

Review Article

Matsayin Sarki a Idon Bahausha: Tsokaci Daga Wasu Wakokin Baka (The Status of Sovereigns in the Eyes of the Hausas: Insights from Selected Oral Songs)

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Abstract: “In ka ji Tambura sai Sarki,” meaning “Drums of war are only beaten for sovereigns,” encapsulates the unique position of sovereigns in Hausa culture. Sovereigns are distinguished by specific roles, behaviors, and attributes that set them apart from the “talaka” (ordinary folk), who cannot claim these qualities. As captured in the words of a praise singer, “Don ba a yin gasa da Sarki” (“No one can compete with the sovereign”), Hausa oral traditions consistently exalt sovereigns while reserving negative traits exclusively for their adversaries. This study examines Hausa oral songs to explore these cultural perceptions of sovereigns, employing Gusau’s (2015) *Wakar Baka Bahaushiya* (WBB) as a framework. Primary data were collected through transcription and analysis of oral songs from memory cards, CDs, and both published and unpublished sources. Additionally, insights were gathered through consultations with courtiers and discussions with common folk in Hausa towns and cities to understand popular views on sovereignty. The findings reveal that Hausas attribute extraordinary qualities and powers to their sovereigns, perceiving them as reflective of the community’s own identity and status. This reverence explains the cultural norm of avoiding negative characterizations of sovereigns, highlighting their central role in Hausa sociopolitical and cultural life.

Keywords: Hausa Oral Literature, Hausa Traditional Music, Hausa Culture, *Sarauta System*

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1.0 GABATARWA

Bisa ga al’ada, Bahausha ya amince mutane ba matsayinsu guda ba. Wani yana gaba da wani. Kowane mutum da irin matsayinsa gwargwadon yadda al’ada ta tanada. Wannan matsayi yana iya zama madaukaki wanda zai riƙa hauhawa saboda wasu dalilai. Yana kuma iya kasancewa maƙaskanci a dalilin yin wasu abubuwa da ba a saba gani ba, waɗanda suka kauƙe wa sannanniyar al’ada da kuma addini.

A tsarin zamantakewar Hausawa, sarki yana gaba da kowa a bisa wasu dokoki waɗanda al’ada da addini suka tanada. Bahausha yana lura da halayen sarki da siffofinsa da ayyukansa da alherinsa da abubuwan da sarki yake so da waɗanda yake kyama. Da haka ne Bahausha yake ba shi matsayi dayan biyu; ‘yabo’ ko ‘kushe.’ Wannan takardar ta yi koƙarin fito da yadda Bahausha yake kallon halayen sarki da suka haɗa da mutunci da kwarjini da karfin imani da hikima da son addini da son jama’arsa. Binciken zai nazarci duk waɗannan daga bakin mawaƙan baka. Haka kuma, daga bakinsu ne zamu fahimci halaye na *kushe* waɗanda

Bahausha kan yi ga sarki saboda a ganinsa ya kasa kaiwa matsayin yabo.

1.1 Dabarun Bincike

An tattara bayanan wannan bincike daga majiyan farko ta hanyar sauraron waƙoƙin baka na Hausa. Bugu da ƙari, an tattauna da mutanen fada don jin halaye da daɓi’un Sarakuna. Haka kuma an yi hira da sauran jama’a gama-gari don fahimtar hangensu game da sarki. Ayyukan da suka gabata a fannin nazarin waƙa sun yi wa binciken jagora tare da saita masa alƙibla.

Bugu da ƙari, an dora wannan aiki a kan ra’in Waƙar Baka Bahaushiya (WBB). Wannan ra’i ne da Gusau (2015) ya assasa. Ra’in ya samar da muhimman mataƙai da kuma ingantaccen tsarin nazarin waƙoƙin Hausa, tun daga kan taliyon tarihin maƙaɗi har zuwa tsettsefe jigo ko turken waƙa. Manazarta da suka yi amfani da wannan ra’in a bincikensu sun haɗa da Danhassan (2024).

