

**HOTON TALAUCI A CIKIN RAYUWAR MATAN HAUSAWA:
NAZARI CIKIN WASU KAGAGGUN LABARAN MATA MARUBUTA
THE IMAGE OF POVERTY IN THE LIVES OF HAUSA WOMEN: A
STUDY OF FICTIONAL WORKS BY FEMALE AUTHORS]**

Halimatu Dogara Abbas

Hdabbas65@Gmail.Com

Federal University of Education, Zaria
Faculty of Nigerian and Foreign Languages
Department of Hausa

DOI: <https://doi.org/10.5281/zenodo.21926257>

Tsakure

Misalai da damasukanbayyana a cikin kagaggun labaraimusammannamata, indasukefito da hotonmata 'yanuwansu a yanayidaban-daban. A wannan nazari an fito da yanayinahalintalauci ne a cikin kagaggun labarai na mata. An yi nazarin matsalolin rashin muhalliingantacce da yunwa da rashin sutura da rashin ilimi da kumarashin lafiya. Nazarin ya takaita ne a kan littattafaigudahudu waɗanda suka haɗa da: Talauci ko Wauta (2012) na Rahma Ramalan Zariya da Baƙin BunuBataBaibaya (2013) na Bilkisu Yusuf Ali da 'Yartalla (2017) na Fatima Hussein El-Ladan da Rana Daya (2018) na Halima Abdullahi KurminMashi. Anyiamfani da hanyar karance-karance tare da tuntuba a matsayin hanyoyintattarabayanai. An dora aikin a kanra'in Talauci (Theory of Poverty).

Muhimman Kalmomi: Hoto, Talauci, Rayuwa, Mata, Kagaggun Labaru.

Abstract

Many examples are often portrayed in Women's novels, where they present the experiences of their fellow women in different circumstances. This paper focuses on the condition of poverty, whereby it examines problems that are related to inadequate housing and environment, hunger, clothing, education and, healthcare. The paper is limited to four novels namely: Talauci ko Wauta (2012) na Rahma Ramalan Zariya da Baƙin BunuBataBaibaya (2013) na Bilkisu Yusuf Ali da 'Yartalla (2017) na Fatima Hussein El-Ladan da Rana Daya (2018) na Halima Abdullahi KurminMashi. The paper employed close reading and consultation as methods of data collection. It is anchored on the theory of poverty as its theoretical framework.

Keywords: Images, poverty, life, women, fictional stories

Shimfiɗa

Mutane da damamusammanmata sun yi ta aiwatar da bincike ko nazari a kanmata ta fannonidaban-daban. Sun haɗa da: Whisitt (2000) da Kassam (2002) da Usman (2000) da Ibrahim (2009) da Dakingari (2010) da kuma Isa (2020). Da yawasunamayar da hankali ne a kannaman 'yancin matadominganincewa ana tauyemasuhakkoki da dama a rayuwa a cikin kagaggun labarai. Su dai matamarubuta kagaggun labaraisuna koƙarin bayyanahotonmata 'yanuwansu da irin abubuwan da sukefaruwa a garesu ko ga 'yanuwansu ko ma maƙwabtansu waɗanda suka tsinkansu a da' iran talauci. Anganohalaye da dama da mata sukansamukansu a ciki, inda aka lura cewa abubuwan more rayuwamusammannayau da

kullumshi ne babbanabin da suka rasa. Domin haka wannanmakalamaisuna ‘Hoton Talaucia Cikin Rayuwar Matan Hausawa: Nazari Daga WasuKagaggun Labaran Mata Marubuta’. Anyikoƙarinfito da abubuƙamarnarashinmahimman abubuwanirinsumahalliingantacceda sutura da abinci damagani da rashinilimi. Har ilayau an fito da halin da sukansamukansuwajennemanmafita. Ankumayiamfani da littattafai huɗu wajen gudanar da wannan aiki. Litattafan sune: *Talauci ko Wauta?*(2012) na Rahma Ramalan Zaria da ‘*Yartallah* (2017) na Fatima Hussein El-Ladan da *Bakin Bunu Bata Baibaiya*(2013) na Bilkisu Yusuf Ali da *Rana Daya*(2018) na Halima Abdullahi Kurmin Mashi.

Ma’anar FitattunKalmomi

A wannan bangare an yi ƙoƙarin kawo ma’anar muhimman kalomomin da suka shafi takardan kai tsaye. Da nufin ƙarin bayani a kan yadda aka yi amfani da su a cikin aikin, domin fahimtar inda aikin ya dosa. Wannan kan saukaƙa kwarai wajen gane abin da binciken yake magana a kai.

Hoto

CNHN (2006:201), yabayyanahoto da cewasurar da take bayyana a takarda ta mutum ko waniabu da aka yiniyyar ta bayyana bayan an yiwasudubaru da na’urardaukanhoto.Alamuna (2016), yakallihoton ne ta bangarenadabi, indayabayyanahoto a matsayinnaso da cewasamunhotonrayuwarwataal’umma ta fito a cikinayyukanadabi. Yaƙara da cewahakannafaruwa ne idanmarubuciya taɓa jin labara, ko gani ko karantawaniaiki da yashafiwannanal’umma. Wani lokacikumazamantakewakankawonason da kanhaifar da hotonrayuwarwasu a cikinnawasu.

Rayuwa

Skinner (1965:100), rai, rayuwa zama a duniya. Ya gudu don tsira da rayuwarsa

Rayuwa dai tana nufin mutum ya kasance da rai, ko mutum ko dabba, abu dai mai motsi kenan. Yadda yake gudanar da al’amura na yau da kullum shi ne rayuwa.

Talauci

CNHN (2006:423), Talauci na nufin rashin wadata ya yi wa mutum yawa. An bayyana kalmar talauci da cewa: “Rashin wadata har da shiga ƙuncin rayuwa da wasu kan shiga ko kuma wsu ƙasashe kamar Afirka.’ Shi kuma Jumare (2008:3) ya ce: “Wannan na samuwa ne saboda rashin sana’a ko kuma abin yi takaimaimai da za a dogara da shi mai ba da sakamako domin tabbatar da ingantacciyar rayuwa”. Ya ci gaba da bayanin talauci ko talaka ta yadda da zarar an gan shi za a gane shi. Dalilin rashin abin yi za a tarar da rashin mallakar dukiya ko wadata ga kuma yunwa saboda rashin abinci a kan kari da rashin muhalli, ko wurin kwana mai inganci ko huntanci da rashin sutura ko tufafi da raunin lafiya saboda cututtuka na rashin riga-kafi balle magani da dai sauransu. A dalilin waɗannan abubuwa yakan sa mutum ya ƙasance a cikin jam’a. Rashin Wadata: CNHN (2006:368), yabayyana Kalmar da rashi. “Fatara ko talauci ko hasara ko ƙuncin hali da rashin abubuwan more rayuwa na yau da kullum da mutum kan tsinci kansa a ciki.

Bisa ga dukkan bayanan da masana da manazarta suka bayar, yana nuna cewa, talauci yana nufin rashi na wani abu na rayuwa ko wadata. Wato mutum ya kasance yana da buƙatuwar wani abu na amfanin yau da kullum amma babu. Talaka kuma shi ne wanda bai iya samun abubuwan da suka zamo masa dole a rayuwarsa, irin su abinci da sutura da lafiya da tsaftacacen muhalli da ingantaccen ilimi da walwala.

Mata

CNHN (2006:338), ya bayyana kalmar mata a matsayin, “jam’i na mace wanda take nufin

jinsin halitta ta mutum ko dabba mai daukar ciki ta haihu. Ya kara da cewa, mace kishiyar namiji ce kuma abokiyar rayuwar namiji.”Dakingari, (2010:25) ta ce, “Mace ita ce kishiyar namiji. A rayuwa ta duniya abu ne mawuyaci rayuwa ta gudana ba tare da mata ba. Ga dan Adam mace abokiyar zama ce ta wajen cire kewa da yin shawara da samun zuri’a. Komai girma da arzikin da namiji ba zai zama kammalalle ba idan ba ya da aure. Akwai abubuwa da dama da ba za a bari ya gudanar ba.” Wadannan ma’anoni da aka bayar a sama, sun haska wa wannan takarada cewa, mace a wurin Bahausha tana da matsayi da darajar, kuma tana daga cikin jinsin al’umma kamar yadda namiji yake.

