Language: Hausa

Tauraron Mawaƙa: Aminu Ladan Abubakar a Faifan Ɗaukaka

Abu-Ubaida SANI (PhD)
Department of Languages and Cultures,
Federal University Gusau, Zamfara, Nigeria
E-mail: abuubaidasani5@gmail.com | abu-ubaidallah@fugusau.edu.ng
ORCID iD https://orcid.org/0000-0001-6447-4334

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Musa SULEIMAN
Department of Hausa, Aminu Kano College of Islamic and Legal Studies, Kano
E-mail: musasuleiman424@gmail.com | official@amsoshi.com
ORCID iD https://orcid.org/0009-0004-9860-0473

Manufar wannan bincike ita ce nazartar fice da shahara da mawaƙi Aminu Ladan Abubakar (ALA) ya yi a tsakanin mawaƙa a ƙasar Hausa. Domin tattara bayanai, an bibiyi ɗakunan adana bayanan ilimi, don bitar littattafai da kundaye da mujallu; musamman waɗanda suke da alaƙa da ALAn Waƙa. An ɗora aikin a kan Ra'in Tasirin Taurari a Kan Al'ada (Celebrity Theory of Culture). Ra'in ya jagoranci aikin bisa mahangar cewa, lallai ficen ALA a matsayin tauraro ya kai ya yi tasiri a al'adun Hausawa. Binciken ya gano cewa mawaƙin ya ɗamfaru da wasu siffofi nagartattu da suka zamar da shi fitacce kuma na daban a duniyar waƙa. Haka kuma, an fahimci cewa mawaƙin ya kasance tauraro da yake da nagartattun halaye da ɗabi'u da al'adu. Alaƙarsa da masu sarauta da attajirai da malamai ta sanya tauraron mawaƙin haskawa har ya zama sha-kundum kuma gagara-gasa a tsakanin takwarorinsa. Daga ƙarshe, takardar ta bayar da shawarwari da suka haɗa da kira ga yin wani gagarumin taron ƙara wa juna sani domin nazartar ɗaukacin rayuwa da waƙoƙin tauraron.

FITATTUN KALMOMI
Tauraro, Ɗaukaka, Waƙa, Mawaƙa, Waƙoƙin Hausa

Aminu Ladan Abubakar: A Leading Voice in Contemporary Hausa Music

ABSTRACT
This study examines the rise, prominence, and cultural influence of Aminu Ladan Abubakar (ALA), one of the most recognizable and celebrated figures in contemporary Hausa music. The research is based on an extensive review of academic works (including books, theses, and journal articles) particularly those that discuss ALA's artistic contributions. The Celebrity Theory of Culture provides the analytical framework, offering insight into how ALA's public visibility and artistic presence have shaped modern Hausa musical expression. The findings show that ALA's talent, artistic discipline, and commitment to moral and cultural values have played central roles in

elevating his status. His strong relationships with traditional leaders, wealthy patrons, and scholars have further enhanced his visibility, helping to position him as a distinguished and influential cultural figure within the Hausa entertainment industry. The paper concludes with recommendations, including the need for a major symposium to further examine ALA's life, body of work, and enduring impact on Hausa music and culture.

KEYWORDS
Celebrity, Fame, Music, Hausa Singer, Hausa Music

Aminu Ladan Abubakar: uma voz líder na música Hausa contemporânea

RESUMO
Este estudo examina a ascensão, o destaque e a influência cultural de Aminu Ladan Abubakar (ALA), uma das figuras mais reconhecidas e celebradas da música hauçá contemporânea. A pesquisa baseia-se em uma extensa revisão de trabalhos acadêmicos (incluindo livros, teses e artigos de periódicos), particularmente aqueles que abordam as contribuições artísticas de ALA. A Teoria da Celebridade na Cultura fornece a estrutura analítica, oferecendo uma perspectiva sobre como a visibilidade pública e a presença artística de ALA moldaram a expressão musical hauçá moderna. Os resultados demonstram que o talento, a disciplina artística e o compromisso de ALA com valores morais e culturais desempenharam papéis fundamentais na elevação de seu status. Seus fortes vínculos com líderes tradicionais, patronos influentes e estudiosos ampliaram ainda mais sua visibilidade, ajudando a consolidá-lo como uma figura cultural distinta e influente na indústria do entretenimento hauçá. O artigo conclui com recomendações, incluindo a necessidade de um grande simpósio para examinar mais a fundo a vida, a obra e o impacto duradouro de ALA na música e na cultura hauçá.

PALAVRAS-CHAVE
Celebridade, Fama, Música, Cantor Hauçá, Música Hauçá

1.0 Gabatarwa

Aminu ALA ɗaya ne daga cikin fitattun mawaƙan Hausa na zamani da suka yi fice wajen yaɗa al'adu da ilimintarwa da nishaɗantar da al'umma ta hanyar waƙa. ALA ya shahara ne saboda irin hikima da fasaha da yake ɗora wa baitocin waƙarsa, wanda ya bambanta shi da sauran mawaƙan Hausa. Waƙoƙinsa ba wai nishaɗi kaɗai suke bayarwa ba, har ma suna ɗauke da darussa masu zurfi da suke ƙarfafa tunani da zaburarwa ta fuskar neman ilimi da kuma gina kyawawan ɗabi'u a cikin al'umma. Wannan ne ya sa ake kallon sa a matsayin tauraron mawaƙa, wanda ya yi zarra a tsakanin takwarorinsa. ALA ya bambanta da takwarorinsa saboda salon waƙoƙinsa masu ɗauke da karin magana da hikima da kuma amfani da harshen Hausa cikin tsari mai sauƙi da jan-hankali.

Kasancewar ba a rasa nono a ruga, akan samu wasu mawaƙa da suka yi fice ta wasu fuskoki daban kamar waƙoƙin soyayya da siyasa da yabo da na fada da kuma faɗakarwa. Duk da cewa sun shahara a ire-iren waɗannan ɓangarrori da suka keɓanta da su; ba sa iya taɓuka abin a-zo-a-gani a sarauran fannonin waƙa. Shi kuwa ALA, ya shiga dukkan waɗannan fannoni -

ya ba da tasa gudummawa. Wannan dalili ne ya sanya tauraruwarsa ta haska har ya zama zakaran gwajin dafi, sha-kundum kuma garara-gasa a tsakanin takwarorinsa. Waƙoƙinsa suna ɗauke da zurfin ma'ana da ke sa mai sauraro ko mai karatu yin tunani mai zurfi. Wannan salon ne ya sa waƙoƙinsa suka shahara.

A taƙaice dai, an gina wannan bincike ne da manufar nazartar fice da shaharar da mawaƙi Aminu Ladan Abubakar (ALA) ya yi a tsakanin mawaƙa a ƙasar Hausa. An dubi irin rawar da ya taka wajen gina waƙa a matsayin hanyar sadarwa da raya al'adu da nishaɗi da faɗakarwa da wayar da kai da soyayya da kuma ilimintarwa. Kai tsaye, binciken ya mayar da hankali a kan muhimman abubuwan da suka haɗa da:

a. Tantance tasirin shahara da ficen da ALA ya yi a tsakanin mawaƙa da kuma al'umma.
b. Fito da alaƙar da take tsakaninsa da wasu rukunnonin al'umma.
c. Nuna ɗaukakarsa a matsayin tauraro kuma gagara-gasa.