2.0 Sarki Da Sarauta

Sarki shugaba ne na al'umma wanda ya kasance mafi girman martaba da matsayi a tsarin sarautar gargajiya. A Sa'id da wasu (2006 p. 392) an bayyana ma'anr sarki da cewa: "*Sarki shi ne mutumin da aka nada ta hanyar gargajiya don ya shugabanci mutane ta hanyar mulki ko sana'a ko wani abu.*" Al'ada ita ta tanadi sha'anin sarauta a hannun wasu mutane na musamman. Talaka komai kwazonsa da cancantarsa ba ya yin sarauta.

Sarauta kuwa tana nufin "*shugabanci musamman irin na gargajiya*" kamar yadda Sa'id da wasu (2006 p. 391) suka bayyana. Yahaya da wasu, (1992 p. 73) sun yi bayanin ma'anar sarauta da cewa: "Sarauta dai tana nufin mulki ko iko. Watau kuma daukar nauyin jagorancin al'umma wanda ya hada da yi musu shugabanci ta hanyar tsara hanyoyin kiyayewa da lafiyarsu da ta dukiyarsu da shirya musu ka'idojin zaman tare ta fuskar shari'a da gudanar da hulda tsakanin kasarsu da kasashen mafwabtata da kasashen waje. Wanda yake yin sarauta shi ne sarki, kasar da yake mulka kuwa ana kiranta masarauta."

A cikin wannan bayanai za a fahimci cewa, sarautar da sarki yake yi tana ba shi wani matsayi na musamman a cikin al'umma. Matsayi kuwa yana nufin "daukar matsayi ita ce mukami. Matsayi kuwa abu ne da jama'a take iya gani a tare da mutum dangane da halayensa na zama da mutane da ilminsa ko wadatarsa ta abubuwa, da kuma yadda yake iya gudanar da wadansu al'amura" (Alhassan da wasu, 1982 p. 71).

3.0 Matsayin Sarki a Idon Bahausha

A tarihin kasar Hausa, sarki majiɓincin al'amuran al'umma ne. Sarautarsa ce take kula da zamantakewar al'umma da tsaronsu da iliminsu da sana'o'insu, har ma da alaƙarsu da sauran al'ummu. Bakura & Sani (2023 p. 98) sun nuna haka a inda suka ce "Kafin tsarin mulkin dimokuraɗiyya, al'amarin ilimin al'umma dɗungurungum a hannun sarakuna yake."

A mahangar Bahausha sarki yana samun matsayi gwargwado yadda yake bin tsarin cuɗe-ni-in cuɗe-ka tsakaninsa da talakawansa. Akwai abubuwan da sarki zai yi musu, (misali, rikonsu da adalci). Su kuma talakawa akwai waɗanda za su yi masa (misali, biyayya). A idon Bahausha sarki yakan samu matsayi na yabo ko kushe.

3.1 Yabo

Yabo yana nufin kambama ko kurantawa ko koda wani mutum ko wani al'amari ta hanyar nuna dacewa da cika kima da tsarinsa. Sa'id da wasu (2006 p. 476) sun bayyana *yabo* a matsayin "faɗar wata kalma mai daɗi ga wani mutum da ya aikata wani kyakkyawan abu." Bahausha ya yarda sarki yana da wasu halaye da suka fiɓita shi a kan sauran jama'a. Su ne kuma suke kara masa kwarjini da martaba da kauna a idon mutane.

Bahausha yana yabon halayen sarkinsa da abin da masarauta ta shahara da shi. Idan masarauta ta shahara ta fuskar yaƙi to zai yaƙi sarkinsa da jaruntaka. Idan kuma masarauta ta shahara a kan addini sai a yaƙi sarkin ta hanyar koda halin rikon addininsa. Yabon da Bahausha yake yi wa sarki, shi yake nuna jin daɗin yadda ake jagorantar sa. Hausawa sun ba wa sarki wani muhimmin matsayi duba da halaye da siffofi da sarki yake da su, da kuma abubuwan da yake aikatawa. Daga cikin ire-iren matsayin da yake ba shi akwai:

- Matsayin uba
- Matsayin karimi
- Mai adalci kuma mai tirsasawa
- Matsayin jarumi
- Matsayin mai gaskiya
- Matsayin gwanin ado

3.1.1 Matsayin Uba

Asalin kalmar uba tana nufin mahaifi. Duk da haka, kalmar tana da yalwar ma'ana a al'adance inda take iya daukar ma'anar majiɓincin lamuran mutum. A al'adance akan ba wa sarakuna matsayin uba inda har ake kiran su da *iyayen kasa*. Tasirin da sarki yake da shi, shi ya sa Bahausha ya dauka shi uban kowa. Yana da halaye irin na uba kamar tausayi da kulawa da jama'arsa. Sufi (1993 p. 197) ya nuna sarkin Kano Abdullahi Bayero yakan sa wa a kawo duk yaron da ya isa shayi gidansa a sha su tare da 'ya'yan sarki, a kuma yi jinyarsu a nan har su warke. A lokacin jinyar, kullum sai an yanka musu katon bajimi.

Irin matsayin da sarki yake da shi na uba ya sa komai mukamin talaka a al'ada shi ne yake gaishe da sarki da kai masa ziyarar ban girma. Ga misalan da suke nuna wannan matsayi daga wasu makadan baka:

Dan sarki ba ya ja da sarki,
Don ya sani ubanai ne,
Ba ya jan kau ubanai wargi.
(Sarkin Taushi: Muhamman bajinin gidan Sambo...)

Kalmar 'ja' a nan za ta iya daukar ma'anar jayayya ko wasa. Ana samun wasa ne a tsakanin tsareku, wato sa'a a shekaru ko matsayi. Wanda kuwa aka dauka a matsayin uba, ba zai yi daidai da tsara ba. Don haka sarki da yake da matsayi irin na uba, ba za a ja shi da wasa ba ko jayyya ba.

Dangiwa Zuru na cewa:
Ku bar gani nai kamar yaro,
Yanzu shi a uban kowa,
Ga dauri shi aka kira ya taho,
Yanzu shi ka kiran kowa.
(Dangiwa Zuru: Tankwafau namijin zaki...)

Wato ba shekaru ne suka ba wa sarki matsayin uba ba. Mukamin da yake riƙe da shi ne ya ba shi wannan martaba. Idan aka nada yaro ya zama sarki, to daga ranar ya zama uba ga talakawansa, ba tare da la'akari da kanƙantar shekarunsa ba. Daga wannan lokacin abin da

a da ake umartar sa da ya yi, yanzu shi zai bayar da umarnin a yi. A duba karin misali a kasa:

Ba mai tabarma gare su,
 Ban ga katifa ba,
 Kayansu na sawa ya bi ruwa,
 Ba su samu ba,
 Wasu ma ‘yan ‘ya’yan sun fita,
 Sam ba su koma ba,
 Da akwai tausai,
Da da uwa a raba su,
A kai shi gidan sarki.
 (Rarara: Waƙar jaje ga jama’ar Borno)

A nan mawaƙin ya nuna yadda ake raba da da uwa domin a kai shi gidan sarki. Sarki ya wakilci uba a wannan bagire ta yadda ya jibinci lamarin yaran.

3.1.2 Matsayin Karimi

Karimi yana nufin mutum mai karamci. Karamci kuwa ya shafi yawan kyauta da kuma shimfiɗar fuska wadda ta fi ta tabarma. Karamci da ya shafi halayyar kyautatawa ko yin alheri. Bahausha yana ɗaukar sarki a matsayin wanda ya fi kowa iya kyautar girma. Misali, sarki yakan yi kyautar tufafi masu tsada da dawaki da kuɗi da bayi da sauransu.