Hausawa

Adamu (1978:1-3), yayi bayani cewa, Hausa sunace da Hausawasukekirankansu da shi. Haka nan sunan harshen nasuyake. Aiyasamunsu a wuraredaban-dabanammayawancidagaArewacinNajeriyasukeindaakekiraKasar Hausa, dagajihohinGobir da Kabi (Kebbi) da Daura da Katsina da Zamfara da Kano Rado da Garun Gabas (a gabas ko Biram kamar yadda akekiranshi a baya). Nan ne wurin da yawancinHausawasuke.

Har wa yau, acikin Adamu (1978:3), Abdullahi Smith yabayyanamutanen da sukezaune a kasar Hausa a karshenKarnina sha biyar (15th Century) a lokacindukHausawanalisuna nan tun da daƙewa.

Kagaggun Labaru

Magaji (1982-47) ya ce labarin zube (kagaggen labari) ya kunshi labarai masu dan tsawo kamar tatsuniya (Ga ta nan) da almara da hikayoyi, da kissoshi da sauransu. Haka kuma akwai guntattakin maganganu na hikima kamar kirari da karin magana da kacici-kacici da zaurance da salon magana da dai sauransu.

A ganin Yahaya (1988:96) cewa ya yi, “koƙarin samar da littattafan hira na labarai shi ya sa ya kaddamar da wani shiri na gudanar da gasar kagaggun labarai na Hausa wanda aka dora nauyin ga Hukumar Talifi wanda R.M East yake shugabanta domin kago wani labari a rubuce don shirya shi a buga domin samun labaran karantawa. A nan kagaggun labarai na nufin duk wani labari da za a kirkiro shi a rubuce kuma bisa ka’idar rubutun labarai domin karantawa, shi ake kira kagaggun labarai.A takaice dai, kagaggun labarai suna nufin wani bayani na auƙuwar wani abu da aka shirya shi daki-daki cikin magana amma a rubuce.

Marubuta

Mutanemasurubutun abu. Misali Alhaji Abubakar Imam shi ne marubucin littafin ‘Magana Jari Ce’. CNHN (2006:334).

Ra’inTalauci(*Theory of Poverty*)

Anyiamfanida ra’inaTalauci (*Theory of Poverty*), domin a doraaiƙin akai tun da maganaake a kanmata.

Ra’in an ginashi ne a kancewatalaka da maikudisuna da bambanciƙajendaraja da halayya, wannanra’iyanada’awarcewatalakanazamatalaka ne a dalilinkoyonwasudabi’u ko hali, ko tunani da suke da dangantaka da talauci.

Takaitaccenbayaninasali da samuwarra’in Townsend (1977) a cikinMusba’u da wani (2020:211) annunaakwaira’o’imabambantaguda uku natalaucikamar haka:

- Ra’i naLalura (*The Necessity Theory*): Yace ci gabaal’ummagabaƙayayanatafiya ne da kwarewa da zaitabbatar da ingancinsu. Wataurawar da suketakawaitace za tajawotattalinazikinsuyahaƙa a cikinsu. Ra’inyakumanunatalauciyanatasiri ne a kandan Adam dominisune suke da kanananmatsayi a cikinal’umma, ta yadda yake rage masuƙima da darajayamayar da sukoma-baya, ko saniyar ware, domin haka akwai buƙatar ko yazama dole a tallafa ko a nemo hanyar da za a fitar da sudagatalaucin ko a rage

masuradadinrayuwamusammanmata.

- Ra'in Halayyar Mutum (*The Individual Attribute*): Wannan ra'inyanai krarince watalakawasusuka jawowaa kansutalaucisabodalalaci da nunahalin ko-in-kula ga ci gaban rayuwarsu. Domin ra'inyanunakwazon mutum da halayensa da kofarinsakekawa masa arziki da zaifitadagatalauci. Wasumasurajin wannan ra'ia cikin Musba'u (2020:211) irinsu McClelland da Magen da kuma Nesh duk sun yardace watalaucinafaruwa ne dangane da bambancinabukatar kowa. Watau za mu iyacewara'inyanajaddadakar in maganar da kecewa, 'ba a shanzumasai an sha harbi', ra'inyananuni ko hasashence watalauciya fi katutu a kauyukainda babu abubuwan more rayuwa, kamar kyakkyawan muhalli da zaisasubunkasa. Haka yanunacewa da dadewamata a kauyukasuna da bambancinadangantaka da 'yan'u wansunabirane.
- Ra'in Yanayin Halitta (*Natural Circumstantial Theory*): Wannan ra'inyasamoasali dagatattalin arziki n kasa, inda yanunayanayin kasa da yanayin halittan kasar da mutum yake zaune inda rashin aikinyi, tsufa da nakasasuke kangabawajenta makawawajen haifar da talauci. Masu arziki da dama a bincikensu sun gano cewa rabe-rabenta lakawayasamu ne a dalilin rashin arziki da ababen more rayuwa. Ra'inyasamika r buwa ne a wurinsu Muband (1990) da Helleiner (1990) inda duka suka amince da cewara'in da yanunawurishikesa mutum yaza macikinarziki ko talauci.

Idan aka duba waɗannan ra'o'i za ga a cewa aikin ko binciken zai iyahawa a kandukkansu domin za a ga halayan da matan da aka kawo a cikin labarun da aka wallafa suke ciki, ya yidaidai da halin talauci da ra'o'in suka tattauna.

Nau'o'in Talauci a Tsakanin Matan Hausawa

A nan za a yi nazarin hoton talauci a kagaggun littattafan da za a yi nazari ta fuskokin daban-daban kamar haka:

Rashin Muhalli/Ingantacce

A wannan bangare an yi kofarin bayanin yadda aka ga matan Hausawa sukan shiga wani yanayi ne a dalilin rashin wurin zama mai kyau (Ingantacce) da kuma halin da sukan shiga, yadda marubutan suka bayyana a cikin labaransu.

Abraham (1968), yabaiyan muhalli a matsayingida da mutum kemallaka, yake zaune a ciki.

Rashin muhallizaikasance ko da mutum yanazaune a gidawandaban shiba, musammangidan haya ko naaro ko waniiri ne yazamamutumbashi da muhalli. Haka ko da akwai muhalli wani sai a tarar a kuntaceake ko bawadatar da shikanshimaigida da iyalinsa za suwala.

Irin wannan rashin muhalli ya nadda yadagacikin ma'aunin da kenunacewa mace tanacikin halinada'irartalauci, ko rashin wadata. Domin mace ita ta fi namijizama a gida, saboda haka tafishijin kuncin rayuwa ko da kuwaitakadaice a gidanballe a ce da yara da kuma 'yanhayan da ake zaune da su. Misalin irin wannan rayuwamungani a littafin *Talauci ko Wauta?* Na Rahma Ramalan Zariya. Rashin muhallin kansuwata a tauraruwar littafin Khairi da mijinta Sudais inda suke zaune a kuntataccen muhallin haya ga shibagyaradin haka basacikin walwala. Ga yadda marubuciyar ta bayyanairin yanayin gidan.

*A kullum idan hadarizaitaso, to Khairi da Sudais
sunacikin fargaba, don gidan da suke zaune wanda ya
fi babu suna fargabarrushewarshi, shiyasaba su da
kwanciyarhankali. (Zariya, 2012. Littafina 1:8)*

Haka nan marubuciyarba ta tsaya a nan ba ta yikofarin ci gaba da bayanin irin yanayin gidanda idomintabbatar da irin halin rashin wadata ko talaucin da Khairi keciki a gidan mijinta. Gida ne nahaya amma bagyaradin idan ana ruwa ko barcibasaiyayi,

sai ta taraabubuwa a wuraredaban-dabandominzuba. Amma tun da basu da shi a haka sukezaune, sabodabasu da halinzama a wandaya fi shiinganci. A ci gaba ga yadda ta ce:

*Gida ne karamimaidauke da
dakikwaradayakumanakasa,
wandadakinsabodarashinyabe da baya samu,
kumadukyazaganyesannandaben da kesama ma
dukyayiciyawa ga rashingyara da baya
samuwandashi ne dalilin da yakarataimaka ma
dakinyakezuba, saiwanidankararraminkicin da aka
yishi da fale-
fale-dagagefenhagukumaakwaidantsamurarrenbayiw
andashi ma da fale-falen aka zagayeshiwanda a
cikiyar da shaddadagagefekuma ga wurinwanka
nan. (Zariya, 2012.Littafina 1:8)*

A ci gaba da ganinhalin da matakansamikansu a dalilinrashiningantaccenmuhallianga haka a littafinRana Daya(2018) na Halima Abdullahi KurminMashi. Inda Shatima ya so ya ga gidansutauraruwarlittafin, ta kumanuna masa gidan da suke ga shiruɓaɓɓe ne naƙasakuma ga shinahaya.

