsayin maganin gyambon ciki a cikin al'ummar Hausawa. Ana shan garinsa da nono ko fura ko koko don maganin ya isa a cikin mutum ya tarar da raunin.

<sup>15</sup> Buzaye ne masu fataucin gishiri daga Bilma zuwa nahiyar Yamma da Sahara a Yammacin Afirka su ake kira da Kelani. Don qarin bayani, duba shafi na 43 da na 44 na littafin.

<sup>16</sup> Qabilar Kel Awai ce ko Kelani. Su mutanen Azbinawa ne fatake.

<sup>17</sup> Gari ne na wake bayan an gasa shi da wuta sannan a niqa shi ana cin sa da Shahi bayan an dama shi da ruwa kalamam Larabci ne.

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