2.1 "Tauraro" da "Ɗaukaka" a Bahaushiyar Al'ada

A ma'ana ta lugga, kalmar "tauraro" (tàuraaròo, sn., nj., mc., tàuraarùwaa; jam., tàuràarii ko tàuràaruu) tana ɗaukar ma'anoni kamar haka: (i) halittar da ke bayyana a sararin sama da daddare tana haske, daidai da *tamraro*, (ii) shahararren mutum ko wata halitta, musamman cikin labaru, (iii) alama ta farin gashi a girar doki, (iv) sa'a. (Sa'id da wasu (editoci) (2006, sh. 433)

A al'adance, Hausawa suna kallon kalmomin "tauraro" da "ɗaukaka" a wata mahanga wadda ta saɓa da ma'anarsu ta zahiri. A wajen Bahaushe idan aka ce "tauraro" ana nufin wani mutum wanda ya yi suna, ya shahara a wani ɓangare na rayuwa. Bugu da ƙari, Hausawa suna kallon tauraro a matsayin mutum mai basira da hikima da ƙwarewa da fice ta fuskar abubuwan da al'adu da kuma addinin da wannan al'ummar suka aminta da shi. Hakan ya sa ake samun wasu al'umma suke tasirantuwa da shi, saboda shararsa da ficensa.[1]

Ita kuwa "ɗaukaka" a wajen Hausawa tana nufin daraja da girma da samun matsayi na yabo. Hausawa suna amfani da kalmar wajen nuna nasara ko fice da mutum ya samu ta hanyar aiki tuƙuru da fasaha da kyawawan ɗabi'u.

Aminu ALA ya kawo hoton ɗaukaka da fice a cikin waƙarsa ta Ɗanmazari wadda ya yi ta naɗin Sararutar Sarkin Waƙar Ƙasar Hausa, Dauda Adamu Abdullah Kahutu (Rarara). Inda yake cewa:

Idan na bi hujjoji,
Na kamma yabon waƙe su ne.
A matakin kai Sarki,
Ko hakimi kake an gane.
Samunka da malanta,
Ka taka matakin ɗan wane.
Abin ka Furofesa,
Malam ka hau shigifar wane.
Ko ka zama mai baiwa,

[1] Misali: Akwai taurari daban-daban da suka yi fice a ƙasar Hausa. Ta fuskar siyasa, akwai Sir Ahmadu Bello Sardauna. Ta furkar waƙar baka ga (Dr.) Mamman Shata. Haka abin yake a fagen adabi, domin tarihin ba zai manta da (Dr.) Abubakar Imam ba.

Ta fasaha ka zama ɗan wane.
A gan ka da nairori,
To hamshaƙi ka zamo wane.
Siyasar mai mulki,
Ɗanmajalisa Sanato wane.
Koko ka ɗare Gwamna,
Ko President ka zam wane.
A ina ka baro Rara?
A matakan nan ka zam wane?
A ina ka baro ALA?
A matakan nan ka zam wane.

A al'adance, kalmomin suna da tasiri wajen gina kyawawan ɗabi'u, domin suna ƙarfafa wa al'ummar Hausawa guiwa su yi aiki tuƙuru don su zama taurari su kuma ɗaukaka. Wannan ne ya sa mawaƙa da marubuta suke amfani da kalmomin a waƙoƙinsu da rubuce-rubucensu domin nuna yadda fice da shahara suke da tagomashi ga jama'a.

2.2. Waiwayen Tarihin Aminu Ladan Abubakar

Tarihin Aminu Ladan Abubakar (ALA) ba ɓoyayye ba ne a ƙasar Hausa. Wannan ya samo asali daga ficen da ya yi bayan watsuwar waƙoƙinsa da suka karaɗe ƙasar Hausa. Daga nan aka samu rubuce-rubuce da dama da aka gudanar a matakan ilimi daban-daban game da tarihinsa da kuma waƙoƙinsa. Daga cikinsu akwai Faragai, (2008) da Imran (2008) da Malami (2010) da Hamza (2011)[A] da Hamza (2011)[B] da Lawan (2011) da Umar (2011) da Mohammed (2014) da Lawal (2015) da Ahmad (2017) da Sulaiman (2017) da Yakasai da Sani (2021) da kuma Sani da Suleiman (2022). A bisa wannan, kawo tarihinsa tiryan-tiryan zai zama maimaici ne kawai a kan abin da aka riga aka kundace a rubuce-rubucen da suka gabaci wannan. Sakamakon haka, wannan takarda ta mayar da hankali a kan kawo waɗansu muhimman al'amura da suka shafi rayuwarsa kawai.

Aminu Ladan Abubakar da kan sa ya yi tsokaci game da haihuwarsa a inda yake cewa:

Shekararrun haihuwata,
Kirgar shari'ar Nabina.

Hijira ta alif dubu ɗai,
Da ɗari uku da ɗugunna.

Ma'anar manufar ɗugunna,
Casa'in da uku nufina.

A *Municipal* Kanawa,
Yakasai ta garina.

Nan ne aka haihuwa ta,
Labarin assalina.
(ALA: Waƙar Shahara ta Ɗaya, 19-23)[2]

[2]A baitocin da ke sama, za a ga cewa, ALA ya bayyana ranar haihuwarsa da wurin da aka haife shi.

Dangane da karatunsa na boko da na Islamiya kuwa, yana cewa:
Nai ilmin Islama,
Matayassara gwargwadona.

Nai ilmi zamanina,
Boko dan zamanina.

Gwargwado dai *diploma*,
Nai domin kare kaina.

Nai kan *Art and design,*
Kirƙirar zane fununa.
(ALA: Waƙar Shahara ta Ɗaya, 24- 27)

2.3 Dabarun gudanar da bincike

Wannan takarda ta tattara bayanan da aka nazarta kai tsaye daga bibiyar ɗakunan adana bayanan ilimi. An gudanar da bitar littattafai da kundaye da mujallu; musamman waɗanda suke da alaƙa da ALAn Waƙa. Waɗannan bayanan da aka samu daga rubuce-rubucen masana sun yi ƙarin haske da jagoranci ga wannan bincike.

An ɗora wannan bincike a kan, Ra'in Tasirin Taurari a kan Al'ada (*Celebrity Theory of Culture*), wanda Richard Dyer (1970 da 1990) da Chris Rojek (2001) suka samar da shi. Ra'in ya samo asali ne a ƙarshe ƙarni na 20 yayin da masanan suka fara nazarin tasirin shahararun mutane mashahurai a kan ɗabi'u, halaye da al'adun al'umma. Wannan ra'i ya nuna cewa, mashahurai ba kawai masu samar da nishaɗi ba ne, har ma suna da tasiri mai ƙarfi wanda yake tsara yanayin zamani, ra'ayoyin jama'a da ayyukan al'umma.