*Ta miketsaye ta danrisina ta
dafagwiwartaalamungirmamawa ta ce, “Ina yini
Alhaji?” Yace, “Ba sunanakenanba, lafiyalau”.
Yakallikayan “Dama nan kuke?” Ta ce, “Eh. Ta
nunawaniribaɓɓangidansamanakasa,
ginintamkaryazubo in ya ji kwakkwarariska.
(Kurmin Mashi,2018.Littafina 1:54)*

Hakan bayan rasuwarmahaifinsu Ummu Salma tauraruwarlittafinmarubuciyar ta ci gaba da bayaninyanayingidansulokacin da Shatima yashigacikingidandominyiwamahaifiyarsugaisuwa. Mun ga cewadaimuhalin da sukecikiduk da nahaya ne baingantacceba ne. Ga yadda ya ga cikingidan/dakin:

*Tsakardakinduksimintinyafashe. Gefekuma ga
teburmaidauke da kwanuka, da saurantarkace.
(Kurmin Mashi,2018.Littafina I:100)*

A ci gaba da dubahalin da matakansamikansu a dalilinrashinmuhalliwandatalaucikesasuciki an kumaganinwannanyanayi a littafinBakinBunuBata Baibaiya(2013) naBilkisu Yusuf Ali. A nan ma marubuciyar ta nunatauraruwarlittafinmaisuna Ramatu wanda yayentatalakawa ne, domin haka indasukezaune ma kanshikasanwuri ne natalakadomin haka gidansu ma da gani ko da ji kamar yadda ta bayyanaduk da subahayasukekeyibamallakinmahaifinsu ne ammabaingantacceba ne don gane da wadatar da har za sukasancecikinwalwalakamar yadda marubuciyar ta yibayani, ta bakintauraruwarlittafin.

*Sai da nafitanakarewalungunmukallo,
unguwarmunacikin ‘yangargajiya, don
gidanmahaifinmugadarsayayigurinmahaifinsa,
gidanmushi ne nakarshe a lungunmu, motaba ta
shigalungun don tsukukunlungun da tarin kwatocin
da kelungunnikam a rainainagodewa Allah ma da
motaba ta
shigadominganinakerurinwatamotarnaiyazubar da*

*gidajengadon don
duksunabarazanarzubewamusamman ma namu da
aka ce da shi aka kafaunguwar. Unguwarmufal take
da cunkoso don munabakinkasuwar Kurmi,
gidanmudaki uku ne
rakdagadakinmunayarasaidakinInnarmusaikumadak
in Baba saishagoguda a sorongidanmu,
dukkuwadakunanba za su ci tabarmabiyuba,
ammaduk da haka mungodewa Allah da
bahayamukeba. (Ali,2013.Littafina 1:30)*

Wannandogonbayani da tauraruwarlittafinBakinBunuBataBaibaiya(2013) na Rahmatu shi ne yatabbatar da irinhalin da sukecikinanasunacikinda'iranatalaucidangane da muhalli. Domin bayaninyanuna ko dagaunguwartasu ga shi a lungu ko mot aba ta iyazuwagidansaidai a je can a bakinfiti. Ta ce ga tsukewa ga kwatoci. Mun ga hargodewa Allah ta keyi da motaba ta shiga, saboda a tunanintakararwatamotar za ta iyarusamasugidajensunatalaka, dalilinsuna da alamanazubewa, inda ta karajaddadanasugidan nag ado wandashi ne tushenUnguwar. Haka ta kawobayaningidan ta kumanunayawandakunan da bayyanarashingirmansu da ta ce ko tabarmabiyubazaiyiwu a shimfidaba.

A ci gaba da ganinirinhalarashiningantaccenmuhallitauraruwar Ramatu ba ta tsaya nan ba, lokacin da mainemanaurentayafarazuwagidansu nan ma ta bayyanayanayinsorongidanindasukatsaya. Wanda da ji ka sangida ne natalakabashi da ingancikamar yadda ta yibayani a tun farko.

*.....yanasorongidanmutsayeyanawasa da
makullinhannunsa, nidai kunya kamar me don mu
ukunmun kusa cikesoron ga shidukzanar da aka
yirufi da ita ta zayyago, in mutumdogo ne
nakirkiyanaiyazungurarsa". (Ali, 2013. Littafi na
1:45)*

Tabbaskagaggaunlabarainafito da halinarashinabubuwan more rayuwa a cikinrubutunsu, wandasukebayyanamata 'yanuwansunasamunkansu a ciki. A cikimun ga haka da wasulittattafan haka a littafin 'Yartallah(2017) na Fatima Hussein El-Ladan mun ga irinhalin da tauraruwanlittafin Saude ta tsincikanta a gidanmahaifinta Malam Bala a hannunmatarsa Laure a dalilinrashinmahaifiyarsu a gidan. Duk da gidanmahaifinnasubawaniwadatacceba ne gida ne maidakuna uku namahaifinsu, sainamatarsasaikuwawanidankarami da Saude 'yar shekara sha biyukecikiita da wantaRabi'umaishekara sha huɗu. Anbayyanadakin da akurki a rashinwadatarsa.

*Yalallabayanufidanakurkindakinsuyashimfidamasu
'yar yagalgalallantabarmankabairinmaicinjikin
nan... (El-Ladan, 2017. Littafi na 1:10)*

Marubuciyar ta nunaRabi'u da Saude a dakidayasukezama nan sukekwanawandayakedakinkuntatacce ne baingancinmuhalli ga bakomai a ciki, yar tabarman Saude kadaikewana a kai. Rabi'ukuwa a kansimintiyakekwanciya. A shekarunsu in bandarashinuwa bai dace a cesuna tare ba a daukidaya. Amma mahaifinsu bai damu da halin da sukecikiba, balleyabambantamasumuhalli.

Yunwa

Yunwa tana nufin mutuwar hanji da galabaita a sabili da rashin cin abinci. Kamusun Hausa, (2016). Talauciyakanhaifar da yunwa, wataurashinabinci. Haka nan kamar yadda muka ga

rashinmuhalliyanadagadagacikinabin da talaucikansamatasamunshi. Sai kumayunwayana daya daga cikin wanihali ko matsala da sukansamikansu a cikiindashi ma talaucinyajawo. Yunwananufinmutumyawayi gari baabin da zai ci, cikibakomai a dalilin haka sai ta samutumshigawaniyanayinakasala da jinrashinlafiya ko rashinjindadinjiki. Idan kana jinyunwa, to ka so ka ci waniabukuma ka ji kamarbakomai a cikin ka.

Domin haka irinwannanyanayi da mutumkanshigatalaucinahaifar da yunwa. Tun da talauciyananufinmatsayin rashi ga al'umma, ko kuma shiga da fitanakudi a cikinrayuwaral'umma ta yau da kullum. Inda a aikin nata ta bayyana an samidukkannau'o'ntalauci da matakefuskanta da kanjefasu a halayedaban-daban, Aliyu (2023). Haka ma Watts (1983) yabayyanatalauci da waniɓangarenayunwa da yakenufinwanibala'i da kanshafial'ummamusammanmata da yarawandakehaddasakarancinabinci da kesasutagayyara. Duba da waɗannanbayaninayunwa da talaucikansamatashigawannanhaliharsukebayyanawa a cikinadabinsu an ga mata da dama a da'iratalauci da su kai fama da yunwa ko rashinabinciinda aka ga hakan a cikinlittafin Rahma Ramalan Zariya maisuna *Talauci ko Wauta?*, ta fito da tauraruwarlittafin a dalilinrashinnamijinta Khairi ta fadāhalinayunwaita da 'yarta Hasina kamar yadda bayaniyafitodagamarubuciyarinda ta nunabasu da abinci ga rana ta yidaidailokacincinabin rana, ammasaiwanidanragowarkoko da bai fi 'yarta sha ba, kuma koita ma baisar ta zaiyiba. Domin karafito da halin da suke cikishikanshikokon da take ganinzai kore waniabu da cikintake ji sai ga shiyazube a kasa; amma bai hana ta kwashedanabin da zaikwasuba, domin ta bayarinyar tun dagashi ta tashibarci baa bin da za ta ba ta.

