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LITERARY STUDIES
(JAJOLLS)**



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EDITORIAL

Every academic environment is sustained by learning through rigorous methods. Research is one and the focal point for assessment. A serious member of the academic community is measured by the quality and number of academic articles.

In spite of the desire to acquire many research reports, this edition has insisted on standards and quality. It is important to note that many articles have been rejected for not meeting our requirements.

The first and most obvious task of our journal is to provide a level playing field for researchers all over the globe in language-related disciplines, which is the vehicle for conveying knowledge. In this edition, seventeen (17) articles have undergone academic scrutiny from our blind reviewers.

To our esteemed contributors and readers, thought-provoking articles are expected and we are ready to publish them in the next volume.

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The “Jalingo Journal of Linguistics and Literary Studies” (JAJOLLS) is a publication of the Department of Language and Linguistics, Taraba State University, Jalingo, Nigeria. This journal publishes reports in relation to all aspects of linguistics, literary and cultural studies.

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Adabin Kasuwar Kano Jiya da Yau.

Tsakure

Adabi a matsayinsa na hoto ko madubin rayuwa wanda yake sassauyawa daga lokaci zuwa lokaci. Irin wannan sauyin a wasu lokutan kan haifar da tsirar wani lamari daga cikin adabin ko kuma sauyin fasali a sakamakon haduwar al'umma da wasu baki. Wannan takarda ta yi kofarin bin diddigin yadda adabin kasuwar Kano ya faro da kuma halin da yake ciki a yanzu. An yi nazarin litattafan magabata da suka shafi wannan nazari, tare da yin amfani da hanyar hira da asalin marubuta litattafan kagaggun labaran da ake kira da adabin kasuwar Kano, don ganin an sami madogara dangane da bayanin da aka yi cikin wannan takarda. A takaice, nazarin ya gano cewa; da farko lamarin ya sami karbuwa ta fuskar marubuta, inda aka sami marubuta da dama da kuma litattafansu. Haka nan, a bangaren masu karanta litattafan, su ma ba a bar su a baya ba, inda har gidajen ba da haya ake da su ga wadanda ba su da karfin saya. Sa'annan, litattafan sun taimaka wurin gyara mu'amala da kuma zamantakewa ta fuskoki daban-daban ga masu karanta su. Amma a yanzu, al'amarin ya tabarbare, inda masu karanta litattafan suka yi karanci sosai, hakan ya sanya marubuta da dama barin harkar. Sannan dan wadanda suka rage, sun fi mayar da hankali kan sayar da litattafan a yanar gizo, maimakon buga su kamar yadda aka saba.

Muhimman Kalmomi: Adabin Kasuwa, Kagaggun Labarai, Kungiya.

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1.1 Gabatarwa

Babu shakka kowace al'umma tana da hanyar rayuwarta na gargajiya da kuma na zamani wanda cudanyarta da wasu al'ummu ya kawo mata kama daga abokan zama na kusa da kuma na nesa. Masana adabin Hausawa sun kasa Adabin zuwa gida biyu (2), da ya hada da: na gargajiya da suka gada kaka da kakani da kuma na zamani wanda ya samo asali sakamakon haduwasu da bakin al'adu na kusa da su da kuma na nesa da su kamar (Larabawa da Turawa).

Irin sauye-sauyen da aka samu daga na gargajiya zuwa na zamani, abu ne bayyananne, musamman abin da ya shafi kagaggun labaran Hausa na 'yan shekarun nan, wadanda aka fi sani da adabin kasuwar Kano. Abin tambaya a nan shi ne; Mene ne adabin kasuwa? Ta

ina ya samo asali? Akwai bambanci tsakanin adabi na zahiri da adabin kasuwa? Ta yaya adabin kansa ya ginu a kasar Hausa? Ana iya samun littatafan adabin kasuwa a kasashen waje irin kasashen Turai da masu tasowa kamar Nijeriya? Idan ana samu Wadanne ne suka fi yin tashe a halin yanzu? Wadannan da wasu batutuwa shi za a tattauna a cikin wannan 'yar makala.

1.2 Ma'anar Adabi

Dangambo (1984) da Gusau (1995) da Malumfashi (2002) da Muktar (2004) sun nuna cewa, "Adabi na nufin kundi ko hoto ko madubi ne da ke d'auke ko nuna hanyar gudanar da rayuwar al'umma."

Cuddon,(1999) kuma cewa ya yi ma'anar adabi a luggance, na iya kasancewa abubuwa da dama da suka hada da wasan kwaikwayo da waƙa da gajerun labarai da rubutattun littatafai da dai sauransu.

Masana adabi kamar yadda muka ambata a baya sun kasa adabin Hausawa zuwa na gargajiya da na zamani ko rubutacce wanda ya hada da adabin kasuwar kano da muke magana a kai.