Ga yadda Bahausha ya nuna karimcin sarki daga bakin makada:

Kowas samu so,
Ga sarki,
Ba tambaya akai ba,
Sai a gani ga riguna nai.
 (Sa’idu Faru: *Bajinin gidan Buwai*)¹

A nan abin nan ne da Bahausha yake cewa, “ba ka abota da biri sandarka ta makale a sama,” ko kuma “barewa ba ta gudu danta ya yi rarrafe.” Wanda sarki yake kauna ba sai ya buɗe baki ya faɗi ba. Alamu na wadatar da yake ciki ita za ta nuna hakan. Lallai Bahausha ya yarda sarki karimi ne duba da yana iya yin kyautar tube, kamar dai yadda Narambada ya ce:

Kar ku gama ni da yaro,
Kun san yaro bai yi fasahata ba,
Kar ku gama ni da yaro,
Kun san yaro bai yi zalakata ba,
Yaro bai kai inda Narambada,
Mai Tabarukun sarki.
 (Narambada: *Gogarman Tudun jikan Sanda*)

Kyautar tabaruku (kyautar tube), ita ce kyautar da sarki zai tube rawani (tasala) da yake da sha’awa ya miƙa wa wani. Zai kuma iya tube riga da wando da taguwa waɗanda yake sanye da su ya ba shi. Sannan ya kawo doki da kuɗi ya haɗa masa kamar yadda Gusau (2001 p. 83) ya bayyana.

Kayayyakin nan da aka jero a wannan ɗan waƙa sun isa su nuna karimcin sarki ga talakawansa. Ga su kamar yadda Dankwairo ya zayyano su:

Sarki mai kyautar doki,
 Sarki mai kyautar riguna,
 Sarki mai kyautar wanduna,
 Sarki mai kyautar kuftoci,
 Sarki mai kyautar alkyabba,
 Sarki mai kyautar rawunna,
 In dai yai maka kayan kawa,
 Ya miƙa ma kuɗi Fam ɗari
 Abin shagaliya samu.
 (Dankwairo: Ba takura kaurin gaba)

3.1.3 Mai Adalci Da Tirsasawa

Adalci yana nufin tausayawa ko yin hukunci bisa gaskiya da amana ko rangwantawa. Idan aka ce adali kuwa, ana nufin mutum ko shugaba mai adalci. Kalmar tirsasawa kuwa tana nufin tilastawa. Mai tirsasawa shi ne wanda yake tilastawa domin a aikata wani aiki ko a guji aikata abin da ya hana.

A idon Bahausha Sarki adali ne mai yin hukunci da gaskiya. A ɓangare ɗaya kuma yana iya tirsasawa a yi wani abu ko a bari. Dole sarki ya haɗa waɗannan siffofi wajen gudanar da mulki. Dubi yadda makadi ya ce:

Riƙe talakkawanka da kyawo,
 Kai musu hairi,
 Ka sa su hanyoyin Musulunci,
In sun tankware ka tankwaso su,
In ko sun kiya ka ba su kashi,
Sai an juya musu hali,
Talukka bai san,
Talukka ne ba.”
 (Dankwairo: Babban Jigo na Yari uban Shamaki...).

Wanda ya fandaɗe daga kan daidai shi ne wanda za a tankwaso ya koma kan hanya. Ashe kuwa dole ne sarki ya zama mai tirsasawa.

A wani wuri kuma makadi yana cewa:
 Tsaya yanzu lokaci dai ya canza,
 Duniya tana ga mazaizanta,
 An ce sarakuna suke mulki,
 Ba su ja a ja don ba hali.
 Sarki yas san yanayin birni,
 Sarki yas san yanayin daji,
 Yas san daɗin talakawanai,
 Yas san zafin talakawanai,
 Tattalin kasa sai sarki,
 Tun zamanin na hwarko balle yau.
 (Sani Aliyu Dandawo: *Gadan-gadan Sarki Mamman...*)

Sanin halin da talakawa suke ciki alama ce ta iya mulki, Shi kuwa iya mulkin ana auna shi ne da adalcin shugaba.

¹ Wannan waƙa ce ta Sarkin Kiyawan Kaura Namoda, Abubakar Garba.