...Khairi ta girgizakantarantacike da kuna ta komawanki a lokacinkarfedaya da kwatana rana ta yi Sallah sannan ta shigakicin ta daukowaniraguwarkoko a kofizamantake da wuya Hasina ta tashidagabarci tana kukagami da kiranMomy, da sauri Khairi ta miki don daukota, wandasakamakontashi ta zubar da kokonba tare da ta saniba, sansaransai ta tsaya tana kallondankokon nata daya bi lafiyarkasa, Hasina kumasaizillo take yi tana kokarinsaukasabodakokon da ta gani, cikinsanyinjiki ta sauke ta, sannan ta sahannu tana kwashesama-sama, sannan ta daura 'yarta a jikinta ta soma ba ta wannankokon ta dailallaba Hasina ta goya ta, ammaba don ta koshiba." (Zariya, 2012.Littafina 1:10)

Haka nan su Khairi ke ta fama da yunwa, in ta nemidanabinyiirinsuwankau, surfi, daka da nikaikamabiyayagagaraballe ta taimaka da abin da za su ci. Mijinta ma Sudais baaikindakon da yakanfitawanilokaci a samuwanilokacikuma babu, in anyisa a saiyasamomasudanabin da za su ci. Marubuciyar ta nuna a wannan rana yafitayasami naira ashirinindaya zo da biscuit gudabiyuyabamatardayayabudedayanyadebihuduyaba 'yar tasusauran.

...Yamikeyadauko biscuit dinnan 'yangomagidabiyu. Yanufiwurinwanke-wanke da kegefennrijayadaukikofiyaciko da ruwa a rijiyarsannanyadawoyamikawa Khairi biscuit dingudadayace Khairi amsa ki ci wannanbayawa"...shikumayabude nashi

yadaukikwarahudiyamikama Hasina sauran.
(Zariya, 2012.Littafina 1:11)

Haka nan magananrashinabinci watauyunwaya ci gaba da bayyana a kagaggunlabarannamatakamar yadda suke bayyanataurarinsumatanafama da shiindamuka ga nau'inyunwa a cikin littafin *Rana Daya* (2018) na Halima Abdullahi Kurmin Mashi, domin ita ma tauraruwarlittafin Salma ta bayyanahalayyadaban-daban da yatabbatar da halin da suke cikinayunwa. Domin marubuciyar ta nuna Salma yarinyace karamasaidaikumaiyayentatalakawa ne, tana da yayyibiyu mace da namijiduk da macen ta yiauremma ma daimijin nata talaka ne, wansukuma bai da kwakkwaransana'a, sannan ga kannekananamazagudabiyu. Itatauraruwarkedansana'ar da suke cinabincidominmahaifinnasubalafiyayanakwanceasibitima haifiyarsukejinya. Mun ga inda take bayyanawa yar tata danjalinda da ta ke da shiwanda da riban take siyanmasuabin da za su ci.

Jarin Awaratagabadaya Naira dubu ne da daribakwai, kuma kin ga daikullum in nayi za a samudaribakwai, darishida. Da shi fa muke cinabincikuma an kwashe an badainazamusamunacinabincihar ma a kawoasibiti?. (Kurmin Mashi, 2018.Littafina 1:2)

Wannanduksabodayayarta Hadiza ta bukaci ko za a samuwaniabu ne a wurin Salma 'yar shekaragoma sha biyarwaccekesana'a tana ciyar da su. Haka nan ita ma Salman ta mayar da tambayar ga yayanta Hadiza ko za a sami waniabudominmaganin. Domin haka ita ma Yaya Hadizan ga irinamsar da ta baƙanwar tata.

Salma me ya rage min yanzu? Sai da gadon da mukekwan a kai. Shi ma Baban Amira kin sandaibawanikarfigareshiba, saiyafitaya nemo sannan za mu dora. (Kurmin Mashi, 2018.Littafina 1:2)

Yunwarashinabinci da matamarubutakagaggunlabaraisuke bayyanadangane da mata 'yan'uwansu a dalilintalauci an ci karo da wannanal'amari a littafin Bilkisu Yusuf Ali maisuna *BakinBunu BataBaibaya* (2013). Nan ma tauraruwarlabarin nata Rahma ta haɗu da rashinwadataccenabinci. Nan ma talaucinaiyayeyajefa ta cikinyunwa. Marubuciyar ta bayyanatauraruwartata a dalibamaizuwamakarantargaba da sakandire. Amma sabodarashi a kasa take zuwasai ko kawartakantaimakamata ta dauke ta a motargidansu. Takanfitagidabacinwaniabincinkwarai da zairikemataciki gashi kuma babu 'yankudinsaye a makaranta, kamar yadda muka ji Rahma da bakin ta tana cewa, aindasuketattauna da kawayenta a kan ta koyamasulissafi.

Ni dukmaganar da sukeyijinsunake don yunwanake ji kamarnafadi don yunwa to maizaihanajinyunwa ga koko ga uwartafiya?. (Ali, 2013.Littafina 1:31)

Haka nan ta ci gaba da bayaninirinyanayin da take cikinayunwainda ta ce:

Muna nan munalissafiindanake ta zabgahammacinayanakululunyunwa..." (Ali, 2013.Littafina 1:31)

Wannanyatabbatar da irinhalinyunwa da suke ciki. Wanda a da saidai a karya da ruwankoko, saiyammadukabin da yasamu a ci. Tabbasdagamisalan da mukabayartalaucikanhaifar da

yunwaduk da kasancewar Saude da yayantaRabi'umahaifinsuyanaKoƙarinkawoabincidaigwargwadoamma Inna Laure bai sa ta dɔukewa Saude yunwaba. Domin sai ta ga dama take ba ta, in ma anba ta bazaiishe ta ba da zai kore matayunwa. A wanilokacimata ta kanhore ta da yunwaidan ta yi ma ta laifi, duk a dalilinrashinmahaifiyarsu. Don haka rashinabinciyazamajiki a wurin Saude, duk da bawaniingantacceba ne, amma ita kam babu ne ma sau da dama. Marubuciyar labarin wannan tauraruwa. Mai suna Saude Fatima Hussein El-Ladanta sawalittafinsuna 'Yartallah (2017). Domin mun ga Saude ba ta da wanisukuni a gidansu illayawontalla. Tallan da take zuwaba tare da ta ci ba, domin da abinci da babu haka akedauramata talla. Haka kumaba ta yarda ta ci wan abudagaabin da take tallanba, dominkwabo in yabace a kudin talar nan sai Saude ta haɗu da azabanadukakamarrantazaifitasannan a hana ta abinciwanilokacikudin sun face nan ma Inna Laure horonyunwa ta yimasu, domin Saude ta shaidamatawani ne yakwace kudinduka. Bayan duka da ta sha, ta hanamataabin ci saida ikwanciya ta yi da yunwa. Tsakar dare ta farka ga abin da take cewa ga yayantaRabi'u:

*...Yaya yinwanake ji cikinasaicizonayakeyi tun safe
ban ci komaibanatafitallaharyanzu... (El-Ladan,
2017. Littafi na 1:12)*

Ire-irenwadannanabubuwasunesukafaru a labarinkamar yadda aka gani. Kamar yadda marubuciyar ta bayyanairinhalinyunwa da Saude takeciki bayan tashinsu da safe dominba ta karyakumalloba, amma ga 'yar'uwarta kanwarta nakaryawa da bire di da shayi. Sukuwa an sasuaikingida, Saude ta kai markadenalalen da ta saba kai talla. Domin haka ta shigarokanƙanwanta da sukeubadayan shayin da bire diamma ta hana nan ma matarubansu ta fito ta zage Saude ta kumanuna 'yartaba za ta ba ta bakominmaitantakomaiyunwan da take ji. Daman wantayakwabe ta a kan ta bar roƙon ta ko da mahaifinsuya ji su, saiyakiraRabi'u wan Saude yakawoɗanguntunbire di da ruwanshayin da ba ko madara a cikiyabashiyaba Saude. Take Saude ta karɓajikinarawa ta turabire di a bakiwanda daman bai fi gutsarabiyuba, ta shanyeruwanshayin. Matar ubanabin bai matadaɗiɓa don haka ta kafamataɗunduwandayasa Saude amayodukɗanabin da ta ci, ta ci gaba da zaginta. Bayan ta gamaƙullawainat da ta toya ta jera a bokiti ta sa Saude ta fito ta tafitalla, ko ta dɔukikullidaya ta baRabi'uamma ta hana Saude ko da ta tambaya ta ce ai daɗinyayimatayawa ga shayi da bire di ga waina. Haka nan Saude ta tafiba tare da anba ta waniabincinba a dalilinshayin da ta sha kuma ta yiamanshisaniɗyardundun da Inna Laure ta yimata. Rabi'u ne yahakura da nashiyaba Saude, sannan ta wuce ta tafitallanEl-Ladan, (2017):shafina 17-20.