1.3 Bambancin Gangariyan Adabi da Adabin Kasuwa

A duk lokacin da aka ambaci batun da ya shafi Adabin Kasuwa abubuwa da dama ke zuwa zuciyar mai nazari, ciki kuwa har da tunanin nan da ke nuni da cewa idan har akwai adabin kasuwa to ke nan ashe akwai wani adabin da ba na kasuwa ba. Idan kuma ka d'auki ma'anar Adabin Kasuwa a luggance da ke nufin adabi na kowa da kowa ko na yayi ko abin da ke jan hankalin jama'a a ko da yaushe, ke nan ana iya cewa akwai adabin da ke da akasin haka, ma'ana adabin da ba na kowa da kowa ba, adabin manya, masu ilmi ko sarauta ko daraja a tsakanin al'umma. A takaice dai, adabin da ke shimfiɗe a wani wuri domin manazarta da masana ko kuma wanda fagensu ba na kowane ɗan tagaja-tagaja ba ne wajen saye da karantawa da nazari, wato abin da ake wa laƙabi da gangariyan adabi. Saboda haka za a duba bambanci tsakanin gangariyan adabin da wanda ake wa laƙabi da na kasuwa, domin ta haka ne za a gane yadda tunanin samuwar Adabin Kasuwar ya tusgo, yake kuma gudana. Ga kaɗan daga cikin bambancin kamar haka:

i. Gangariyan adabin yana kasancewa ne tsakanin masu ilmi ko hannu da shuni ko kuma iyayen kasa. Duk wani abu da ba na wannan gungun mutane ba, yawanci shi ake wa laƙabi da adabin kasuwa ko yayi.

ii. Yawancin jama'a da masana idan suna maganar adabin farni na 16 da 17 da na 18, suna maganar gangariyar adabi ne ko na masu ilmi ko mulki ko dukiya, amma ba su kaɗan ne suka kwashi nasu kason ba daga rayuwar adabi, akwai adabin talakawa ko na kasuwa, wato na kowa da kowa. Ma'ana, an samar da adabin da aljihun talaka zai iya biya, ya saya don karantawa. Wannan dama ta samu ne domin an samar da injinun buga littatafai na bakin hanya da suka ba talaka damar ya sami gurbin da zai buga nasa adabin.

iii. Gangariyan Adabi na bin wasu mataƙai na taciya daga masana, misali; ire-iren waɗannan littatafai ana ba wani masani ya duba, domin ya tabbatar da ingancinsa da kuma nuna matsayin mawallafin, wato, 'Gabatarwa'. Amma shi Adabin Kasuwa ba mai duba shi domin ya tace, mawallafan ke yin komai da komai.

2.1 Asalin Samuwar Adabin Kasuwa

Kamar yadda kowane sashe na duniya yake da gangariyan adabi, to haka a wasu sassan duniya ake da adabin kasuwa, (Market Literature) ko kuma adabin yayi (Popular Literature). Shi dai wannan sabon fasalin adabin da ya wanzu fiye da shekaru talatin a farfajiyar kasar Hausa, an samar da irinsa a sassa daban-daban na duniya kamar na Elizabeth a Ingila da ya wanzu tsakanin farni na 17 da na 18 da kuma na Kitsch a Jamani tsakanin farni na 18 da na 19. Ga taƙaitaccen bayani a kansu kamar haka:

2.2 Adabin Elizabeth a Ingila

Adabin Elizabeth na Ingila, ya yi tashensa ne cikin shekara 45, wato daga 1558 zuwa 1603. Shi dai Adabin Elizabeth ba yana nufin ita Sarauniyar ce ta wallafa ko buga su ba (ko da yake ita ma ta jefo waƙoƙinta da aka karanta, musamman, (On Monsieur's Departure), sai dai ana iya cewa a lokacin mulkinta ne aka samar da yawancin ayyukan adabin da ake wa laƙabi da na yayi ko kasuwa, duk kuwa da cewa ayyuka ne na ƙwarai. Abin da ya sa wannan gangariyar adabi ya kasance adabin kasuwa shi ne ya samu karbuwa a hannun yawancin jama'ar Ingila a cikin kankanen lokaci. Duk da cewa akwai ƙagaggun labarai cikinsu, abin da ya fi yin tashe shi ne wasan kwaikwayo da waƙoƙi. Adabin Elizabeth ya faro ne daga zamanin su Tottel da suka wanzu da waƙoƙinsu zuwa masu tsara labarai na zamanin Caroline, (Saints bury,1920). Ba wani abu ya sanya wannan zamani ya kasance na ayyukan adabin al'umma ba, sai ganin manyan mashahuran marubutan da suka yi tashe a wancan zamani sun wanzu ne a lokacin, kuma har yau suna tashe a fagen nazari da sharhi. Akwai marubuta ayyukan adabi da suka hada da William Shakespeare da Christopher Marlowe da Ben Johnson da Edmund Spenser da John Fletcher da Thomas Kyd da Thomas Middleton da Thomas Nash da John Webster da John Donne da Philip Sidney da sauransu, duk a wannan zamani suka wanzu. An kira waƙannan mutane da ayyukan adabinsu a matsayin na yayi a wancan lokaci, saboda sun kasance mutane ne ko kuma ayyukansu da jama'a ke rububi. Sa'annan yawancin ayyukan nasu kwife-kwife ne ko dai daga wasu can da aka yi a baya da suka shahara ko kuma tsakanin marubutan wannan zamani. Misali, Thomas Kyd da aikinsa na 'The Spanish Tragedy', shi ya ba Shakespeare hasken rubuta Hamlet, ba kuma nan kadai Shakespeare ya tsaya ba, ya shiga cikin taskar tarihin zamanin da, da kuma zamanin da ya rayu ya juyo abubuwan da suka taimaka ya gina nasa adabin.