3.1.4 Matsayin Jarumi

Jarumi siffa ce ta mazantaka wadda take nufin karfi da jajircewa da rashin tsoro. Siffa ce ta kamala da cikar iko ga sarki. Bahausha kuma ya fahimci haka. A bisa wannan fahimtar ne ma Sa'idu Faru yake cewa:

Ban da gudu ban da razana,
Ka san Sarki ba ya waiwaya,
Ko da jan Gwamna yag gani.
(Sa'idu Faru: Gwabron giwa uban Galadima...)
Jarumi don tsoron halaka akan rasa mai tarar gaba da shi. Makadi Sani Mamman Inyagi ya nuna bacewar lissafi ne yin jayayya da sarki a inda ya ce:
Sarki fa ikon Allah,
Kowa ka jayayya da Sarki,
Ka san dubarar shi ta bace,
(Sani Mamman Inyaga: Mamman Sadaukin Sarakuna...)

3.1.5 Mai Gaskiya

"Gaskiya na nufin nuna ko fadar ko aikata abu a ainihin yadda yake" (Sa'id da wasu, 2006 p. 161). Wannan siffa ko ba a fada ba, ka san Bahausha zai saka ta a cikin ma'anan da yake auna sarki da shi. Ita gaskiya tare suke koyaushe da adalci. Sarakuna su ne suka fi cancanta da su tsare gaskiya. Sa'idu Faru yana cewa:

Makarinka gaskiya,
In dai ka bi kame-kamen karya ana ta yi,
Ba a zamna hwaɗi gaban Sarki ba.
(Sa'idu Faru: Adon San Kano Shirayyen Sarki)

3.1.6 Iya Ado

Iya ado a wajen sarakuna abin so ne. Sarki yakan yi ado na ban kaye a lokacin fadanci ko fita rangadi ko halartar wani taro ko hawa na salla da dai sauran bukukuwa masu alaƙa da sarauta. Da wuya talaka ya ga sarkinsa ba a cikin ado ba, domin ado kamala ce ga sarakuna. Yana kara musu farin jini da kwarjini da daukaka. Daukakar sarki tana daga darajar talakawansa. Galibi tufafin da sarki yake sawa sukan bambanta da na sauran jama'a ta fuskar kyau da tsari da kuma daraja da tsada. Makada a cikin wakofinsu daban-daban sukan yaba adon sarakuna. Misali:

Alkyabbar da ya sanya,
Da kaya nai na jikinai,
Alkyabbar wani sarki,
Ba ta sayen wannan alkyabba,
Albashin wani sarki,
Na shekara ashirin da biyar,
Ba zai sayi alkyabbar ba.
(Danƙwairo: Batakura Kaurin gaba...)

3.2. Kushe

Kalmar 'kushe' tana nufin bayyana kaskancin wani abu da kasancewarsa koma-baya ta hanyar nuni ga nakasu da aibin da yake tattare da shi. Bahausha ba ya son sarki da wata tawaya a kira ko a hali kamar rowa, waɗanda za su sa a yi masa kushe. Kowane makadi yana koƙarin yaba sarkinsa tare da zaƙulo wani aibin da zai

kushe abokin hamayyar sarkin nasa, kamar yadda Bakura & Sani (2021 p. 48-49) suka bayyana. Daga abin da Bahausha yake kushewa game da sarki akwai:

- Tsufa
- Tawayar siffa
- Mugun hali
- Raini
- Kaskanci

3.2.1 Tsufa

Kalamar 'tsufa' tana nufin daɗewa a duniya. Tsufa tawaya ce a tunani da karfin jiki. Idan sarki ya kasance tsoho, tsufar za ta hana shi sukunin sauke nauyin da yake kansa. Bahausha ba ya son ya ba wa tsoho sarki, saboda sanin nauye-nauyen da suke tattare da mulki. Sarkin Taushin Sarkin Katsina yana cewa:

Ran da Allah yay yo ni ban san shiga burtu ba,
Mai farin game ya bi ya lallaɓa mai shuni,
Yanzu sun gane ba su son bai wa tsoho sarki.
(Sarkin Taushin Katsina: Muhamman Bajimim gidan Sambo gwabron giwa)
Narambada kuma ya ce:
Gidan ga mutum huɗu ba su sarauta,
Da sambalto da satoto,
Sai wanga na ukku ƙazami,
Na cikon huɗu dɪnsu *azuji*,
(Narambada: Shiri bajimin Mamuda...)