Ra'in ya samu karɓuwa musamman ta bunƙasar kafofin yaɗa labarai na talabijin da mujallu. Daga bisani kafafen sada zumunta sun ƙara bayyana shi, yayin da aka samu mashahuran mutane da suka yi fice a cikinsu. Masanan sun nuna cewa, yayin da mutane da yawa suke bi ko girmama mashahuran mutane, ɗabi'unsu da salon suturarsu da ra'ayoyinsu (na fitattun mutanen) suna yin tasiri a cikin al'umma. Hakan ne kuma yake ƙara ƙarfafa ikon mashahurai a kan al'adu.

Ra'in ya samu tagomashin ayyukan masana waɗanda suka haɗa da: Dyer (1986) da Street (2004) da Rojek (2001) da Rojek (2012) da Gamson (1994) da Turner (2004) da Turner (2013) da Marshall, (1997) da Marshall (*ed*.) (2006). Manufar wannan ra'in ta nuna tasirin mashahuran mutane a cikin al'umma ta yi canjaras da ta wannan bincike. Wannan dalilin ne ya sa aka ɗauki ra'in domin ya jagoranci aikin bisa mahangar cewa, lallai ficen ALA a matsayin tauraro ya kai ya yi tasiri a al'adun Hausawa.

4.0 ALA a Matsayin Tauraro Gagara-Gasa

A wannan bagire, binciken ya kawo wasu matakai da aka yi amfani da su domin tabbatar da iƙirarin ALA a matsayin tauraro gagara-gasa. Waɗannan matakai su ne suka tabbatar da matsayinsa na nagarta, fice, da tasiri - kuma abin alfahari a tsakanin mawaƙan Hausa. Daga cikin waɗannan matakai akwai:

4.1 Shakundum a Fagen Waƙoƙi

Aminu ALA yana da matsayi na musamman sakamakon irin ficen da ya yi a tsakanin mawaƙan Hausa. Shaharsa ta samo asali ne daga fasaha da nagarta da kuma irin tasirin da yake da shi a cikin al'ummar Hausawa. Zamansa a matsayin tauraro kuma gagara-gasa ba ya rasa nasaba da ƙwarewa da yake da ita a waƙoƙin Hausa.

Su kansu takwarorinsa suna kallon sa a matsayin jagora kuma abin koyi. Dalilin faɗin haka shi ne, duk wani fage na waƙa da ake ginawa a kan wani jigo, ALA ya taɓa wannan ɓangare. Misali, idan aka ɗauki ɓangaren waƙoƙin sarauta, ALA sha-kudum ne a wannan fannin kasancewar ya yi waƙoƙi da dama a cikinsa.[3] A fagen waƙoƙin siyasa, nan ma ba a bar shi a baya ba.[4] Idan aka dubi waƙoƙin baƙar addu'a, shi ma ba daga nan ba.[5] Haka kuma, ya yi waƙoƙin yabo da faɗakarwa da wa'azi da soyayya da kuma nishaɗi. Wani abin sha'awa da birgewa shi ne, ALA ya kasance mawaƙi guda ɗaya tilo da ya yi "Alfiyya" a wannan zamani. A wannan lokacin da ake ciki, babu wani mawaƙi da aka yi wa "Diwani" sai Aminu ALA. Ire-iren waɗannan siffofi suna daga cikin abubuwan da suka bambanta ALA da sauran mawaƙan Hausa, har ya zaman shakundum kuma gagara-gasa.

4.2 Alaƙarsa da Sarakuna

Aminu ALA ya kasance mawaƙi da yake da kyakkyawar dangantaka da masu sarauta a ciki da wajen ƙasar Hausa. Masu sarauta su ne fitulu da suke haska al'umma wajen rayawa da adana al'adu. Wannan ya sa al'umma suke koyi daga gare su a matsayin jagorori. Alaƙar da take tsakanin ALA da sarakuna ba ta waƙa ba ce kaɗai. Shi kansa Basarake ne jinin gidan sarautar Gobir daga cikin zuri'ar Gwankawa.

Domin ƙarfafa wannan zance, ga abin da ya bayyana a cikin waƙarsa ta shahara:

Ɗan malam Sani ALA,
Ladan Baba a guna.

Sani Ladan Habu ne,
Bakari kaka a guna.

Shi ko Bakar ko ɗa ne,
Ga Mijinyawa bincikena.

Mijiyawa Kura Jarmai,
Baba a gurin kakana.

Ɗan Sarki Dambuwa ne,
Gobir Tsibiri garina.

Ɗanbuwa ɗa ne ga Gwanki,
Gwamkawa asalina.

Wannan yana daga cikin abubuwan da suka ƙara ƙulla kyakkyawar alaƙa tsakaninsa da sarakuna; wanda hakan ya sa ake ba shi girma da ganin darajarsa. A wasu lokuta akan karrama shi kamar yadda ake yi wa sarakuna.

[3] Ya yi waƙoƙin sarauta masu tarin yawa.
[4] Ya taka muhimmiyar rawa a wannan fage. A shekarar (2015) waƙarsa ta "Baƙar Malafa" ta yi tasiri sosai wajen jan hankalin al'ummar ƙasar Nijeriya a zaɓen shugaban ƙasa.
[5] Waƙoƙinsa na "Hasbunallahu" da "Gilasai" sun yi suna sosai a ƙasar Hausa.

Wani babban tagomashi da ALA ya samu a rayuwarsa shi ne, karrama shi da sarautun gargajiya daban-daban. Hakan ta faru ne sakamakon kyakkyawar alaƙa da yake da ita da sarakuna a ƙasar Hausa. Wannan ya ƙara masa fice tare da ɗaukaka sama da mawaƙan Hausa da dama. Sarautun da yake riƙe da su sun haɗa da:

a. Sarkin Waƙar Dutse (Sahibul-Hikima), a masarautar Dutse da ke Jahar Jigawa
b. Ɗan Amanar Bichi, a masarautar Bichi da ke Jahar Kano[6]
c. Dujimin Karaye, a masarautar Karaye da ke Jahar Kano
d. Ɗanburan Gobir, a masarautar Gobir/Sabon Birni da ke Jahar Sakkwato
e. Sarkin Ɗiyan Gobir, a masarautar Maradi da ke Jamhuriyar Nijar
f. Fasihin Hausawan Duniya[7]

4.3 Alaƙar ALA da Attajirai

Aminu ALA yana da kykkyawar alaƙa da Attajirai a matsayinsa na tauraro kuma mai tasiri a cikin al'umma. Alaƙarsa da Attajirai ba ta rasa nasaba da yadda ya riƙe al'adu da addini da kuma zalaƙar harshe da yake da ita wajen isar da saƙo a cikin waƙoƙinsa. Wannan dalilin ya sa wasu attajirai suke jan sa a jiki tare da ba shi tallafi domin ci gaban ayyukansa. Wannan tallafi da ALA yake samu, shi ne ya ba shi ƙwarin guiwar gina gidauniya mai suna, "ALAn Waƙa Foundation."[8]

Mawaƙin ya yi amfani da wannan gidauniya wajen tallafa wa gidajen marayu da na masu lalurar ƙwaƙwalwa.