2.3 Adabin Kitsch

Shi kuma na Kitsch da ke a Jamus, ya rayu ne daga 1860 zuwa 1870, wato shekara 10 ya yi a duniya. An samar da adabin Kitsch ne domin matsakaita masu kuɗi ko masu mulkin da ba su kai su yi gogayya da waƙanda suka yi fice ba, duk da haka su ma waƙanda suka yi ficen, ganin karko ko kuma yanayin da wannan adabi ya fita da yadda mutane ke rububinsa ya sanya suka fara saye da karanta shi. Za mu iya cewa adabin Kitsch ya kasance na talaka ne kawai domin ganin fasalin yadda aka samar da shi ba mai aminci ba ne, ma`ana kayan da aka yi aiki da su wurin samar da zane ko ayyukan adabin ba su da inganci, kuma an samar da su ne ganin cewa waƙanda suke sayen shi ba su iya sayen manyan ayyukan adabi, wato wannan yana da sauƙin kuɗi ga masu sayen su, kusan kowa zai iya sa kuɗi ya saye su. Wannan ya sa ake danganta adabin Kitsch da duk wani aikin adabi ko zane da aka samar maras kyau, wanda zai iya biya wa mai saye da buƙatarsa, ma`ana zai kashe masa kishirwa daga abin da yake so ya gani ko ya karanta, musamman cikin wata sabuwar kama ko siffa, a ayyukan adabin wanda aka kwaikwaya daga wanda ya gabace shi ko suke rayuwa tare.

2.4 Kasuwar Onitsha

Adabin kasuwar Onitsha ta fara ne daga 1947 zuwa 1975, ke nan ta shekara 28 a raye. Kasuwar Onitsha ta yi fice a duk faɗin Afrika, ta yadda duk wani littafi da aka wallafa a wannan ɓangare za a iya samun shi a wannan kasuwa ya ba da damar a sa masa wannan suna na Adabin Kasuwar Onitsha. Ko da kuma aka gama cin kasuwar a ƙasar Igbo, a tsakanin shekarun 1947 zuwa 1969, kasuwar ta watse a 1975, sai aka yi wa wannan rayuwa da abin da ta haifar laƙabi da Adabin Kasuwar Onitsha.

2.5 Adabin Kasuwar kano

Kasuwanci dai a birnin Kano ya sami gindin zama sama da shekaru dubu da suka wuce. Birnin Kano ya kasance matattarar kasuwanci tun da daɗewa tsakanin kasashen Hausa, tun zamanin cinikin bayi. Saboda haka, waɗannan littatafai da aka fara bugawa Kano da Kaduna, a Kano suka ya da zango. Saboda zango da karbuwa da kuma shahara da suka yi a Kano, kasancewarta birnin kasuwanci ya sa aka masa laƙabi da adabin kasuwar Kano.

Shekarar 1980 a ƙasar Hausa, shekaru ne masu tarihi a ɓangaren tabbatawan ilimin boko da rubutu, a daidai wannan zangon rayuwa ne na ɗaliban UPE, shirin gwamnatin tarayya da aka soma daga 1976 domin ba kowane yaro damar samun ilimin furamare kyauta (Asagwara, 1997). Daga nan ne suka fara shiga kasuwar rubutu da karatu da rububin abubuwan karantawa, domin ɗaliban farko na wannan shiri sun baro firamare a shekarar 1982, daga wannan lokaci har zuwa 1984, an yaye ɗalibai har kashi huɗu. Saboda haka, an samar da sababbin makarantu da suke buƙatar abin karantawa. (Yahya, 1988).

Wannan shiri na UPE, duk da cewa bai zaunu da gindinsa ba, amma ya samar da sababbin makarantu a farkon shekarun 1980. Kuma a daidai wannan lokaci, sai ga shi tattalin arzikin Nijeriya ya ƙara inganta, saboda gano man fetur da aka yi, ya ƙara wa ƙasar hanyar samun kuɗaɗen shiga masu yawa. Bincike kuma ya nuna cewa duk lokacin da irin wannan harka ta kasance haka, wato ga masu ilmi gwargwado, sa'annan ga 'yan kuɗi a hannun jama'a, kamar yadda ya wanzu a fasalin Adabin Kasuwar Kitsch na Jamus, sai ka ga hanyoyin samar da adabi, mai kyau ko maras kyau, suna wadatuwa. Da yake tun can farko akwai kayayyakin rubutu da ɗab'i gwargwado a ƙasar Hausa, sai ya ba matasa damar da suka tsunduma cikin wannan harka ta wallafa littatafai ba ji ba gani, kamar yadda Furniss (2000) ya yi nuni.

A shekarar 1978 kamfanin NNPC ya shirya gasa da ta samar da littatafai a shekarar 1980, kamar su Mallakin Zuciyata na Sulaiman Ibrahim Katsina da So Aljannar Duniya na Hafsat Abdulwaheed da kuma Amadi na Malam Amah na Magaji Danbatta, (Haruna, 2009). Sai dai abin lura a nan shi ne, waɗannan littatafai daga gasa suka fito, wato sai da aka yi shiri da tsari, haka kuma na hukuma ko kamfani ne, don haka sun biyo tsari da ingancin da ya bambanta su da adabin kasuwa. Ke nan za a iya cewa waɗannan littatafai na gasar 1978 sun dai nuna hanya ce ta irin adabin da zai iya biyo bayansu, ba su ne farkon adabin na kasuwa a ƙasar Hausa ba.