Kalmar *azuji* tana nufin tsoho. Narambada ya kawo su cikin jerin munanan siffofi da za su hana a yi wa mutum sarauta. Wannan ya yi daidai da abin da Sarkin Taushin Sarkin Katsina ya ambata na cewa mutane "ba su son bai wa tsoho sarki."

Makada Dankwairo kuwa cewa ya yi:
Kyawun dan sarki talatin,
Dan sarki duk yay yi sittin,
Bai gaji gidansu ba ta bace mai,
Sai bidar jalli,
Ai tuggun jakkai,
A samu na shan dawo,
Kar a lalace.
(Danƙwairo: Shirya kayan fada Maigida Tsahe...)

Duka waɗannan misalai ne da suke nuna kushen Bahausha ga tsoho ya zama sarkinsa. Saboda kasancewarsa tsoho rauni ne da zai hana shi gudanar da mulki, ya kasa fahimtar abubuwa har su fi karfinsa. Wannan ne ya sa wasu sarkunan suke yin murabus su naɗa 'ya'yansu a lokacin da tsufa ta kama su.

A wani wuri kuwa Dankwairo ya sake cewa:

In ji mutanen garinmu,
Ka yi sarauta cikin lokaci,
Sarkin Maradun bai zarce lokaci ba.
Yaro dan shekara talatin,
Aka bai wa sarki,
(Danƙwairo: Jikan Moyi...)

Duka waɗannan misalai ne da suke fito da hangen maslahar Bahausha a cikin bayar da mulki ga mutum mai madaidaitan shekaru, saboda irin nauyin da mulki yake tattare da shi.

3.2.2 Tawaya a Siffa

Akan yi wa sarki zambo saboda wata siffar tawaya da yake da ita. Wannan ne ya sa Bahausha yake nuna kyamar tawaya ko nakasa ga sarkinsa. Daga cikin tawayar akwai wadda a al'adance ba a ba wa mai ita sarautar mutanen gari masu lafiya. Ire-irensu sun haɗa da makanta ko kurumta da sauran nau'ukan nakasar da za su sa ya kasa sauke nauyin da yake kansa. Akwai kuma tawayar da ba ta kai waɗannan ba amma za ta rage kwarjini da muhibbar sarki a idon jama'a. Sa'idu Faru yana cewa:

Dogon sarki yana da ban shawa,
Ran da an ka zo taro,
Ya hi kyau da riguna.
Duw wanda ag gajere a aje shi gun rabon dawo.
Shi kai ma wanga dunkule,
Shi kai ma wanga dunkule,
In wurin da mata ciki,
Hat tuman gada yakai.
(Sa'idu Faru: Ya riƙa da gaskiya, Muhammadun Muhammadu...)

Tun da faru sai da makadin ya yi yabo kan sarkin da yake da tsawo, domin idan ya tashi yin zambo ya nuna wanda bai samu sarauta ba gajartarsa ce ta jawo masa.

Ibrahim Narambada kuma ya ce:

Ka ga dan sarki da kunnuwa da hwaɗi,
Ga shi da karya ga shi da rowa,
Ko ka girmama shi ba shi sarki.
(Narambada: Masu gari mazan gabas tsayaye...)

A wannan diyana waka, Narambada kushe ya yi ga halittar dan sarki. A zamantakewa ta yau da kullum fadin kunnuwa ba dole ne ya kasance wani abin magana ba. A bagiren sarauta kuwa, komai fankantar abu yana iya zama babba, kuma abin kushewa.

