

Kwatancen Al'adun Bikin Radin Sunan Jariri Tsakanin Hausawa Da Misirawa

Daga

Abdulrahman Ado

Tsakure

Dangantaka a tsakanin Hausawa da Misirawa daxaxxiya ce. Al'ummu guda biyu sun daxe da samun cuxanya da juna ta fannoni da yawa, irin su ilimi da kasuwanci da ziyara da auratayya da makamantansu da yawa. A sanadiyyar wannan dangantaka, an sami cuxanya da juna wadda ta haddasar da samuwar watsuwar al'adun Misirawa zuwa cikin al'ummar Hausawa. Yawan al'adun da Hausawa suka ara daga Misirawa ya sanya wasu masana da manazarta suka yi hasashen cewa Hausawa suna da tushen asali xaya da Misirawa. A wannan nazari, an duba wasu kamanci da bambancin da ke akwai, na al'adun bikin radin suna, tsakanin Hausawa da Misirawa domin yin qoqarin laluben dangantakar Hausawa da Misirawa ta asali da cuxanya da juna. A cikin takardar an yi qoqarin kawo kamanci da bambancin hidimomin da al'umman guda biyu suke aikatawa na al'adar yinin bikin suna, tun daga wayewar gari, wato farkon fara shi, har zuwa lokacin gama shi, da yamma ko da dare. Kazalika, an kawo bayani na ra'in da aka xora binciken a kai da kuma waiwayen wasu ayyuka da aka yi masu alaqa da wannan bincike domin tabbatar da cewa babu wani bincike da aka tava gudanarwa irin wannan.

Abstract

The Hausa people and Egyptians enjoy a long social relationship. They interact in many areas of social life, such education, commerce, tourism, marriage, and etcetera. As a result of this social relationships and interactions, some traces of Egyptians customs, transcripts and ways of life have spread among the Hausa people. Because the Hausa people have borrowed a lot from Egyptians, many scholars and researchers believe that the Hausa people have the same monogenetic (single) origin with the Egyptians. In this paper, the concern is with the many similarities and differences between the Hausa people and Egyptians, in cultural areas, such as naming ceremony and its processes in an attempt to locate the argument about the single origin and similar cultural practices. Again, attention is accorded to the theory to be used in the paper as well as a review of some related literatures in order to ensure that this research is relatively new.

Gabatarwa

Suna kalma ce da ake yin amfani da ita domin ambato ko kiran mutum ko wani abu da ita. Ta yiwu, abin ya kasance mai rai ko mara rai ko wanda ake iya gani da wanda ba a iya gani (C.N.H.N., 2006:401; Danmaigoro, 2010:158; Yahaya, 2008:17; Bargery, 1993:958).

Biki kuwa na nufin wani shagali da ake yi domin nuna farin cikin samuwar wani abu, irin su aure ko suna da makamantansu (C.N.H.N.,2006:46).

Shi kuwa radin sunan jariri na nufin zaɓi na sunan da za a rinka ambaton da ko diyar da aka haifa, da shi (Zarruk, 1987:34; Bunza, 2002:13; Sarkin Sudan, 2008:273). Yin radin suna na daya daga cikin al'adun da dan Adam ke yi, domin ya biya bukatarsa ta ambaton abin da ya haifa (Buba, 2010:129).

A xaya haujin kuma, bikin radin sunan jariri shi ne taron da ake yi na murnar haihuwar jariri domin a zaɓa masa sunan da za a rinka kiransa da shi. Hausawa da Misirawa kan yi wannan biki a rana ta bakwai (mako guda) da haihuwar jariri (Rambo, 2013:7; Amin, 2004:92; Abdennour, 2007:45; Nelson, 2011:1; Bizzari, 2012:1)..