A ɗaya ɓangaren kuma an danganta littafin **Rabin Raina na Talatu Wada Ahmed** da tushe samuwar adabin kasuwa a ƙasar Hausa, saboda yanayin da ya samu da kuma yadda ya shiga kasuwa. Shi ma ba wai zama aka yi domin assasa wannan fage na adabin kasuwa da shi ba.

Kamar yadda a karo na farko wadda aka danganta aikinta da Adabin Kasuwar Kano, Talatu ta bayyana wa Mujallar Garkuwa (2000) yadda ta samar da littafin, ta ce ita ba ta san da wani abu wai shi adabin kasuwa ba lokacin da take rubuta littafinta. Ta ƙara da cewa, "Ta dai rubuta shi ne a lokacin tana makarantar WTC Katsina, tana aji uku, wato wajajen shekarar 1980, ta kuma rubuta shi ne daga gyauron labaran da take ba 'yan uwanta ɗalibai lokacin suna makaranta can da dare kafin su yi barci." Bayan ta gama sakandire ne ta fitar da shi ta hanyar aika shi gidan rediyon tarayya Kaduna domin a karanta a shirin Shafa Labari Shuni, amma aka daɗe ba a karanta shi ba, daga baya ta miƙa wa wani kamfanin bakin hanya da ake kira Ogwu a Kaduna domin ya buga mata shi. Kamfanin Ogwu ya buga, ya kuma shiga sayar da littafin da ya ga mutane sun damu suna son su karanta.

Fitar wannan littafi da yanayin da ya samu kan sa lokacin bugu da sayarwa da kuma hanyoyin da aka bi aka samar da shi ya nuna wa sauran marubuta cewa, ashe akwai wata hanyar rubutu da wallafa littatafai ba dole sai ta bin kamfanonin bugu da wallafa na gwamnati ba. Saboda haka daga samuwar wannan littafi na Rabin Raina a shekarar 1984,

za mu iya cewa akalar adabin hira ko kagaggen labari ta soma sauyawa, kuma a iya cewa daga wannan lokacin ne Adabin Kasuwar Kano ya fara ginuwa.

Don haka, yanayin adabin kasuwa shi ne, irin wannan da adabin kasuwar Onisha ta dauka shi ne adabin Elizabeth a Ingila ko kuma na Kitsch a Jamus, da na Larabawa. Wato, babban matsugunin kowane aikin adabi da aka yi wa lafabi da na kasuwa ko na yayi bai wuce irin fasalin da ya tashi da shi na ya zama, ko dai mai arha ne ko kayan da aka yi amfani da su wajen samar da shi ba su da inganci ko kuma masu yin sa da karanta su wasu rukunin jama'a ne, ba na kowa da kowa ba ne. Rukunin mutanen na iya kasancewa masu kudi ko talakawa ko iyayen gari, sannan uwa uba kuma wannan adabi na da lokacin da yake rayuwa, ya kuma mutu, kamar yadda Malumfashi (2005) ya bayyana.

3.1 Fasalin Adabin Kasuwa

Fasalin adabin kasuwa yana zuwa da siffofi da kamannu masu yawa. Sai dai domin tafaitawa muna iya cewa shi ne adabin da ake samu a cikin kasuwa, ba wai ana nufin kasuwar dole ta kasance irin wadda muke tunani ba, duk inda jama'a suke hada-hadar saye da sayarwa, shi ake nufi da kasuwa a nan. Idan ana son a gane shi da kyau sai a dube shi da waɗannan fasalce-fasalcen:

- i. Adabin kasuwa zai iya kasancewa mai sauƙin karantawa, wato mai jimloli marasa sarƙaƙƙiya.
- ii. Nahawun adabin kasuwa zai kasance sassauka, ba mai nauyi ba.
- iii. Yawancin wannan adabin yakan kasance bai da yawan shafuka, ma`ana, bai daukar lokaci za a iya karance shi.
- iv. Ga shi kuma yana da arha, kusan kowa zai iya sanya kudi ya saya, ba tare da wani tarnaki ba, (Obiechina, 1973).

3.2 Sauyin da Adabin Kasuwa ya Samu

Rayuwar Adabi takan shiga cikin wani sauyi ne na wani lokaci, daga baya kuma ta kasance cikin wani tsari na daban, irin wannan shi ne ya faru da abin da Adabin Kasuwar Kano yanzu. Sai dai wani abu da za a yi la'akari da shi, shi ne, yawancin matasan da suka yi tashe a wancan lokaci a wannan fage ba su yi amfani da kamfanonin dab`i da ake da su don bayyanar da ayyukansu na adabi ga jama'a ba, ba don komi ba kuwa sai don ba wani kamfani da ya damu ya buga ire-iren waɗannan littattafai. Ba kuma wai don ba su da kasuwa ko kuma ba su sami karbuwa ba a tsakanin al`umma ba, a`a, a tsakanin shekarun 1978-1982 ba abin da ya fi tashe da karbuwa irin labaran da wasu suke rubutawa, suna aika wa gidajen rediyoyi daban-daban ana karantawa. Ba wani abu ya jawo hakan ba sai ganin litattafan da aka samar daga gasar da aka shirya a 1978 da suka samar da litattafan soyayya na farko da za a iya kira `yan zamani, sun yi tasiri ga rayuwar irin waɗannan matasa.