3.2.3 Mugun Hali

Hali yana nufin wani wani yanayi ko dabi'a ko salon rayuwar mutum game da yadda yake gudanar da lamura da fahimtar al'amura da mu'amalantar al'umma da sauransu. Gusau, (2010 p. 3) ya bayyana cewa: "Dabi'a halaye ne waɗanda mutane suke yi a ɗaya ɗayansu, kuma a kan fahimci kowane mutum da irin hali nasa daban da wani." Ado, (2017 p. 2) ya yi fahimci bayani game da kalmar *dabi'a* da cewa: "... halayya ce ta mutum wadda yake nunawa har a fahimci ko shi wane." A cikin halaye akwai kyawawa akwai kuma munana. Ga abin da Narambada ya ce:

Gidan ga mutum huɗu ba su sarauta,
Da *sambalto* da *satoto*,
Sai wanga na ukku *kazami*,

Na cikon huɗu dinsu *azuji*,
(Narambada: Shiri bajimin Mamuda...)

A fahimtar Bunza, (2009 p. xxvii), "*Sambalto* da *Satoto* su duka wawaye ne." Wawa shi ne mutumin da hankalinsa da wayonsa suka karanta, suka kasa kai gwargwadon shekarunsa. Sarauta daukar nauyin jama'a ne, don haka rayuwar talakawa duka tana farkashin kulawar sarki. Bahausha yana son sarkinsa ya zama mai kaifin basira da hangen nesa, ba wawa ba.

Dangane da kasanta kuwa, Abdulkadir da Kurawa (2023 p. 167) sun bayyana cewa "*Kazami*, na nufin maras tsafta. Kasanta rauni da rashin kaifin basira da ha'inci da kyuya sune suke kawo ta. Idan mutum ya zamo *kazami* a tufafi da abinci da muhalli alamua ce da ke nuna yana da kasantar hali da raunin imani." A bisa wannan, kasanta hali ne marar kyau.

3.2.4 Reni/Raini

'Raini' ko 'reni' shi ne mayar da mutum ba komai ba, wato farkantacce marar wani tasiri ko kuhimmin gurbi a cikin al'umma ko dangane da wani al'amari. Yadda Bahausha yake girmama sarkinsa, zai yi kyamar a samun wata kafa wadda za ta sa a raina shi. Idan kuwa aka samu raini ya shiga tsakanin sarki da yaransa, to sai darajar sarkin ta ragu a idon Bahausha, har ya yi masa zambo, kamar yadda wannan makadi ya yi:

Amma shi ko ad da dama-dama
Ga wani sarki na ta kumburi da yara nai,
Sun sha ma shi hura.
(Sa'idu Faru: Koma shirin daga na Bubakar, Gamda'aren Alkali wan maza.)

Kai hannu kan kayan sarki ya nuna raini da rashin tsoron hushin sarki. Kumburi (fushi) kawai, ya nuna raunin da sarki yake da shi wajen yin hukunci.

3.2.5 Talauci

Bahausha yana son sarki mai wadata. A mahangar Bahausha, yana danganta talauci da farkanci, don haka yana ganin kasawa ce gun sarki ya zama maras abin hannu. Makadi ya nuna hakan a wannan dan waka:

Ga wani Sarki ba shi da *zagi*,
Kuma sannan bai da *guzuri*,
Garin rogo dai su kai ta ci da *guru*,
Kowane na aza ruwa.
(Sa'idu Faru: Koma shirin daga na Bubakar, Gamda'aren Alkali wan maza)

Zagi shi ne mai shigewa gaban dokin sarki idan an yi hawa. Rashin *zagi* a gun sarki yana nuna sarkin ba shi da dokin hawa ko kuma ba shi da wadatar da zai dauki nauyin wanda zai riƙa yi masa *zagi*. A ɗaya ɓangaren kuma, rashin *guzuri* yana nuni ga talauci. Haka kuma cin *garin rogo* da *guru* (kuliƙuli ko karago), maimakon wani nau'in abinci da ya ɗara wannan daraja, ya sake fito da talaucin sarkin da aka yi wa zambo.