A sakamakon ziyarar tallafi da ALA yake kai wa waɗannan gidaje da halin da ya tarar suke ciki, ya sa shi ya yi waƙar "Gidan Marayu" da ta "Gidan Mahaukata". Ga abin da ya faɗa a cikin waƙarsa ta Shahara:

Wani loton sai a gan ni,
Ko a aiki ko gidana.

Ni da fagal za mu zauna,
Har mun tadi da juna.

Inda 'yan canji a guna,
Sai in ba su saboda ƙauna.

Nakasassu ma ku ji ni,
Na ziyartar ofishina.

Da makafi har guragu,
Na riƙe su a 'yan'uwana.

Wata ran in kai ziyara,
Ga taɓaɓɓu ni da kaina.

Ko ni je ni gidan marayu,
Don sanin ilimin idona,

[6] Bayan Sarkin Bichi ya dawo Kano, ya sake ɗaga darajar Sarautar tasa zuwa *Ɗan'amanar Kano*.
[7] An yi masa wannan nadi ne a taron ranar Hausa ta Duniya a Jahar Gwambe.
[8] Akwai takwarar wannan ƙungiya mai suna "Dangin Juna Masoya ALA Foundation."

Gidauniyar ta ci gaba da ayyukan da ta saba na tallafa wa marasa galihu, musamman bayar da kayan abinci da kiwon lafiya da kuma taimakon gaggawa ga al'umma. Haka kuma, gidauniyar tana tallafa wa ayyukan raya al'adu da shirye-shiryen waƙoƙi da tarukan da suke da alaƙa da bunƙasar harshen Hausa.

Ire-iren waɗannan ayyukan da ALA yake gudanarwa a sakamakon alaƙasa da attajira ta sanya ya zama tauraro gagara-gasa a cikin mawaƙan zamani. Waɗannan kyawawan ɗabi'u, sun taimaka wajen zamar da shi zakaran–gwajin-dafi a tsakanin mawaƙan zamaninsa.

4.4 Alaƙar ALA da Malamai

Aminu ALA mutum ne da ya tashi a gidan malanta kuma yake da sha'awar neman ilimi.[9] Wannan yana daga cikin abubuwan da suak ƙara ƙulla alaƙarsa da Malamai.[10] A wajen neman ilimi, a nan ne ya samu tarbiyya tun daga Islamiyya. ALA ya samu tagomashin naƙaltar hikima da fasaha ta hanyar ƙirƙirar waƙa cikin tsari.[11] Waƙoƙin da ya gudanar sun nuna cewa ALA yana ɗauke da ilimi da fahimtar darussa na addinin Musulunci. Hakan ya nuna cewa, malaman addinin Musulunci sun taka muhimmiyar rawa wajen gina halayensa da fasaharsa da kuma tasirantuwa da ya yi da ɗabi'unsu a rayuwarsa. Dalilin haka ya sa mafiyawancin waƙoƙinsa suke ɗauke da jigogin addini da suka haɗa da wa'azi da faɗakarwa da gargaɗi da tarbiyya da wayar da kai da kuma yabo.

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[9] Domin tabbatar da wannan iƙirari ga bin da yake cewa da bakinsa a cikin waƙarsa ta shahara:
Nai ilmin Islama,

Matayassara gwargwado na.

Nai ilmi zamanina,

Boko dan zamanina.
Haka kuma, ya ƙara ƙarfafa wannan iƙirari a wani baiti, inda yake cewa:

[10] Dubi waƙarsa ta shahara inda ya tabbatar da wannan batu. Yana mai cewa:
Sannu-sannu a kwan a tashi,
Sai ga ni ga malamina.

Sani Makarantar Lingu,
Shi ya zam tsani a guna.

Gunsa nai ilimi na waƙa,
Na rabe adabin baka na.

Nan na san wa ab Bahaushe,
Da al'adar garina.

Adabin gargajiyarmu,
Adabin ga na zamanina.

[11] ALA ya bayyana haka a cikin waƙarsa ta shahara inda yake cewa:

Babu wanda ya san da ALA,
Ko bare aikin gurina.

Tun ina Islamiyyarmu,
Na yi waƙoƙi da kaina.

A ɓangare ilimin zamani (boko) kuwa, ALA ya yi firamare da sakandare da difiloma (diploma), sannan ya yi mu'amula da malaman zamani da dama. A sakamokon haka ya samu ilimin zamani da ya ƙara bunƙasa basirarsa a duniyar adabin Hausa. Aminu ALA ya yi waƙoƙi da dama da suke ƙunshe da yabon malamai tare da nuna matsayinsu na jagororin al'umma masu ba da ilimi da kuma tarbiyya. Waɗannan waƙoƙin sun ƙara tabbatar da kyakkyawar alaƙarsa da Malamai. Wasu daga cikin waɗannan waƙoƙi sun haɗa da:

A- Na Malaman Boko na Zamani

1. Farfesa Sa'idu Muhammad Gusau
2. Farfesa Ɗandatti Abdulƙadir
3. Farfesa Abdulƙadir Ɗangambo
4. Farfesa Ahmad Bello Zaria (A.B.Z.)
5. Farfesa Abdullah Uba Adamu
6. Farfesa Yusuf Adamu
7. Farfesa Salisu Ahmad Yakasai
8. Farfesa Aliyu Muhammad Bunza
9. Farfesa Ibrahim Aliyu Malumfashi
10. Farfesa Isah Muktar
11. Farfesa Magaji Tsoho Yakawada
12. Dr. Gaji Ɗantata
13. Dr. Hauwa'u Muhammad Bugaje
14. Dr. Ahmadu Bello

B - Na Malaman Addinin Musulunci na Zamani

1. Sheikh Muhammad Sambo Rigacikum
2. Sheikh Ɗahiru Usmanu Bauchi
3. Sheikh Abdul Wududi Ghana
4. Sheikh Ibrahim Khalil
5. Sheikh Sanin Ba

4.5 ALA a Duniyar Ilimi

Tauraron Aminu ALA ya haska ƙwarai a duniyar ilimi.[12] Wannan ya haɗa da ilimin addinin Musulunci da kuma na zamani kamar yadda wannan bincike ya bayyana a baya. Ta fuskar ilimin addinin Musulunci, malamai suna kallon sa a matsayin malami, kasancewar a cikin waƙoƙinsa ana samun tsattsafin ayoyin Alƙur'ani da hadisai da kuma amfani da kalmomin Larabci. Waƙarsa ta "Hasbunallah wa ni'imal wakilu" tana nuni ga irin ilimin addinin Musulunci da yake da shi na sanin muhimmanci addu'a.