Sai dai da alama amfani da aka yi da kafar rediyo, wadda ta sanya kagaggun labarai irin waɗannan suka sami martaba, ba wai kawai tsakanin waɗanda suka yi boko ba kurum, har ga waɗanda aikinsu shi ne sauraron rediyo, ba su iya karatun ba. Bisa wannan tafarkin aka shiga samar da sababbin marubuta, wasu ta hanyar kwaikwayon abin da aka rubuta, suka aika gidajen rediyoyin, wasu kuma ta sake wa tatsunniyoyi da labaran Hausa fasali, wasu ko ta kwaikwayo ko daukar fasalin wasu labaran Ingilishi ko fassara kai-tsaye ko kuma naɗe fina-finan Indiya da na Turawa zuwa takarda.

3.3 Jigogin Adabin Kasuwa

Jigogin Adabin Kasuwa, saƙonni ne waɗannan ayyuka na adabi suke isarwa kuma sun bambanta daga wannan gari zuwa wancan ko kuma daga wannan kasa zuwa wancan, amma dai abu muhimmi shi ne, kowane da abin da yake son ya isar ga al`umma. Misali;

- i. Adabin Elizabeth ya shahara ne ta fuskar wasan kwaikwayo da kuma waƙoƙi, sannan kuma kusan yawancin marubutan suna yin rubutunsu ne domin kare martabar masu mulki da kuma tajirai. Don haka ne ma ya sanya Sarauniya Elizabeth ta kasance tamkar uwar ƙungiyar tun daga farkon mulkinta, kuma mai ba da taimako ga marubutan.
- ii. Shi kuwa Adabin Kasuwar Kano yawancin littattafan na ƙunshe ne da jigogin soyayya da kuma Kyautata zamantakewa. kaɗan ne suke nuni ga dabarun yaƙi.

3.4 Tasirin Littattafan Soyayya ga Al'ummar Hausawa

Tasirin littattafan soyayya ga al'umar Hausawa, ba kaɗan ba ne. Alal haƙiƙa al'umma kan amfana sosai da karanta ko sauraron littattafan soyayya a rediyo. Domin sukan: bunkasa tunani da ƙarfafa danƙon zumunci da cusa wa mai sauraro ko mai karatu farin ciki da tausayi da jarunta da dauriya ko hakuri, son karatun Hausa da bunkasa harshe da cusa sha'awar yin rubutu a zukan matasa maza da mata, Kyautata zamantakewar ma'aurata, da sauransu.

3.5 Dalilan da suka sa Littattafan Adabin Kasuwa Bunkasa a Da

Daga cikin Dalilan da suka sa littattafan kasuwar Kano bunkasa shekarun baya akwai:

i. Buga Littafi da Marubuta suke yi da kansu: wannan ba ƙaramin babban yunƙuri ne marubuta suka yi ba, domin lokuta da dama marubuci zai rubuta littafi ya yi ta neman wani babban kamfani ya ɗauki nauyin buga masa, don ya dinga ba shi wani kaso na ribar da aka samu (royalty) amma abin ya gagara, ko da sun karɓi littafin sai ya yi shekara da shekaru ba a buga ba, kai in ma ba a yi sa'a ba sai littafin ma ya bata gaba ɗaya, ko kuma in ma sun yarda sun buga maka, wajen biyan hakkin marubuci sai an ji kansu da shi don ba za su biya shi daidai ba. Wannan shi ya jawo marubuta suke yin aikin su kai tsaye, wato sun tsara su buga kuma su kai kasuwa, da haka ne harkar rubuce-rubucen Hausa musamman na soyayya suka bunkasa suka kai matsayin da suka kai, wato (self-publishing). Shi ma wannan da tafiya tai tafiya sai marubutan suka riƙa samun matsala da masu sayar da littattafan a kasuwa in sun buga, dan haka suka gwammace su sayar musu da rubutun (Manuscript), su kuma su buga su sayar. (Hira da Sumayyah Abdulkadir, ranar 25 ga watan Mayu, 2019).

ii. Gidajen Rediyo da suke Karanta Littattafan Hausa: Wannan wata babbar hanya ce da littafan soyayya na Hausa suka samu bunkasa da yaɗuwa da kuma shiga zuciyoyin masu sauraro, a wajen Hausawa da ma waɗanda ba Hausawa ba amma suna sha'awar harshen Hausa, kai a sanadiyyar haka ma an sami mutane da yawa da suka fara sha'awar yin rubutu, har ma suka rubuta suka buga shi ya shiga kasuwa, musamman ma matan aure. Ba kuma a gidajen rediyon Nijeriya ne kawai ake karanta waɗannan littattafai ba, in ka shiga ƙasar Nijar kusan duk gidajen rediyoyin ƙasar sama da guda goma suna da filin karanta littattafan Hausa na soyayya wanda suke kira da suna Dandalin Soyayya.

iii. Samuwar Kungiyoyin Marubuta: Sakamakon kafa ƙungiyoyin marubuta a cikin jihohin Nijeriya musammam a Arewa, rubuce-rubucen Hausa na soyayya sun bunkasa saboda yawan tarurruka da wayar da kan jama'a da ƙungiyoyin suke yi a kan muhimmancin rubuce-rubuce cikin harshensu na haihuwa da kuma bai wa marubutan shawarwarin yadda za su inganta harkar rubuce-rubucensu. Misalan waɗannan ƙungiyoyi sun haɗa da; Ƙungiyar Marubutan Nijeriya (ANA), Gamayyar Marubuta jihar Kano (GAMJIK), Bakandamiya da sauransu.