Wannan dan waƙar ma nuni yake yi da aibin talacin sarki:

Ga wani *gumberun* uban ƙasa
 Da yara nai wajjan guda huɗu.
 Ga wani sambolon uban ƙasa,
 Da yara nai wajjan guda huɗu,
 Ba ko mai suturak kwabo huɗu,
 Ya hita mota ya yi tagumi,
 Da kwandon ɗunya yay yi guzuri.
 (Sa'idu Faru: Koma shirin daga na Bubakar,
 Gamda'aren Alkali wan maza)

Kalmar *gumbe* tana nufin '*gajeren mutum*'. An ambaci siffar ne don zambon ya ƙara muni, a fito da talacinsa. Talacin ne ya sa har aka kiddiddige yaransa huɗu, don a nuna ba shi da wadatar da zai iya ɗaukar nauyin sama da haka. Rashin wadatar ya bayyana a darajar tufafinsu da guzurinsu na *ɗunya*. *Dunya* ko *ɗinya* itaciya ce mai ƙananan 'ya'ya bakafake masu zaƙi da ake ci ko a yi maɗi da su.

4. SAKAMAKON BINCIKE

Binciken nan ya fahimci cewa, sarki yana samun matsayi na yabo a al'adance a yayin da yake da wasu siffofi na kamala a hali da kuma zati. Halayen sun shafi adalci da karamci. A bisa wannan dalili ne ma makadan Hausa suke siffanta sarakuna ta hanyar amfani da kalmomi irin su *darzaza* da *garnakaki* da *ruwan wankin dauda* da *alfijir* ko *gamzaki* da *giwa* da sauran sunaye da suke nuna ƙasaita da buwaya. Bugu da ƙari, sarki uba ne ga talakansa, har ma da 'ya'yansa da za su zo nan gaba (shi talakan). Sarki yana iya ba shi riga da abinci da gona sannan ya yi masa aure, kuma ya ba shi gidan da zai zauna. Ko bayan waɗannan, zai kuma ba shi tsaro. Wani mutum na daban (talaka) yana iya mallakar ire-iren waɗannan halaye da siffofi nagartattu, amma ba su da tasiri kamar na sarki.

Daga mahangar makadan Hausa, binciken ya fahimci cewa Hausawa suna son sarki ya zamo muzakkari ba tsoho ba. Tsufa rauni ne a jiki da kuma tunani. Idan sarki ya kasance tsoho yana iya bayar da umarni a shashantar saboda an san zai manta sakamakon tsufa. Haka kuma, yana iya cewa a yi abu kaza, a ɗauka gigin tsufa ne.

A ɓangare ɗaya kuwa, binciken ya gano cewa ana jingina aibi ne ga magautan sarki, kamar fadawa ko wani sarki mai ja da wanda ake yi wa yabo. Sakamakon haka, zambon da za a yi gare su zai zamo yabo ga sarkin da ake koɗawa kasancewar an kakkabe masa abin da aka yi musu zambo game da shi. Komai ƙarancin aibu da yake tattare da halaye ko zatin sarki yana iya kasancewa babban al'amari musamman yayin da makada suka kambama shi da ruruta shi.

5. KAMMALAWA

Ko da ma dai, adabi madubi ne ko hoton hango rayuwar al'umma. Ciki har da mu'amalarsu da tunani da fahimtarsu dangane da lamura daban-daban da suka shafi

rayuwarsu. Wannan takarda ta hango wani ɓangare na fahimtar Hausawa dangane da sarki da sarauta. An yi amfani da mahangar waƙoƙin baka domin fahimtar tunanin Hausawa dangane da matsayin sarki musamman abin da ya shafi abubuwan da suke ɗaga masa kima da waɗanda suke rage masa daraja. Lallai Hausawa suna matuƙar darajanta sarki da sarauta a inda aka fito ta yadda har ake sa ran sarki ya kasance isasshe ba ragagge ba a fannin halayya da cikas zatin halitta. Wannan ya kasance sabanin sauran mutane gama-gari (talakawa) da ba dole ba ne wata ƙaramar nakasa da take tattare da su ta kasance abin ɗaga ido a kalla. Lallai a tunanin Hausawa game da sarkinsu ya yi daidai da kalamam Makada Mu'azu Dan Alalo Kayauki, a inda yake cewa:

“Darajar kaza gashinta,
 Darajar makadi sarki nai.”

(Makada Mu'azu Dan Alalo Kayauki, Katsina:
 Mainasara ɗibgau, Cigari Umbaru mai
 Turawa)

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