A ɓangaren ilimin boko kuwa, sai dai a ce san barka, domin duk mai sauraren waƙoƙinsa ya san cewa ya yi karatun zamani. Akan ji ya yi tsattsafin kalmomin da suka shafi ɓangarorin kimiyya da fasaha da kiwon lafiya a cikin Turancin Ingilishi. Waƙarsa ta "*Jami'a*" kaɗai ta isa hujjar da za ta nuna cewa ALA yana da ilimin zamani. Idan aka dubi yadda ya bayyana yanayin jami'a,

[12] Mutum ne da yake da ilimin addinin Musulunci da kuma na zamani. Ilimin addininsa ya bayyan a cikin waƙoƙinsa, musamman aka yi la'akari da jigogin wa'azi da faɗakarwa da makamantansu. Haka a ɓangaren ilimin zamani ma ba a bar shi ya ba. Ya yi ilimin zamani daidai gwargwado kamar yadda ya bayyana a cikin waƙarsa ta shahara. Wannan dama da ya samu ta ba shi zarafin ƙirƙirar abubuwa da dama a rayuwarsa. Daga cikin akwai zane a cikin littattafai da sana'ar ban ruwa da leburanci da kuma mesin (Gusau, 2016:231). Haka kuma, ALA yana da ilimin zamantakewa, baya ga tafiye-tafiye da ya yi a ciki da wajen ƙasar nan.

abin sai dai a ce san barka. Haka abin yake a waƙarsa ta "*Baba ina za ka ne*" wadda take nuni da sanin siyasa da ya yi. A kalli waƙarsa ta, "*Na zama ɗan jarida*", ita ma tana nuni da cewa yana da wata masaniya a kan aikin jarida.

Malaman addinin Musulunci suna kallon waƙoƙin ALA a matsayin wata kafa ta isar da saƙo cikin sauƙi ga al'umma da wayar da kai da wa'azantarwa da kuma faɗakarwa. Wannan ya sa wasu malaman addini suke misali da wasu daga cikin waƙoƙinsa a lokutan wa'azinsu.

A zamanance kuwa, malamai suna kallon ALA a matsayin wani madubi a fagen nazari. Wannan dalili ya sa akan nazarci waƙoƙin ALA a matakan kwalejoji da kuma na jami'o'i. Zarrar da ya yi a wannan fage, ta nuna cewa babu wani mawaƙin zamani da aka gudanar da bincike na ilimi masu ɗimbin yawa a jami'o'in da suke ciki da wajen ƙasar nan kamar Aminu Ladan Abubakar (ALA). An gudanar da bincike a kan waƙoƙinsa a matakai daban-daban da suka haɗa da, digiri na farko (B.A.), na biyu (M.A.) da na uku (Ph.D.) waɗanda suka shafi harshe, adabi da al'ada. Haka kuma, an yi rubuce-rubuce da dama a kan waƙoƙinsa a takardun ilimi tare da gabatar da su a tarukan ƙara wa juna sani na ciki da wajen ƙasar nan. Kaɗan daga cikin misalan ayyukan da aka gudanar game da shi da kuma waƙoƙinsa sun haɗa da:

A - Matakin Digiri na Farko (B.A.)

A nan an kawo ayyukan digiri na farko da aka gudanar a kan wasu waƙoƙin ALA. Wasu an gudanar da su a fannin adabi, wasu na al'ada, yayin da wasu kuma aka gudanar da su a ɓangaren nazarin harshe. Daga cikin waɗannan ayyuka akwai:

a. Jami'a Gidan Ban Kashi: Nazarin Matsayi da Kimar Jami'a ga Cigaba da Bunƙasa Al'ummar Hausawa (Malami, 2010)
b. Jigo da Salo a Waƙoƙin Aminu ALA (Imran, 2008)
c. Kiɗa da Waƙar Hausa Jiya da Yau: Kamance da Bambanci Tsakanin Waƙar Jami'ar Ahmadu Bello Zariya ta Alhaji Mamman Shata Katsina da ta Aminu Ladan Abubakar (ALA) (Rogo, 2013)
d. Matsayin Uwa a Bahaushiyar Al'ada: Nazarin Waƙar "Ummina" ta Aminu Ladan Abubakar (Umar, 2011)
e. Nazarin Salon Sarrafa Harshe a Waƙoƙin Aminuddeed Ladan Abubakar (ALA) (Hamza, 2011)
f. Salo da Sarrafa Harshe a Waƙoƙin Aminu Ladan Abubakar (Hamza, 2011)
g. Tasirin Zamananci kan Al'adun Hausawa: Nazarin Mu'amalar Aure Tsakanin Mata da Miji Cikin Waƙar Gizo-gizo ta Ala da Fati Nijar (Giɗaɗo, 2012)
h. Uwa a Bahaushiyar Al'ada: Nazarin Mu'amalar Uwa da Ɗa Cikin Waƙar Ummina ta Aminu Ala (Dikko, 2010)

B - Matakin Digiri na Biyu (M.A.)

A matakin digiri na biyu kuwa, an gudanar da bincike a cikin wasu waƙoƙin ALA. Nazarce-nazarcen da aka gudanar an aiwatar da su a fannonin harshe da adabi da kuma al'ada. Daga cikin waɗannan ayyuka akwai:

a. Nazarin Salo da Sarrafa Harshe a Waƙoƙin Aminu Ladan Abubakar (ALA) (Faragai, 2008)
b. Kwatanta Salon Wasu Waƙoƙin Aminu ALA da na Fati Nijar (Mohammed, 2014)

c. Yabon Sarakuna a Waƙoƙin ALA: Nazari Daga Waƙar Bakan Dabo da Waƙar Farar Aniya Farar Atafa (Lawal, 2015)

C - Maƙalu da Mujallu

Masana da manazarta sun rubuta maƙalu da mujallu da dama a kan waƙoƙin ALA. Ga ‘yan misalai daga cikinsu:

a. Aminu Alan Waƙa a fagen rubutattun ƙagaggun labarai na Hausa (Mujaheed, 2021)
b. Aminu Ladan Abubakar (Alan Waƙa) a tsakanin sha’irci da ƙagaggen labari (Shehu, 2011)
c. Bitar Littafin Waƙoƙin Aminu Ladan Abubakar (ALAN WAKA) (Gusau, 2009)
d. Bugun gaba a waƙoƙin Aminu Ladan Abubakar (Alan Waƙa) (Mujaheed, 2019)
e. Hausa and the Green Environment: An Examination of Selected ALA’s Song (Ayuba, 2018)
f. HAWAN SARKI a MASARAUTAR KANO: Wani Ɗigo a Cikin Waƙar Mai Martaba Magajin Dabo (Suleiman, 2025)
g. Jiga-jigan Hausa a bakin mawaƙin Hausa: Waiwaye kan waƙoƙin ALA na Farfesa Abdulqadir Ɗangambo da Farfesa Sa’idu Muhammad Gusau (Isah, 2014)
h. Nazarin harshen farfaganda cikin siyasar Kudanci da Arewacin Nijeriya cikin waƙar ALA ta Rajista (Yakasai, 2014)
i. Salon Hoton Zuci: Nazari a Waƙar Ta’aziyar Yahaya Mahmud da ta Ado Bayero na Aminu Ladan Abubakar (Alan Waƙa) (Sulaiman, 2017)
j. Some Major Themes of Hausa Responsorial Songs in Aminu ALA’s Performance (Yakasai, 2012)
k. SURKIN HARSHE: Wani Ɗigo a Cikin Gulbin Waƙoƙin Aminu Alan Waƙa (Suleiman, 2025)
l. Tasirin Waƙa a Cikin Al’ummar Hausawa: Tsokaci Daga Wasu Waƙoƙin Aminu Ladan Abubakar (Alan Waƙa) (Ahmad, 2017)
m. Tsattafin Haliya: Wani Ɗigo Cikin Tafashen Aminu Ladan Abubakar (ALA) (Sani, 2022)

D - Bugaggun Littattafai

Littattafai da aka rubuta game da ALA sun haɗa da:

a. Waƙoƙin Aminu Ladan Abubakar ALAn Waƙa, Littafi na Ɗaya (Lawan, 2011)
b. Diwanin Waƙoƙin Aminu Ladan Abubakar (ALA) (Yakasai & Sani, 2021)
c. Waƙoƙin Aminu Ladan Abubakar Alan Waƙa: Littafi na Ɗaya (Barista, 2011)

Wani abin birgewa da wannan mawaƙi shi ne, babu mawaƙin zamani guda ɗaya tilo da aka yi wa “Diwani” sai shi. Wannan kaɗai ya isa ya nuna shaharasa da fice da zarra a tsakanin mawaƙa. Haka abin yake a ɓangare rubutun zube. Kafin Aminu ALA ya fara waƙoƙin zamani, sai da ya soma rubuta littattafai na ƙagaggun labaran soyayya.[13] Littafi na farko da ya rubuta

[13] Ga abin da yake cewa a cikin *Shahara*:
Na zo alkatimin nan,
Marubucin so da ƙauna.
Ba domin ban iya ba,
Shahara ta hana a sani na.

shi ne, *Jirgi Ɗaya.* Ya rubuta shi a shekarar 1992, amma sai a 1999 aka buga shi. Littafin ya yaɗu sosai a cikin jama'a. Bayan wannan littafin ya samu damar ƙara wallafa wasu littattafai guda bakwai a wannan fanni. Ga su kamar haka:

Jadawali Na 1: Wasu Littattafan Aminu Ladan Abubakar (ALA)

	Littafi	**Shekarar Bugawa**
1.	Baƙar Aniya	2000
2.	Cin Zarafi	2001
3.	Ƙawazuci	2003
4.	Tarzoma	2003
5.	Sawaba	2003
6.	Jirwaye	2003
7.	Jagoranci	2004

Madogara: Yakasan da Sani (2021 sh. 16)

Tabbas! Aminu ALA tauraro ne kuma gagara-gasa a tsakanin abokan waƙarsa na zamani. Sakamakon babu wani mawaƙi da ya haɗa hikimar waƙa da rubutun zube kamarsa a wannan lokaci. Iya wannan ya isa ya bayyana shi a matsayin tauraro, kuma gagara-gasa a tsakanin takwarorinsa mawaƙan zamani.

4.6 Riƙon Al'ada da Addinin Musulunci

Riƙo da addini da al'ada ya zamar wa wannan mawaƙin tamkar hanta da jini. Ko a cikin bidiyonsa, abu ne mai wahala a isko shi yana rawa irin wadda wasu mawaƙan zamani sukan yi.[14] Ta fuskar tufafi kuwa, mawaƙin ba ya saka tufafi wanda ba na Hausawa ba. Hasali ma wani lokaci yakan yi shigar sarauta ta al'ada, wanda hakan yake nuna kasancewarsa cikakken Bahaushe. Waɗannan suna daga cikin abubuwan da suka tasirantu a gare shi har ya samu waɗancan sarautu da binciken ya ambata a baya. Ke nan haka yana nuna ɗaukakarsa har a fadojin ƙasar Hausa.

Aminu ALA duk da ɗaya ne daga cikin mambobi na Kannywood, shi ba ya nanaye ba ya gala. Wannan ya sa mawaƙa abokansa suke mutuƙar ganin girmansa. Wasu daga cikinsu suna kiran sa da suna "Malamin Waƙa". Wannan suna ba a ƙasa ya ɗauka ba, kasancewarsa ma'abocin neman ilimin addini. Hakan yana daga cikin dalilan da suka sa ya kafa makarantar da suke ɗaukar karatun addinin Musulunci.[15] Ke nan za a ga cewa riƙon ALA da addini da al'ada shi ma wata hujja ce da ta sanya ya zama wani mutum na musamman a tsakanin mawaƙan zamani. Ko da kuwa an fi shi suna ko kuɗi, tabbas yana da wasu siffofi da ya sha bambam da sauran mawaƙan zamani. Waɗannan siffofi nasa su ne suka ƙara jawo masa ƙima da daraja a wurin al'ummar Hausawa.

4.7 Tasirin ALA ga Al'umma

Aminu ALA mawaƙi ne da ya samu ɗaukaka kuma ya yi shura a cikin al'ummar Hausawa. Wannan bunƙasa da ALA ya yi a wannan fage na waƙoƙin zamani ta sanya ya zamo wani madubi ga al'umma, saboda tasirin da yake da shi a gare su. Misali: Aminu ALA jakadan zaman lafiya ne a al'adance.

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[14] Sai dai ba za a rasa inda ya yi rangaji na shaƙi ba. Duk da haka, ba ya zagewa ya saki jiki yana rawa.
[15] Wannan makaranta tana nan a bakin offishin Taskar ALA Global da ke Titin Gidan Zoo a cikin Birnin Kano.

Idan aka dubi labarin wata tsohuwa da ta zo gidansu a galabaice, tana zuwa ta gan shi sai ta fashe da kuka. A nan ya taushe ta har ta samu nutsuwa. Bayan da hankalinta ya dawo jikinta, sai ta fara ba shi labarin abin da yake tafe da ita.Ta ce 'yarta ta yi wa aure, an yi, an yi ta zauna, amma ta ce ba za ta zauna ba, sai an kawo mata kaset ɗin ALA da ya yi waƙar "Ummi Momina". Haka ya ɗauko kaset ɗin a wannan lokacin ba shiri ya ba ta. Ya yi haka ne don a samu yarinyar ta zauna a gidan mijinta." ALA da kansa ya kawo wannan a cikin wannan labari a cikin "Shahara" inda yake cewa:

Wataran a watan Nuwamba,
Two thousand six batuna.

Wata tsohuwa ta zo ta,
Ta galabaita ganina.