iv. Tallafi da wasu Hukumomin Gwamnati suke Bai wa Marubuta: babu shakka wasu daga cikin hukumomin gwamnati na jihohin Nijeriya suna tallafa wa marubuta, misali a jihar Kano, hukumar A Daidaita Sahu wadda Dr. Bala Muhammad yake jagoranta, a cikin shekarar 2004 ta shirya wani taro da marubutan jihar Kano,

musammaman marubuta cikin harshen Hausa inda ta yi musu wata bitar sanin makamar aiki ta kwana biyar don marubuta su yi mata rubutu na canzahallayyar matasa a kan munanan dabi'u, kamar shaye-shaye da ha'inci da zaman banza da soyayya da dogaro da kai da harkokin daba da dai sauransu. Kuma sakamakon wannan bita an rubuta littatafai goma sha bakwai wadanda suka yi magana a kan batutuwa mabambanta, wadanda aka buga su har kwafi dubu tamanin da biyar, ana raba su a makarantun sakandare da kuma sauran jama'a masu sha'awarkaratun littattafan Hausa. Ba kuma a nan suka tsaya ba kawai suna tallafa wa marubuta da dama wadanda ba su da halin iya daukar nauyin buga littattafansu.

v. Bikin Karrama Marubuta: Kungiyoyin marubuta suna bikin karrama marubuta da kuma mutanen da suke taimakon harkar rubutu cikin harshen Hausa, a cikin shekarar 2007 kungiyar Hausa Authors Forum (HAF) ta karrama wasu tsofaffi kuma fitattun marubuta da kuma matasa da wadanda suka taimaki adabi. Wasu daga cikin mutanen da aka karrama akwai; Marigayi Abubakar Imam da Sa'adu Zungur da Malam Aminu Kano da Farfesa Sa'idu Muhammad Gusau da Abdulkadir Dangambo da Dandatti Abdulkadir. Kungiyar marubuta mata ta kallabi ma sun kaddamar da kungiyar tare da kalandarta, su ma sun karrama wasu mutane da suka taimaka wa harkar Adabi.

vi. Bude Majalisun Marubuta na Hausa a Yanar-Gizo (Internet): Farfesa Abdalla Uba Adamu shi ne ya fara bude wa marubuta majalisa a yanar-gizo don su sami wata mahadfa da za su dinga tattauna matsaloli da nasarorin marubuta, marubuta@yahoo.com. Sannan ana sanya sharhi na littatafai ko kuma wata sanarwa da ta shafi marubuta; game da bikin aure ko suna, don sada zumunci a tsakaninsu, ko kuwa rasuwa ko rashin lafiya. Bayan wannan Dr. Yusuf M. Adamu ya bude wani blog mai suna www.marubutanhausa.blogspot.com, wanda yake bayar da tarihin marubutan Hausa, tare da hotunansu a ciki. Har ila yau kuma Ado Ahmad Gidan Dabino ya bude wani blog din mai suna www.fagenmarubuta.blogspot.com, wanda ake sanya gajerun labaran marubutan Hausa musamman 'ya'yan kungiyar marubuta ta Nijeriya reshen jihar Kano (ANA). Malumfashi, shi ma ya bude shafin 'Malam Bambiya' a Facebook don kara wa manazarta sanin luggogin Hausa.

vii. Sanya Gasa Tsakanin Marubuta: Gasa tsakanin marubuta ma ya taimaka sosai wajen bunkasa martabar littattafan Adabin Kasuwa.

viii. Mayar da wasu littatafai zuwa fim na bidiyo: da tafiya ta yi tafiya a cikin rubuce-rubucen matasa sai kuma sha'awar nan ta harkar fim ta dafa karuwa garesu har kuma wasu daga cikinsu suka tsunduma tsundum cikin harkokin fina-finan Hausa.

3.6 Matsalolin da Adabin Kasuwa Ta Samu a Yau

Duk da cewa a zamanin baya Adabin Kasuwa ta yi tashe sosai, amma a 'yan shekarun nan ta sami nakasu kamar yadda wasu marubuta da masu sayar da littattafan suka nuna. A ranar 25 ga watan Mayu, mun yi hira da Malam Abdurahman da Indabo masu sayar da littatafai a kasuwar Rimi, sai kuma wata marubuciya Malama Sumayyah Abdulkadir (Takori) da kuma Malam Sadiq a kasuwar Kurmi da na yi hira da shi ranar 27 ga Mayu, 2019. Duk bori daya suke wasaka kan matsalolin da harkar buga littafi da sayarwa ya shiga. Ga matsalolin da suka nuna mana kamar haka:

i. Karanta littafi a gidajen Rediyo shi ya haifar da faduwar kasuwar sayar da littatafai

ii. Yada littatafai a kafafensada zumunta na (Internet).