Haka rayuwarRabi'u da Saude ta ci gaba a gidanubansu, shidukaikingidanitakuwayawontalla ko ta ci ko ba ta ci ba. Sai ɗan'uwantayahakurayaba ta abin da yasamo. Koda mahaifinsuyabashikuɗinsabuludominyayimashi nashi wankinkayan bayan namatanuban da naƙanwarsu nan yasamicanjinyasiyo gari da yabari ta kumburasannanya sha ya rage wakanwartasa. Har yaturairinhalin da mahaifiyarsu ta yifama da shi a lokacin ta nagidan, wanda in ta samu ta saimasu gari saidai ta zauna da yunwasu sha. Kamar yadda marubuciyar ta kawo a bayanin:

*Wata rayuwa can yatunolokacin da
mahaifiyarsukejikamusu gari ta tasesugabashi da
Saude susha. Itakuma ta zauna a gefe tana kallonsu
ko cokalidayaba za ta yibadukkuwa da yinwar da
zatatashi da ita ta wuni da ita. (El-Ladan, 2017.
Littafi na 1:21)*

Rashin Sutura

Idanana maganarrashinsutura, ba ana nufin babu ne gabaɗaya, domindan Adam a wannanzamanibazaitaifibasuturaba. Sai dai a cebasuwadaceshiba. Suturenanufin tufa da akesanyawadominsuturtajiki ko kumaarzi ko rufinasiri da Ubangijikanyiwabawansa. CNHN, (2006).

A cikinlittafin*BakinBunuBata Baibaiya* (2013) naBilkisu Ali Yusuf anbayyanatauraruwarlabarin da rashinsutura a halin da take cikidominbasuwadace ta ba, kumagashiwaɗanda take da su sun kodewasu ma a yage suke. Domin tun dagafarkomun ga inda Rahma ketafe tana kukantakaicinwulafancin da kawarta ta yimatananunamatacewa ‘yar aikinta ta fi ta kyakkayawarshiga. Ka naganin ta kamar yadda ta cecalloguda za ai mata a tafiyar da ta ke ka sanba ta cikinhayyacinta. Ga yadda ta ce:

*Karewakayan da nasakallonayisaiyanzuna ga
gaskiyarkawata, ‘yar aikinta ta
finikyakkyawarshiga, kodaddiyaratamface ‘yar
kwari, ta yifari fat, wanda in
harnatakuramatakowannelokaci tana iyafashewa.*
(Ali, 2013.Littafina 1:14)

Har ilayau Rahma ta ci gaba da bayaninhalin da take cikinrashinsutura, bayan ta gamaaikintawata rana da sassafeinda ta nunakayan nata basu fi a kirgaba. Sannan ta tuna to ai dole, tun da rabonta da sabon kaya ait un kafinaurentayamutu. Duk da ta saminahaihuwa, amma ta siyarwajennemantaimako. Ga yadda ta karatabbatar da abin da ta kemagana a kai inda take cewa:

*...To wazaibani? Na tambayikaina. Na
yidankokarinajanyowata ‘yar dama-damaduk an
yimatahadinbaki...* (Ali, 2013.Littafina 1:18)

Mata a da’iratalauci sun ci gaba da bayyana a halinarashinsutura a kagaggunlabaraibandalittafin*BakinBunu...*(2013) an haɗo da tauraruwarlittafin*Rana Daya*(2018)na Halima Abdullahi KurminMashiwatau Salma indaita ma talauciyabayyanarashinsutura a tare da ita a wuraredaban-daban. Misali tun dagalokacin da Shatima yanemi Salma ta zo su je domin yin masusayayya bayan mutuwarmahaifinsumun ga rashinsuturar da marubuciyar ta bayyanayana.

*Duk da tsufan da kayanjikintake da su da
mataccenhijabin da kejikinta bai ji kyamarbaɗe ma
ta gidangabayace ta shigaba.* (Kurmin Mashi, 2018.
Littafi 1:101)

Rayuwar Salma rayuwace ta wahala a dalilintalaucidominrashinwadatarsumaganarsuturaba ta itaakeba. Domin samunabubuwan more rayuwagabaɗayawuya take masu, ko da Shatima yatausayawa Salma bayan mutuwarmahaifinsuyacezaitaimake ta, ya ga aurentakawaishi ne mafitan da zaitaimakamatahar ta cikaburinta. To, ko suturarkirkiba ta da shi, bayan wancanbayanin da ya zo wurintasai gashimarubuciyar ta nunahalin da take cikinrashinsutura:

*Ta kallijikinta, zanintsoho ne ga shi tana kauri...
Inna ta ce, “Ki canzazani mana ga na Hadiza nan a
kankofa da ta manta jiya, ki daura mana.* (Kurmin
Mashi, 2018.Littafina 1:176)

A wannanwurin ne Saude ta nunadamuwartaganinitaubannasu bai tuna da itabawajensuturadominkullum ana ganintacikintsummokara ne sun kodewasu ma sun yage, kamar yadda marubuciyar ta ce:

*Saude ta kezaune ta daga kai ta
kalliyayantaidontacike da hawaye, Yaya
niinanawakayan? (El-Ladan, 2017. Littafi na 1:49)*

Rabi'uyaba ta hakuri da yin mataalkawarinzaisayomataita ma anjima. Amma mahaifinta da matarshi da take watallaba ta damu da Saude ta sasutura ko kar ta saba. In dai da 'yartasuna da shishikenan. Domin mun ga yadda marubciyar ta nuna ko da Rabi'uyasiyowa Saude d'anabin da za ta saranarsallah, Inna Laure ba ta bartasawaba.

Domin rana ce da kowakefarinciki da sasababbinsutura da kamshi. Saude bayan gamaaikinabininsallah da kai wamakwabta, ta yitunaninfitorwacikinsuturanakwarai da Rabi'uyasiyomataammasaimatarubantaba ta amince da hakanba. Ta fi son Saude ta zaunacikinrashinsuturayaranatsokanartakamarkullum da kiran ta kazama, kowana kyamarkusantantatsakaninta da sa'o'intasai kyara. Ko da yaransuka zo saita fiyasukayi da 'yarbaba (Iklimi) kanwar Saude ita ko da aka sanba ta da suturarsawakowayacebazaihadahanya da itaba, wajenzuwakallonsallah. Bayan da Saude ta yiwanka da ruwa da rashinsabulu bai hana ta sakayan da wantayasiyomataba. Amma Inna Laure sai ta hau ta da duka da zagi, tana fadincewawayaba ta kaya? Ashe kayantallarta take sacewaha ta samu kaya. Ta kira Rabi'ushi ma ba ta bar shi ta daukeshi da mari, tana fadinashi da 'yanfashi take zauneba ta saniba. A gidanubanwasukasamiwadannankayansata? Rabi'uyayikofarin yin bayaniba ta tsayajinshiba, ta sake daukeshi da mari. Ta nunabasu isa ba, yadda ta ga bayan uwarsu haka sumasai ta ga bayansu. Domin haka, nan take ta yiwa Saude tsirara ta cire matakayan ta tafidakinta da su. Saude tana ta kukan dukan da ta sha da kumabakincikinraba ta da suturar da danuwantayasiyomata. Sai daiyamayar da itadakiyaba ta tsofaffintamasudatti ta saka. El-Ladan, (2017), shafina 58-59.