Rauni linkif jikinta,
Ya yi tamoji ganina.

In tana tafe sai ta huta,
Sai ta yunƙura sai ta zauna.

Da kaɗan da kaɗan ta zo ta,
Har shigifa ta ubana.

Da shiga ta fashe da kuka,
Muka hau tausa da rana.

Ko da ta nutse ko ta huta,
Sai ta hau yi mana bayana.

'Yar ɗiyata ce na wanke,
Sanadin aure na sunna.

Mun yi mun yi ta zauna,
Sai ta ce sharaɗin ta zauna.

Sai an kawo mata kaset,
Wanda nai *Ummi Momina*.

Kuma an ce ba a sai da,
kaset ko a ina.

In gidan radiyo ta kunna,
Daga nan ta jiyo bayana.

Ban shirya fitar da shi ba,
Ba shiri na ciro na guna.

Sai na ba ta gami da ƙari,
Don zaman aure ya nuna.

Tsohuwa ta rugume ni,

Tai hawaye na lumana.

Ta kirayi Ubangijinmu,
Tai Du'a'i a gurina.

Makamancin irin wannan ya taɓa faruwa da wata tsohuwa da ta taso daga garin Illela a ƙasar Sakkwato. Ta zo Kano don ta ga ALA har sau biyu. Haka ta sha wahala kafin su haɗu da juna. Ranar da suka haɗu kuwa, tana ganin sa sai ta kama hawaye. Ta bayyana masa irin soyayyar da take masa abin har yana neman ya cutar da ita. ALA ya bayyana hakan a cikin Shahara da cewa:
Wata tsohuwar Illela,
Tai maya biyu don mu gana.

Ni ko saɓani gare ni,
Ta wuyata kafin mu gana.

Tai maya biyu uku guna,
Daga ƙarshe mun ka gana.

Da mu kai arba da juna,
Sai hawaye ke gudana.

Sai ta ce ko yanzu Allah,
In ka so ɗauki raina.

Ka cikan buri muradun,
Da ganin ALAn ga ɗana.

Ta riƙe ni ta hau jawabi,
Sonka zai lahani a guna.

Lafazinka idan na ji shi,
Sai hawaye ke gudana.

Boɓelle gari da nisa,
Gwadabawa ne gari na.

Illela kusa da boda,
Duk a can na baro ɗiyana.

Na taho domin biɗar ka,
Don tsantsan so da ƙauna.

Nan take Tsohuwa Illela ta yi wa Allah godiya saboda burinta ya cika ta haɗu da ALA. Haka ALA ya karɓi tsohuwa hannu biyu ya sauke ta a gidansu ya kuma karrama ta, ya yi mata kyautuka, ya ba ta hotunansa. A *Shahara* ALA ya bayyana cewa:
Na yi kalmomi gare ta,
Masu sanyaya rai da ƙauna.

Nai kyautuka gare ta,
Na kaset na gani da ji na.

Da atamfofi na sawa,
Da kalandun hotunana.

Daga ƙarshe, ya yi mata alƙawarin shi da kansa zai kawo mata ziyara har garinsu kamar yadda ta kawo masa. Cikin ikon Allah haka ya tashi mota da yaransa suka tafi ƙasar Sakkwato har garin Illela. Ya kai wa tsohuwa ziyara.[16] Bugu da ƙari, ya yi mata waƙa mai suna "Tsohuwa ta Illela." ALA ya bayyana a cikin *Shahara* cewa:

Muka kwana gidan Khadija,
Tsohuwa mai so da ƙauna.

Nai waƙoƙin yabawa,
Nai baitoci na ƙauna.

Aka min tarbar bajinta,
Wai gidan Sarki na kwana.

Sai na ce ni gun Khadija,
Nan na zo nan za na kwana.

Cikin runkar Khadija,
A ƙasan shifci na kwana.

A cikin runkar Khadija
A ƙasan darni na kwana.

Ko bayan waɗannan, an samu makamancin wannan tsakanin ALA da wata yarinya 'yar shekara bakwai (7) jikar Sarkin Kano mai suna "Sa'adatu".[17]

A taƙaice dai iri wannan tasiri na ALA a zamantakewa da al'ummar Hausawa har sai da ta kai iskoki suna shafar masu sauraren waƙoƙinsa. Akwai mai gidansa, ma'aikacin gidan radiyon Kano ne, mai suna "Malam Abdullahi Sani." Iskoki sun shiga jikin 'ya'yansa. Da aka zo ana yi musu ruƙiyya, sai iskokin suka bayyana inda suka ce yaranka kullum da safe da rana da yamma waƙoƙin ALA suke ji. Kuma ALA gwaninsu ne, suna son sa. Mutuƙar za su

[16] A Shahara ya fito da wannan inda ya ce:
Muka ɗau hoto a tare,
Da busharar ni da kaina.
Za na yo ramko gare ta,
In ziyarce ta da kaina.
Haka ko a kai umarni,
Bisa yardar Kaliƙina.

Na ziyarci Illela haka,
Ni da yarana da rana.

[17] ALA da kansa ya kawo wannan labari a cikin alfiyarsa ta *Shahara*.

kunna waƙarsa, to har abada suna tare da su. Da aka tambaye su mene ne laifin ALA a wajensu, sun tabbatar da ba shi da laifin komai. Soyayya ce kawai a tsakanisu.

Don tabbatar da wannan iƙirari a saurari tafashen tauraron mawaƙan zamani a cikin *Shahara,* inda yake cewa:

Wani jami'i na aikin,
Radiyo ta Kano garina.

Malam Abdullah Sani,
Sunansa uban gidana.

Ya ishe ni ina a zaune,
Muka gaisa sai ya zauna.

Sai ya ce ALA na waƙa,
Lamuranka azan wurina.

Girman al'amarinka,
Ya gaji da sani na kaina.

Yarana aka yi wa,
Ruƙiyyar ahlusunna.

Aljani ya fito jikinsu,
Sai ya ɗora faɗin bayana.

Aka ce masa meye dalili,
Na shigar ka jikin ɗiyana?

Sai ya ce kullum ɗiyanka,
Ko marai dare da rana.

Waƙar ALA gwaninmu,
Suka ji a dare da rana.

Mu ko in har za su kunna,
Da'iman kuma za mu zauna.

Mutum yat tambaye su,
Laifin ALA su tona.

Suka ce masa ba shi laifi,
A gare shi da so da ƙauna.

Sai ya dube ni da shakka,
Rantsuwa yai da gwanina.

Aminu ALA yana tasiri a cikin al'umma ta fuskar siyasa, sakamakon al'umma suna kallon sa a matsayin mutum mai ƙima da daraja. Wannan ne ya sa suke ganin ba zai bi alƙiblar siyasar da za ta cutar da talakawa ba. Shi ne ya sa idan ya fahimci tafiyar da yake bi ba mai kyau ba ce yake barin ta

sannan ya fito a cikin waƙa ya faɗa wa jagororin tafiyar gaskiya. Wannan ta faru a zamanin mulkin shugabata Muhammadu Buhari. Ya goyi bayansa a yaƙin neman zaɓe. Da ya ga matsala kuma ya fito ya faɗa masa gaskiya.