iii. Marubuta na samun matsala da masu sayarwa domin kudinsu ba ya fita

iv. Masu sayar da littatafai sun koma wata sana'ar. Marubuta kuma yawanci sun koma harkar fim

v. Rashin tallafi daga hukumomin Gwamnati

vi Marubuta yawancin sun koma rubutu a Yanar-Gizo. Mata biyu ne kacal masu rubutu a yanzu; Sumayyah Abdulkadir da Halima KofarMashi. Ita ma Sumayyah ta ce tana son ta tafi da zamani, har ma ta fara. Domin a halin yanzu akwai litattafanta a “OKADA WRITERS” da ake sayarwa a yanar-gizo. Ta fara da cewa, ta fi samun kudɓin litattafanta kai tsaye daga wannan shafi na ‘OKADA WRITERS.’ Ana sai da littafinta a kasuwa ₦ 300.00 kacal, haka ma yake a OKADA. Kuma a wannan shafi ko a ina kake a duniya za ka iya samun littafin da kake so, matuƙar marubucin ya yi rigista da su. Dan haka samun littafi a halin yanzu a kasuwa yana da wahala, zai yiwu ka sami wani ɓangare ba ka sami wani ba. Misali idan littafi ne da yake na 1-3 ko 1-4 yana da wahala a samu duka a wurin masu sayar da littattafai, amma idan a shafin OKADA ne duk za a samu.

vii. Ana taron fara wa juna sani na marubuta kowane lahadin farshen wata, shi ne marubuta cikin harshen Hausa suke taronsu a Kano wanda shi ne cibiya. Marubuta cikin harshen Turanci kuwa, suna taron ne, a farkon Asabar na kowane wata, wannan ya danganci inda aka shirya za a haɗu a sassan Nijeriya. Amma wani abin mamaki shi ne duk marubutan sun koma harkar fim, ba sa rubutu yanzu.

viii. Masu sai da littattafai yanzu sun koma ba da aro ko mu ce rentin a farashi mai rahusa. Wannan salo da suka fito da shi ya daɗa sa kasuwar littattafai mutuwa a kasuwa. Wanda hakan ya haifar da wasu suka bar harkar rubuce-rubuce suka koma wata sana’ar daban. ‘Yan kalilan da suka rage ga masu sayarwa, sun ce a halin yanzu wata sana’ar suke nema su bar sai da littatafai.

4.1 Marubuta da Suka Fi Tashe a Yanzu da Littattafansu

Har yanzu akwai masu yin rubutu, sai dai ba su da yawa kamar da. Daga cikin marubuta littattafan Adabin Kasuwa akwai:

4.1.1 Waɗansu Marubuta Mata

Ranar 24 ga watan Mayu, 2019, mun yi hira da wata marubuciya mai suna Sumayyah Abdulkadir da ke da zama a unguwar Sabon Layi a jihar Kano, ta nuna mana cewa, har yanzu ana yin rubuce-rubuce, sai dai ba kamar da ba. Daga cikin mata masu yin rubutu a yanzu akwai:

i, Asiya Ahmad (Ummul Mu’az) daga cikin littattafai da ta rubuta akwai; Hargitsa Rayuwa da Mafari.

ii. Salma Atiku ta fi yin Rubuce-rubucenta a kan tarihi

iii. Zainab Isa (Bie-BieIsah)

iv. Safiya Jibrin

v. Safiya Abdullahi Musa

vi. Nafisa Tafida,

vii. Sumayyah Abdulkadir ta rubuta littattafai da dama, amma a yanzu ga waɗanda suke kasuwa;

a, Kwana Sittin 1-2

b, Rayuwar Raihana 1-3

c, Zumuntar Ke Nan 1-2

d, Sanadin Ke Nan 1-4

e, Babban Goro, da sauransu.

Viii, Halima Abdullahi K/Mashi ta rubuta;

a, Rana Daya 1-4

b, Rudí ne ko Buri 1-4.

4.1.2 Marubuta a Yanar-Gizo

Wadannan marubuta na yanar-gizo suna kofari sosai, amma kuma akwai matsaloli na (Copy and Paste) da ake samu daga wasu marubuta. Sai dai daga cikin marubuta da suka san abin da suke yi kuma suka yi fice a harkar rubutu ta yanar-gizo akwai;

i, Asiya Ahmad (Ummul Ass) a Canada ta yi karatu Dacta ce ta kiyon lafiya, amma tana Rubuce-rubuce cikin harshen Hausa. Ta rubuta Mafarin Hargitsa Rayuwa.

ii, Fatima Bello Sarki, ita a Malaysia take da zama, ita ma tana rubutu a yanar-gizo sosai.

iii, Salma Atiku, wannan marubuciyar babu kamarta a (online-writers) domin ta yi fice sosai kuma tana yawan sake littattafai. Ta rubuta liitafinTuraci mai suna: “*The Slavery.*”

Kuma a gaskiya daga cikin marubuta mata a yanar-gizo kashi 40 sun san me suke yi domin suna da ilimi fiye da ‘Published Writers,’ akasarin su yara ne, sun san me duniya take ciki. Amma kashi 60 daga cikinsu ba san ina suka sa gaba ba. (Hira da Sumayyah, ranar 24 ga watan Mayu, 2019).