Rashin Ilimi

Iliminanufinsani ko ganewa ko fahimtarwaniabu, kamarmutumyazamamasaninshari'a ko addini da sauransu. Kamusun Hausa, (2006). Don haka rashinilimiyananufinmutumyazamabashi da sani a kanwaniabu ko dainaaddini ko nazamani ko ma wani lamari. A cikinabubuwan da aka bincikodagaabin da matamarubutakagaggunlabarai a kanmata 'yan'uwansusuke a da'irartalauci sun bayyanarashinilimiyanadayadagacikinabin da talaucikehaifarmasu, domin yin ilimisai da wadata. A kanwannandalilimun ga mata sun rasa samunilimisaboda an bayyanasu a halinata laucikamar yadda marubuciyarlittafin *Talauci ko Wauta?* (2012). Ta bayyana. Nuna tauraruwar Khairi talauci ya hana ta ci gaba da karatu, haka 'ya'yanta ma tana bukatar su da zuwa makaranta amma abin ya gagara, satinsu daya a gida ba su je makaranta ba a dalilin rashin kudin makarantan. Tuni suna zaune a kullum yau akwai gobe babu don haka ba ci gaba da karatu bai yiwu mata ba har sai da mijinta ya amince ya auri 'yar masu kudi da ta yi alkawarin in ya aure ta za ta ba su wadata ta fitar da su daga talauci, wanda ya nuna sai Khairi matar sa ta amince. Da ta aminceshi ne hartalaucin da yaaddabesuwanda kuma yahana ta ci gaba da karatu, domintunishi ne burinta, ta samu ta koma makaranta. Itaiyakarkaratun ta zuwakaramarsakandire ne kawaiindamarubuciyar ta cerashinyasaba ta ci gaba da ba.

*...Bayan ta kammala Primary
dintamahaifintayasakata a Day School dakekofar
baya cikin ikon Allah a haka ta kammalakaramar
Secondary (Junior), to daga nan ne*

*kumahalinrashisaibata ci gaba da karatunba,
Nigeria sai kana dashi. (Zariya, 2012.LittafinaI:72)*

Kodayaushe Khairi nakukanrashinkaratu da ita da yara a dalilintalaucin da sukefama da shi. Kamar inda take gayawamahaifintarashiyasasucikinrashinilimi.

*Babakudubaku ga, "Halin da Hasina take ciki ga
rashinkaratu da keaddaban mu dukadaga mu
haryaran... (Zariya, 2012.Littafina I:92)*

Mata a da'irartalauci da haryahanasukaratu a kagaggunlabarainamatan an sake samunwannanmatsalar a littafin *Rana Daya*(2018) na Halima Abdullahi KurminMashiindatauraruwar take da burin karatu ta zama 'yarjarida, ammarashinyasa dole ta hakura. Har ta zaɓi ta yiaurekawai ta zaunagidanmiji. Duk da wannan buri nata bagare ta ne kadaibahar da mahaifiyarta, ammasu da yadda za suyi tun da babu hali. Kamar yadda Salma ta bayyanawa Shatima Alhaji da yataimakamasu a halin da mahaifintakehalinrashinlafiya. Ta nunamashicewa tana zuwamakarantarIslamiyya, ammarashinlafiymahaifintayahana ta ci gaba da karatunbokosabodarashi. Kafinya ji dagabakintayayihashenlallai da alamu Salma ba ta zuwamakaranta, don haka saiya ji yanabukataraimaka ma ta. Kamar yadda marubuciyar ta bayyanatunaninnashi.

*... bai ga alamun tana zuwamakarantaba. Sannan
kai gaskiyanabukataraimakawayarinayar nan
sosai, yaruntseido a cikinzuuciyarshi,
yaceyadaukialkawaritsakaninshi da
mahaliccinshizaitaimaki Umma Salma
zaiingantarayuwarta ta hanyarba ta ilimi,
domindagaganinta, yatabbatar tana bukarilimi,
tana son karatu. Gaskiya gobezaimatatambayoyi?
(Kurmin Mashi, 2018.Littafina 1:104-105)*

A nan Shatima yayankeshawararzaitaimaka Salma ta yiilimidomin da ganiba ta zuwamakaranta, ammasaiyacezaitambaye ta dominyatabbatar. Kamar yadda yayialkawari, da ya je gidansuyakira Salma domin yin matatambayoyinya samuamsarsu. Yace:

*Damazantambaye ki ne kina zuwamakaranta? Ta ce,
"Eh inazuwaIslamiyya". Yace Boko fa?" Ta ce
"Tun da n agama J.S. 3 ban samu damar wucewaba.
(Kurmin Mashi, 2018.Littafina 1:107)*

A littafin *'Yartallah* (2017)na Fatima Hussein El-Ladan kuwa, mun ga tauraruwarlittafin ta so karatu, ammanemankudina Inna Laure shi ne yasa ta hana a sa Saude makarantaduk da mahaifintabawanikarfigareshiba, baya da shitalaka ne amma itace ta hana a sa Saude saidai 'yarta. Domin Saude tana matatalla, in an sa ta makarantakuwabamaimatatalla. Don haka Saude ta rasa karatu, saidaifanwarta 'yar wajen Inna Laure ce da mahaifinsuyasamu'yankudiyasaka ta, da har Saude ta bi sumakarantanba tare da saninmahaifinsuba. Nan ma Headmaster yanuna ma mahaifinsudacewarita ma ta kasance a makaranta, saboda in baa sata a makaranta ba, tamkar an kasherayuwarta ne, saimahaifinyaceita ai talla ta keyi. Yanunamashimafiyan 'yanmata a tallasukelalacewa, da samunrashintarbiya. Nan daiyarinkalissafomashiillolintalla, indaharyacesaisukwana bai gam aba. Amma bai saya ji yakaranemabodominyasa Saude a makarantasaikawaiyacewamatarshi ta kula da itadomin an gayamashilalacewarsusukejiwajentalla, kar ta daukomasuabin kunya. Domin haka Saude saitalla ta ci gaba da yi ta zauna da rashinilimi. Neman

kudinatalaucinmatanubantayasa ta rasa ilimi, domin da ta hakura da talaucin nata da Saude ba ta rasa ilimiba. El-Ladan, shafina 61-65.

Rashin Magani/Lafiya

Rashin lafiyaidanyasamumun ga yadda matakeshigahalinamatsala a dalilinrashinkudi ko wadata da za suiyasiyanmaganidomin kula da lafiyarsu. Rashin lafiya na nufin yin ciwo ko samun matsala da jikin mutum da zai ji wani bangare na jikin ba ya masa dadi. Har ta kai ga ya shiga kasala da kasa hassala komai a rayuwar shi. Har sai ya nemi magani da zai kare mashi wannan lalurar.

Rashin lafiya na faruwa da mata a da'irar talauci a kagaggun labarai kamar yadda marubutan ke bayyanawa ko nasu ko na yaransu amma su rasa yadda za su yi domin samun magani. A littafin *Talauci ko Wauta?* (2012) na Rahma Ramalan Zariya, mun ga yadda ta bayyanatauraruwarlittafin yadda ta shigamatsalanarashinlafiya, a dalilinsamunjunabiyu. Haka nan ta yi ta jinya a gidabazuwaasibitidominbakudin, ko saudayaba ta je awoncikinbahar ta haihushi ma a gida. Wanda da ba don halin da take cikibanatalauciyawanamai da take yi da ta je asibiti ta samuko da karinruwa, kuma da ta je awo da kumaba ta haihu a gidaba. Kamar yadda marubuciyar ta bayyana.

...Kamata yayi a kai ta asibiti a yimatakarinruwa ko ta ji karfinjinkinta, inaammabahali. Domin ba ta tabazuwa ma wannancikinawoba,...” (Zariya, 2012.Littafina 1:48)

Bayan haihuwartasai ta haɗu da wanilalurar da ba ta da maganinsadominba yadda za ta yi ta kai ta asibiti. Dole ciwon ‘yar yayikarfi haka nan da ‘yankudin tanawanki da surfe da take yi ta kai ta asibitilikitakumayatabbatar da ciwonzuciya take fama da shi. Tana bukatarkudi a yimataaiki, ammaba ta da su. A dalilin haka yasa ta shigawanihalinahakuri da soyayyarmijinta ta amincewata ‘yar masukudi ta ba ta kudinaikin da za a yiwa ‘yarta, itakuma ta aurimijinta. Inda marubuciyar ta samisunanlittafin da cewawannanabu da Khairi ta yinayarda da kudiaaurimijinta da suna *Talauci ko Wauta?* Wannanhalinatalauciya kai indahar mace za ta amintaaaurimijintadomin a ba ta kudin da za ta samarwa ‘yartalafiya. Ga yardabudurwa ta yimataalkawari a lokacin da ta ga ta shigawanihalinanemanmafitadangane da rashinlafiya ‘yartata:

Khairi in har za ki banimijinki in aura nayi maki alkawarinwasumahaukatankudiwandadagakansu kin gama TALAUCI ... (Zariya, 2012. Littafi na 1:69)

A sanadiyyarashinlafiya ‘yarsu Hasina ne yasa ta yimataalkawarinkudin da ta cedagakansu ta gamatalauci. Domin mun ga yadda ‘yar ke fama da ciwonzuciya da akenemankudimasuyawa. Ta amince ta amshikudi a hannun Nabila mai son auren mijinta ne domin ‘yartata samulafiya. Kamar yadda ta kasance a tun farkonlabarin, yadda ta bayyanawamijin za ta iyahakuri da shidominsamunlafiya ‘yarsu.