Tasirin da ALA yake da shi a cikin zamantakewar Hausawa, ya sa har wasu mutane suke jingina sunansa da nasu. Misali:

a. Zayyanu ALA
b. Shafi'u Zakin ALA
c. Sanin ALA
d. Musan ALA da sauransu da dama.

Mutane suna yin haka ne saboda kasancewarsa mai kyawawan ɗabi'u da halaye nagari da riƙo da addini da kuma al'ada. Wani abin birgewa kuma, duk wanda za ka ga ya jingina sunansa da na ALA sai a ga cewa sun yi canjaras ta fuskar ɗabi'u da halaye da riƙon addini da al'ada. Ya yi daidai da furucin masu iya magana cewa: "Ba a zama inuwa ɗaya sai hali ya zama ɗaya".

4.8 Ɗaukakar ALA a Cikin Zuri'arsa

A tsarin al'adun Hausawa, ɗaya daga cikin abubuwan da suke nuna ɗaukakar mutum shi ne yawan zuri'arsa, wato adadin matansa da 'ya'yansa. A tsarin al'adar Hausawa, ko sarki aka naɗa mutum yana da mata ɗaya, nan da nan za a auro masa ragowar guda ukun su cike huɗu. Yawan mata da 'ya'ya a wajen Bahaushe wata ɗaukaka ce ta musamman a cikin al'umma. Irin wannan ɗaukaka Allah ya albarkaci Aminu ALA da ita, wadda hakan ya ƙara nuna fice da zarrar da mawaƙin ya yi a tsakanin mawaƙan zamani. Gusau, (2016 sh. 234) da kuma Yakasai da Sani (2021 sh. 7) sun kawo bayanai game da iyalan ALA. Tun a shekarar 2021, yana da mata huɗu (4) da 'ya'ya goma sha huɗu (14).

4.9 Yawan Waƙoƙinsa da Nau'o'insu

Dangane da yawan waƙoƙi kuwa, har zuwa yanzu ba a iya tantance adadin waƙoƙin ALA ba. Duk da haka, a wata tattaunawa da binciken ya yi da hadiminsa Shafi'u Zakin ALA ya bayyana cewa: "A yanzu haka akwai *album* ɗin waƙoƙin ALA guda arba'in da suke cikin kasuwa. Kowane *album* ba zai rasa waƙoƙin ashirin guda goma ba." Ke nan a iya *album* ɗaya yana da waƙoƙi kimanin ɗari huɗu da suka shiga kasuwa.[18]

Dangane da yanayin waƙoƙinsa kuwa, Yakasai da Sani (2021) sun raba nau'o'in waƙoƙin ta fuskar jigoginsu zuwa kashi goma sha ɗaya (11). Ga sukamar haka:

1. Waƙoƙin ilimintarwa da wa'azantarwa da faɗakarwa
2. Waƙoƙin siyasa
3. Waƙoƙin soyayya
4. Waƙoƙin sarauta
5. Waƙoƙin yabo/jinjina
6. Waƙoƙin ganin dama/sha'awa
7. Waƙoƙin talla
8. Waƙoƙin aure
9. Waƙoƙin zagin kasuwa

[18] A nan ban da waɗanda ba su shiga kasuwa a Album ba, da kuma waɗanda ba a sake su ba.

10. Waƙoƙin ta'aziyya
11. Waƙoƙin ɗaukaka

Idan aka dubi yadda aka raba waƙoƙin ALA bisa jigoginsu, za a ga cewa ɗaukakarsa ta karaɗe duniyar waƙoƙin zamani. Duk wani babban jigo na waƙa ALA bai gaza a kansa ba, sai da alƙalaminsa ya ɗiga tawada a kansa. Irin waɗannan dalilai su ne suka sanya ake ganin ALA a matsayin tauraro kuma gagara-gasa a tsakanin takwarorinsa mawaƙan zamani.

5.0 Kammalawa

Lallai Aminu Ladan Abubakar (ALAn Waƙa) ya kasance babban tauraro a fagen waƙoƙin Hausa na zamani. Ya samu ɗaukaka ta fuskoki masu yawa. Sun haɗa da sarautu da yake riƙe da su da tasirinsa ga al'umma da ɗimbin waƙoƙinsa waɗanda jigonsu suka ƙunshi mamaye da dama. Sirrukan wannan ɗaukaka sun samo asali daga yadda yake mu'amala da mutane a matakai daban-daban, kamar sarakuna da malaman addini da na boko da sauran rukunonin al'umma. Haka kuma, riƙon da ya yi da addini da kyawawan al'adu da jajircewa bisa gaskiya da amana sun ƙara masa kwarjini da farin jini a cikin takwarorinsa.

Akwai buƙatar a yi taron ƙara wa juna sani na musamman domin faɗaɗa tattaunawa a kan rayuwa da waƙoƙin ALA. Bugu da ƙari, akwai buƙatar ci gaba da bincike a matakan ilimi daban-daban game da falsafar rayuwarsa da waƙoƙinsa domin sake fito da su fili tare da kundace su. A ɓangare ɗaya kuwa, yunƙurin ayyuka game da ALA zai taimaka wajen jawo hankali wasu mawaƙan Hausa domin koyi da tafarkinsa na riƙo da addini da kyawawan al'adu.

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Authors' Bios

Abu-Ubaida Sani is a Nigerian scholar, researcher, author, and academic specializing in Hausa culture and modernity. He is a lecturer in the Department of Languages and Cultures at Federal University Gusau, Nigeria.

He has authored and edited numerous books and published over one hundred scholarly articles and book chapters in reputable national and international journals and conference proceedings. He has presented papers at academic conferences within and outside Nigeria and serves on the editorial boards of several scholarly journals, including as Secretary of the *Tasambo Journal of Language, Literature and Culture*, Executive Editor of the *Global Academic Journal of Linguistics and Literature*, and Associate Editor of the *International Academic Journal of Education & Literature*, among other editorial appointments. Dr. Sani is the founder of Amsoshi (amsoshi.com), one of the leading online platforms dedicated to Hausa language scholarship and research.

Musa Suleiman is a Nigerian scholar, researcher, author, and academic specialising in Hausa language, literature, culture, and media studies. He is a Lecturer in the Department of Hausa at Aminu Kano College of Islamic and Legal Studies, Kano, where he teaches in the affiliated degree programme of Federal University Dutsin-Ma. He also serves as an external facilitator at the National Open University of Nigeria. He previously held academic appointments at Kano State College of Education and Preliminary Studies and Dala College of Education, Kano. Musa Suleiman has published scholarly articles in academic journals such as the *South Asian Research Journal of Arts, Language and Literature* and the *AL-QALAM Journal of Language and Literary Studies.* He has presented papers at academic conferences in Nigeria.

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