4.1.3 Marubuta Maza

Maza ma ba a bar su a baya ba, domin a halin yanzu sun juya akalar Rubuce-rubucensu daga na soyayya zuwa na yaƙe-yaƙe, domin maza sun fi duk wani abu na jaruntaka. Sannan akwai masu yin Rubuce-rubuce na nishadantarwa wato ban dariya. Daga cikin wadannan marubuta akwai;

i, Abdulaziz Sani Madakin Gini shi ya rubuta “Wasiƙar Jini 1-8”

ii, Mansur Usman Sufi ya rubuta; Karshen Zalunci 1-3 da kuma Zaman Duniya 1-3

iii, Nura Isa Garo shi marubuci ne kan littattafan Soyayya, ana son littattafansa sosai. Daga cikin wadanda ya rubuta akwai; Ba So Ba Ne 1-3 da Zahirin Kauna 1-2.

4.2 Wadanda Suka Fi Tashe a Cikin Marubuta

Marubuciyar da ta fi tashe yanzu a Adabin Kasuwa ita ce Sumayyah Abdulkadir. Domin ‘yan tsirarun makaranta da suka rage suna rububi kan littattafanta. Littafinta mai tashe a yanzu shi ne ‘*Sanadin Ke Nan.*’ Wannan littafi na dāuke ne da saƙon halin da talakawa suke ciki da shugabanninsu a yau da kuma abin da suke so a yi musu da kuma yadda shi shugaba ya dāuki mabiyansa. Littafin na nan a yanar-gizo, dan haka ko ina a duniya ana karanta shi. A fannin maza kuwa, wanda ya yi fice shi ne Abdul aziz Sani Madakin Gini mai rubutu kan yaƙe-yaƙe. Maza sun fi sayan littattafansa. Mata kuwa sun fi sayan na Sumayyah.

Yawancin Rubuce-rubucen Sumayyah sun fi shafan mata ‘yan boko tare da nuna muhimmancin karatun ‘ya’ya mata ga al’umma. Marubuciyar ta nuna mana cewa, ta fi samun kasuwa ta (Internet), kuma ba ta gaggawan sake littafi ta yadda a shekara take rubuta littafi guda sabanin yadda yake a baya. Ta ci gaba da cewa, a da idan sun buga littafi kamar kofi 4000 a cikin wata 3 zai ƙare, amma a 1000 ma ba ya ƙarewa, sai a yi kofi 2000 biyu yana zaune fiye da shekara bai ƙare ba.

4.2.1 Inda za a Sami Littattafansu

i, Al-Amin Bookshop a kasuwar kwari

ii, Salama Bookshop a Kano,

iii, Kasuwar Rimi da na Kurmi

- iv, Maharazu wajen Umma Bayero
- v, Idris Salama a Katsina
- vi, OKADA Writers wannan na yanar-gizo ne.

4.2.2 Littattafan ban Dariya

Wanda ya yi fice a ire-iren waɗannan rubuce-rubuce shi ne Shamsuddeen Ibrahim Fatimiyya, amma kuma Kabiru Yusuf Anka shi ya fara rubuta irin wannan fikirar. Ga kaɗan daga cikin littattafansu;

4.2.2.1 S. I. Fatimiyya

- i, Mu Sha Dariya
- ii, Jagoran Bandariya
- iii, Shimfidar Barkwanci. Da sauransu.

4.2.2.2 Kabiru Yusuf Anka

- i, Malamin Bandariya
- ii, Kai Ma Ka Dara 1-2
- iii, Mu Sha Dariya 1-3

4.2.2.3 Adamu Yusuf Indabo

i. Halkar Bandariya.

Amma kuma tana ba da littattafanta ga Al'amin Bookshop da ke Kwari (sai dai ta yi korafin cewar ba su da amana), sai kuma Idris Salama a Katsina da Maharazu da kasuwar Rimi wajen Indabo, duk akwai littattafanta.

5.1 Kammalawa

Wannan takarda ta yi kokarin bayyana tarihin ginuwa da haɓakar rubuce-rubucen littattafai na Hausa waɗanda ake wa laƙabi da adabin kasuwa. Waɗannan littattafai sun ba da gudummawa sosai wajen gyara tarbiyya da ɗabi'u na yara matasan Hausawa, kai har ma da matan aure. Domin a dalilin karance-karancen ne wasu da yawa suka gyara zamantakewarsu (Musamman ta fuskar soyayya) da mazajensu, 'yan uwansu, abokanan zamansu na cikin gida da waje da yadda za su tarbiyartar da iyalansu. Karance-karancen ya fargar da mata da dama kan salon girke-girke daban-daban, waɗanda za su ja hankalin mazajensu da su. Karanta irin waɗannan littattafai ya yaye wa matasa da dama duhun jahilci tare da ɗɛbekewa.

A wani ɓangaren kuwa, waɗannan littattafai sun ɗauke hankalin mutane daga yin abin da yake wajibi a kansu. Misali, 'yan makaranta matuƙar suna riƙe da irin waɗannan littattafai ba su samun daman sa hankali a karatu, ko da malami na karantarwa za ka tarar su hankalinsu na ga littafin da suke karantawa ne. Wannan a gaskiya zai iya kawo barazana ga harkar neman ilimi na irin waɗannan yara. Dole ne malamai su sa ido sosai idan suna karantarwa a cikin aji. Kuma a ɗauki tsattsauran mataƙai kan duk waɗanda aka kama da littafi lokacin ɗaukar darasi a aji, hakan zai zama gargadi ga masu son yi nan gaba. Iyaye su sa ido sosai ga yaransu mata, domin idan sun fita suna zuwa gidan yin rentin na littafi su karɓa musamman idan sun fita zuwa makaranta ko in suna dawowa.

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