Kana sane da halin da Hasina take ciki, likitayabadatabbacin tana bad condition wandasai an yimataaikingaggawa in ba haka ba za mu iya rasa rayuwarta ga halin da mukekiki, babu dai, babu dai to ka canzatunani don ninaaminci. Kuma kai ma dole ka yarda. (Zariya, 2012. Littafi 1:70)

A littafin *Rana Daya* (2018) na Halima Abdullahi KurminMashi. Nan ma mun ga yadda tauraruwar Salma ta shigawanihali a dalilinrashinlafiyaarmahaifinsu, ga ta karamaryarinya

‘yar shekaragoma sha biyarkamar yadda marubuciyar ta rubuta. Wanda rashinkudin da za a yi ma ubanmaganiya kai ga rasa ran shi, har ta shigawanihali. Salma ta zamakamaritacekomainagidandominitakeciyar da su, itakekofarin yadda za ta yi a samikudinmaganinubannasu. A dalilinta Shatima yatausayaharyabasutaimakonfarko a kanmaganinubannasu, dominya ji sunatattauna yadda za suyi. marubuciyar ta bayyana yadda Salma ta fitodagadakinasinibitinmahaifinsu take kuka, sai ta ji andafakafadarta, da kiransunanta ta tabbatoryartace, an ce ta yihakuri Allah zaibasumafita. Ga yadda ta kasance.

*Ummu Salma ki yihakuri Allah zaiba mu mafita”.
Ko ba ta dagoba ta san Yaya Hadiza ce. Cikinkuka
ta ce, “Yaya Hadiza abin nan da bakinciki, Naira
dubugomata za mu koma da Baba gida a haka?”
(Kurmin Mashi, 2018.Littafina 1:1)*

A kandubugomayasatauraruwar Salma kukadominba ta da shi, ga shidaiciwonyamatsama ubansaisumayar da shigida. Ko da yarta ta tambayeta, ta nunamatajarintanaawara da take siyarwadubudaya da daribakwai ne wanda in ta yi tana samunribandarishidakuma da shi take ciyar da gidan. Yazama dole a bar shi. Ita ma yayartata babu, domin ta nunamijinta ma bayana da shiba ne. Kullumsaiyafitayakesamomasuabin da za su ci. A wannanyanayin nesukasamuwandayataimakamasu da dubuashirin da ta bayaraasibiti. (KurminMashi 2018. Littafi 1:2-4).

Har ilayauan ga yadda Salma ta rasa mahaifinta a dalilintalauci,nakasa ci gaba da yi masa gashi aasibitin, dominyanabukatar a ci gaba da yimishigashi, saboda babu rai daiyayihalsinsa. Marubuciyar ta bayyana yadda abinyakasance, da Shatima ya zo UnguwarSuya ga jama’a sun taru ana shirinsallargawa, saihashashen shin a tunaninwanda yam utu yatabbata. Domin ya ga matana ta kukahar da Ummu Salma.

*Wane ne yarasu?” Ta ce “Babanmu ne”. Ta sake
rushewa da sabonkuka. Yace,
“Innalillahi wainnailahirraji’un! Jikin ne yatashi?
Ta ce “Ai dama bai samusaukibamukadawogida,
sabodaba mu da kudin da za a ci gaba da
yimishigashi, da kumasiyanmagani. (Kurmin Mashi,
2018.Littafina 1:100)*

Lalurrashinlafiya da matakansamukansu ko waninasukumasu rasa namagani, haka nan yafaru a cikinlabarinmarubuciya Fatima Hussein El-Ladan a littafintana ‘Yartallah. Inda nan ma tauraruwar ta haɗu da matsalarrashinlafiya kuma ga bamaganisaidai da taimakon Allah ta samumafita.

An ga inda Saude ta bayyanawamatarBabansucewaba ta da lafiya da har za ta fitatalla, ban da wanda ta je na safe watauwaina. Tana dawowa aka ce ta daukitallaralale ta nunaba za ta iyaba, amma aka matsamata maimaikon a batamagani.

*Saude ta langwabe kai cike da jinjiki ta ce, ki
yihakuri don Allah Inna wallahi ban da
lafiyabazaniyaba. Inna Laure ta waroidowaje tana
faɗin, ban me ki ka ce? Ni ki kefaɗawaba ki da
lafiya Saude? To Allah Yasamutuwa ki ke kina
dawowawallahisai kin daukitallar nan... (El-Ladan,
2017. Littafi na 1:70)*

Haka nan ta daukitallar ta tafiammaba ta kai ko’inaba, balle ta faraciniki ta zaunadakalinwanigida nan ta faraamai tana numfashisama-sama, har ta galabaita ta fadi a

sume. Jama'asukataru ana tambayar ko 'yar gidan wane ne ko akwaiwandayasan ta. Ba a yisa'anwandayasan ta bahar Allah YakawoyayantaRabi'u bayan nemanta da ya je wuraredaban-dabanyadauke ta sukatafigida. A wannanlokacin Saude nabuƙatar a ba ta magani, ammakayantallarta da kudin ta k enema. Ba a yimatataimakon a kai ta asibiti don cetonrantaba, shi ne yazubamataruwa ta danfarfado. Mahaifinsuyanuna ai bashi da kudin kai ta asibitiballematarsa da kedorawa Saude talla. Haka nan ibanyace a kai ta wurinmairukiya ko a kirashi. Yabashi naira hamsinyasiyopanado a ba ta. Amma malamin ya ceasibiti take buƙata, ammaubanyace bai da haka nan ya kai ta kemis. Nan shi ma yaceasibiti take buƙata, babu kudinkemisballenaasibiti, maikemisyataimaka aka kai Saude asibiti, wanda in ban da shi da ta rasa rayuwarta. (El-Ladan,2017. Littafi na 1:70-78). Mahaifinsuyanunabashi da kudinasibiti don me yasaya kai ta. Haka nan Saude ta rinkafama da rashinlafiyabamagani, harciwonkirjiya same ta.

SakamakonBincike

Duba da ra'in da a kai amfani da shi ya karfafa nazarin da dace da littattafai da a kai aiki a kansu. Inda ya fito da wasu halaye da matan Hausawa ke samun kansu a da'ira na talauci, a cikin kagaggun labaru. Wasu daga cikin waɗannan sakamako sun haɗa da:

- i. Nazarin ya samu binciko irin halin da mata sukan sami kansu a ciki na matsanancin talauci a cikin kagaggun labaru. Da farko sai aka ga sukan yi fama da rashin ingantaccen muhalli da abinci da sutura da ilimi da kuma rashin magani a dalilin rashin talauci.
- ii. A duba littattafan da aka yi nazari an gano suna fama da rashin ingantaccen muhalli a dalilin talauci. Wanda wannan ya tabbatar muhalli babbar matsala ce da ke jefa matan a da'ira na talauci.
- iii. Haka an gano cewan matan suna shiga hali na yunwa. Domin ba a wadata su da abin da za su ci, sai aka ga lallai suna fama da yunwa. Abinci na masu wuya, har su kan kwana su yini da yunwa misali yadda muka gani a littafin *Talauci Ko Wauta (2012)* da *Bakin Bunu Bata Baibaya (2013)*.
- iv. Sakamakon bincike har wa yau ya gano ban da rashin ingantaccen muhalli da abinci, akwai rashin sutura. Domin an fito da matan a halin sutura irin wanda za a ga gara babu, saboda za a ga sun sha ruwa ba su da maraba da tsummokara. Ko fita ce ta same su musamman na taro sai dai su yi aro.
- v. Har ila yau, an gano talauci na hana mata samun ilimi domin ilimi sai da kudi. Mun ga misali daga littafin *Rana Daya(2018)*na Kurmin Mashi. Domin tauraruwar na son karatu, amma rashin ya hana.
- vi. Haka nan binciken ya gano marubutan suna nuna a dalilin rashin har sai da aka rasa rayuka. Domin ba kudin yin maganin cutar da ta same su.
- vii. Gaba daya wannan talauci kan haifar wa mata da yawa rashin walwala da wahalhalu.
- viii. Ya gano cewa, marubuta kagaggun labaru musamman mata suna fito da halin da 'yan uwansu mata ke ciki a gidajen aure.