Bincike ya tabbatar da cewa, Hausawa da Misirawa makwabtan juna ne na nesa. Manazarta sun sha yin tsokaci a kan dangantakarsu ta fannin asali da cuxanya da juna. Wasu na yi masu kallon 'yan'uwa masu tushen asali daya da harshe da al'adu iri daya (Magaji,1986:3; Jinju, 1992:41; Adamu, 2011:18; Kwakwaci, 2010:61; Philips, 1985:3; Bunza, 2002:3). To, amma kuma, wasu masana da manazarta na kallon al'umman biyu a matsayin waxanda suka daxe da samun cuxanya da juna ta hanyoyi daban-daban na zamantakewar rayuwa, irin su ilimi da yaxa addinin Musulunci da kasuwanci da ziyara da makamantansu da yawa (Yahaya, 1988:9; Smith, 1983:21; Mukhtar, 2010:11).

Kazalika, bincike ya tabbatar da cewa wasu daga cikin al'adun da Hausawa ke gudanarwa a qasar Hausa sun are su ne daga Larabawa, irin su Misirawa, a sanadiyyar cuxanya. Wasu daga cikin irin al'adun da Hausawa suka aro sun haxa da gardancin wando da tashen azumin watan ramalana da sanya kwalli da yin lalle a matsayin ado da wasu al'adu da suka danganci maguzanci na bukukuwan shekara da bautar iskoki da makamantansu (Jinju, 2001:27; Ado, 2013:197-213). Kazalika, tasirin dangantakar ne ya haifar da samuwar wasu kalmomi da lafuzza irin su agwagwar Masar da veran Masar da jakin Misira da kuciyar Masar da yadi xan Misira da rubutu xan Misira da makamantsnu da yawa (Ado, 2013:200).

An shirya wannan bincike domin lalubo kwatancen na kamanci da bambanci da ke akwai a tsakanin Hausawa da Misirawa ta fannin al'adunsu da suke gudanarwa a bikin haihuwa da ake yi bayan kwana bakwai da haihuwar jariri. A cikin takardar, an kawo bayanai na hidimomin da ake gudanarwa na al'adun gargajiya a wajen raxin suna da yinin bikin suna da kyaututtukan da ake bayarwa a lokacin yinin biki da kuma bayan kamala shi. Kazalika, an yi amfani da salon qididdiga domin tantance yawan al'adun da ake gudanarwa domin samin sauqin yin kwatanci. "Mazhabar Qididdige Al'adu" ce ta bayar da damar yin amfani da adadi domin yin lissafin yawan al'adun da al'umma ke aikatawa domin samun daidaito a wajen yin lissafi (Gusau, 2015:48)

Kwatancen Al'adun Da Ake Gudanarwa A Ranar Raxin Suna

A wannan nazari, kwatancen da aka yi shi ne na kawo kamanci da bambancin al'adun da ake gudanarwa a ranar yinin bikin haihuwa a tsakanin Hausawa da Misirawa. Domin jin dakin nazari, an fara kawo al'adun da Hausawa ke gudanarwa, sannan kuma aka kawo na Misirawa. Daga nan kuma, sai aka kawo bayanin inda aka sami kamanci da kuma bambancin al'adun, a tsakanin Hausawa da Misirawa.

Al'adun Ranar Bikin Suna A Wajen Hausawa

Hausawa mutane ne masu hikimar yin amfani da harshensu domin yin nuni da wasu al'adu da sukan aikata (Yakasai, 2012:49; Ahmad, 2012:53). Suna da wasu kalmomi da lafuzzan da idan aka faxe su za iya gane irin al'adar da suke nufi wadda sukan aikata. Al'adun da Hausawa ke gudanarwa a ranar sunan jariri suna da yawa, amma fitattu daga cikinsu sun haxa da waxannan:

Da farko, akwai al'adar da akan gudanar ta tsaftace jariri wadda ake kira: "Wankan Suna Na Jariri" ko "Wankan Jinjiri Na Ranar Sunan". Wannan wani wanka ne na al'ada da akan yi wa jariri a ranar suna, da safe, kafin radin suna. Ungozoma ce kan taho tun da asuba, ta wanke jaririn, kana ta sanya masa sababbin kaya (Tsoho,2007:75; Sallau, 2010:21; Ado, 2015).