Shawarwari

- i. Wasu manazarta na iya faɗaɗa bincike, a kan wannan hali da mata ke samun kansu. Domin magance ire-iren wannan matsala.
- ii. Hukuma ta taimaka wajen ganin mata na samun ingantaccen rayuwa, domin fitar da su daga talauci.
- iii. Karfafawa marubuta mata gwiwa da ba su taimako da ya dace. Domin su ci gaba da bayyana hoton halin da al'umma ke ciki ne a rubuce-rubucensu.
- iv. Karfafawa mata shiga cikin sana'o'i. ta hanyar ba su jari domin fitar da su daga wannan kangi na talauci.
- v. Ba mata kwarin gwiwa wajen neman ilimi. Wanda daga baya za su samu aikin yi, don kore talaucin.
- vi. Hukuma ta inganta kiwon lafiya, ko don mata da yara.

Nadewa

Wannantakardadai an yinazari ne a kanhalin da wasu matakansamukansu a da'iranatalauci. Anyiƙoƙarinkawoma'anarabubuwan more rayuwa, irin kalmomin da aka samu matan kan samu kansu a ciki, kamar ma'anar muhalli, yunwa, sutura, ilimi, rashin lafiya (Ciwo). Haka kuma bayan kawo ma'anar su, sai aka fito da irin wannan yanayi da wasu matan kan samu kansu dangane da wannan matsala da aka yi bayanin halin da sukan shiga, a inda aka gansu, a cikin kagaggun labaru na marubuta mata guda huɗu.

Manazarta

- Adamu, M. (1978). *The Hausa Factor in West African History*. Zaria: Ahmadu Bello University Press, and Ibadan Oxford University Press.
- Alamuna, N. (2016). *HotonMaguzawa da Maguzanci a WasuRubutattunLittatafanAdabin Hausa. A Cikin the Hausa People*, Langaueand History, Past, Present and Future. SashenHarsunanNijeriya da Kimiyyar Harshe. Kaduna: Jami'arJihar Kaduna.
- Ali, B.Y. (2013). *Bakin Bunu Bata Baibaya*. Iyaruwa. Kano: No. 1 Zaria Road By Zoo Road, Dangi Roundabout.
- Aliyu, F. (2022). *Adabin Matan Hausawa da Tattalin Arziki: Tsokaci Daga Wasu Rubutattun Labaran Hausa*. Kundi Digi Na Biyu. Sashen Harsunan Nijeriya Da Kimiyyar Harshe, Kaduna: Jami'ar Jihar Kaduna.
- Bargery, G.P. (2016). *A Hausa-English Distionary and English-Hausa Vocabulary*, Zaria: Ahmadu Bello University Press.
- Bunza, U.A. (2019). *Rahma Abdulmajid: Gwagwarmayar Rayuwa da Rubutun Zube na Mata. A Cikin Labarin Hausa a Rubuce 1927-2018 na Ibrahim Malumfashi*. Zaria: Ahmadu Bello University Press and Publishers.
- Bunza, U.A. (2020). *Muryar Mace Tagari a Hannun Mugun Miji: Nazarin Littafin Tuwon Kaya. A Cikin, Women and History in Northern Niheria Benue*: Aboki Publishers (A Division of Aboko Associates) Plot 6875 David Mark By-Pass.
- Bunza, U.A. (2023). *Muryar Mata a Adabinsu: Amon Muradun Mata a CikinWasuKagaggun Labaran Mata Marubuta*. SashenKoyar da HarsunanNajeriya. Sakkwato: Jami'arUsmanuDanfodiyo.
- Chindo, (1979). *Tallace-Tallace: Aminiya Trust Hausa January 2020*.
- CNHN (2006). *Kamusun Hausa: Cibiyar Nazarin Harsunan Nijeriya*, Kano: Jami'ar Bayero.
- Dakingari H.M. (2010). "Gudunmuwar Mata a Adabinbaka." *Tsokaci A Kan WaKokin Baka na Mata a JihohinSakkwato, da Kabi da Zamfara*. KundiDigirina Uku, Sashin HarsunanNajiriya. Sakkwato: Jami'arUsmanuDanfodiyo.
- El-Ladan, F.H. (2017). *'Yartallah. Ba Maɗaba'a*.
- Hassan, B.M. (2022). *Takaicin Mata Hausawa a Kagaggun Labaran Zamani: Tsokaci a Kan Talauci da Fyade. Muƙala Ta Uku da Aka Gabatar Domin Neman Cika Sharuɗɗan Samun Digiri Koli (Ph.D) a Sashen Harsuna da Al'adun Afirka, Tsangayar Fasaha*, Zaria: Jami'ar Ahmadu Bello.
- Hassan, B.M. (2023). *Nazarin Yanayn Rayuwar Mata a Kagaggun Labaran Zamani: Misalai Daga Wallafarsu. Kundi Digiri na Koli (Uku), Sashen Harsunan Da Al'adun Afirka, Tsangayar Fasaha*. Zaria: Jami'ar Ahmadu Bello.
- Ibrahim, B. (2009). "Gudunmuwar Mata ga HaɓakaRubutaccenAdabin Hausa." *KundiDigiri Na Uku. SashenHarsunaNijeriya*, Sakkwato: Jami'arUsmanuDanfodiyo.
- Isa, Z. (2020). "Akidar Neman Hakkin Mata a Adabin Hausa. "Nazari Daga Labaran Rahma A. Majin. Kundi Digir na (Koli) Uku, Sashen Harsuna da Al'adun Afirka, Zariya: Jami'ar Ahmadu Bello.
- Jumare, M.A. (2008). *RayuwarTalaka da Gwagwarmayarsa*. Zaria: Ahmadu Bello University Press Limited. Ahmed Talib Building.

- Kassam, M.H. (2002). "Creativity and The Dynamics of Cultural Power in Oral and Written Literature by Women in Northern Nigeria. (KundinDigirina Uku) Unpublished Thesis at School of Oriental and African Studies SOAS London.
- Koko, H.S. (2020). Korafe-Korafe Mata A Rubutattaccen Adabinsu na Hausa. Ph.D Hausa Studies Second Postgraduate Seminar Paper Presenred ar Department of Nigerian Languages, Faculty of Arts and Islamic Studies. Sokoto: Usmanu Danfodiyo University.
- Kurmin Mashi, H.A. (2018). *Rana Daya*. Ba Madaba'a.
- Magaji, A. (1982). "TasirinAdabin Baka a Kan RubutattunQagaggunLabarai." KundinDigirina Biyu, SashenHarsunanNijeriya. Kano: Jami'arBayero.
- Musba'u, A.A. and Ayo, S.S. (2020). Conceptual Issues in Poverty Alleviation: A Panacea Towards Women Empowerment in Northern Nigeria. *A Cikin Women and History in Northern Nigeria*. Benue: Aboki Publishers (A Division of Aboki Associates) Plot 6875 David Mark By-pass.
- Skinner, N. (1965). *Kamus na Turanci da Hausa: English/Hausa Illustrated Dictionary*. Babban Jagora ga Turanci. Zaria: Malaysia, Northern Nigerian Publishing Company.
- Usman, A.K. (2000). "Women in Hausa Folkore", Ph.D Thesis. Department of European Languages. Sokoto: UsmanuDanfodiyo University.
- Whisitt, N. (2000). "Kano Market Literature and the Construction of Hausa Islamic Feminism: A Constrast in Feminist Perspectives of Balaraba Ramat Yakubu and Bilkisu Ahmad Funtua." Ph.D Thesis, USA: Jami'arWisconsin Madison.
- Yahaya, I.Y. (1988). *Hausa A Rubuce: TarihinRubuce-RubuceCikin Hausa*. Zariya: Northern Nigerian Publishing Company Limited.
- Yusuf, M. (2021). *NazarinWasu Munanan Dabi'unZamantakewar Aure CikinRubutattunKagaggunLabarai Na Hausa*. Second Ph.D Mandatory Seminar Presented at the Department of Nigerian Languages, Faculty of Arts and Islamic Studies, Sokoto: UsmanuDanfodiyo University.
- Zariya, R.R. (2012). *Talauci Ko Wauta?* Ba Madaba'a.