Bayan wankan jariri, sai al'ada ta biyu, wadda akasari an fi yin ta a qauyuka, wadda wasu ke kira da sunan: "Kariyar Jariri". A bisa al'ada, akan yi abin da ake ce ma "Turaren Wuta Na Magani" da "Daura Layu". Akasari, a kauyukan kasar Hausa, an fi jin ana faɗar waɗannan lafuzza masu nuni da al'adun kariya da ake yi wa jariri daga miyagun mutane masu kandun baka da iskoki masu

halartar wuraren bukukuwa, su yi shiga irin ta mutane (Yaro, 1986:45; Bunza, 2006:19; Abubakar, 2012:59).

Kazalika, wata al'adar (ta uku) da akan gudanar a ranar raxin suna ita ce wadda ake kira "Taron Suna" ko "Taron Zanen Suna" ko "Taron Raxin Suna". Wannan wata al'ada ce ta ake aikatawa a tsakanin Hausawa. Wanda aka yi wa haihuwa kan gayaci jama'a, su taru a qofar gidansa, domin a sanya wa abinda aka haifa suna. 'Yan'uwa da abokan arziqi da malamai da masu unguwa da makamantansu kan taru, a raxa sunan, sannan a yi addu'o'i domin neman Allah Ya albarkanci jarirn da aka haifa (Yaro, 1986:46; Buba, 2008:3).

Al'ada ta huxu da akan gudanar a wannan rana ita ce ta "Yankan Ragon Suna" ko "Yankan AKiƙar Suna". Wadannan lafuzza guda biyu suna yin nuni da al'adar da akan yi ta yanka dabbar suna. A bisa al'ada an fi yanka rago. Kazalika, saboda muhimmancin wannan al'ada, dangin jaririn da aka Haifa, sukan tashi, su tafi wurin da aka turke rago don yankawa, su gani, kana kuma su shaida yankawar tare da ambaton sunan jaririn da ake yi wa raxin suna (Madauci, 1982:6; Yahaya, 2008:99; Funtua, 2010:78). Akan yi maganganun da suka danganci yankan ragon suna, kamar haka:

Liman: To, ina ragon da za a yanka?

Dangi: Ga shi can a bayan gida.

Liman: To, "wane" taso, kai ma "wane' taso a tafi wajen yanka.

Liman: (Idan aka zo wajen rago). Wane suna aka zaɓar masa?

Dangi: An zaɓar masa "wane" ko "wance"

Liman: To, Allah ya raya "wane" ko "wance". A kawo wuƙar yankan ragon. Bismillahi, Nawaituz Zabaha, Allahu Akbar! (Yaro, 1986:46; Ibrahim, 2000: 44; Sallau, 2011:133).

Bugu da qari, akwai al'adar da ake gudanarwa ta: "Rabon Goron Suna". Wannan al'ada ce ta biyar a jerin lissafi. A bisa al'ada, wanda aka yi wa haihuwa kan tanadi goron da za a rarraba wa mutane a wajen taron raxin suna. To, a wajen taron raxin suna akan kassafa goron, a bayar da na dangi, sannan a ware na malamai da masu unguwa da wanzamai. Saura kuma a rarraba wa jama'ar da suka zo taron suna(Madauci, 1982: 6; Rambo, 2013:7). Akan gudanar da,al'adar rabon goron suna a cikin lafuzza, kamar haka:

Liman: To, a raba goro, za a fara addu'a.

Dangin Jariri: Kai! ku zo a yi rabon goro.

To, ga na malamai. Ga na matan gida. Ga na wanzamai. A raba wa jama'a sauran.

Maroƙa: To, Alhaji ga goro. Kai ma malam ga naka. Ku ma nan

wajen ga naku. Goro ya kai! A ci gaba da radin suna!

(Ibrahim, 2000:43; Alhassan, 1988:24; Yahaya, 2008:99).

Bayan nan, al'ada ta shida da Hausawa kan gudanar wata babbar al'adar ce da ake kira da sunan: "Radin Suna" ko "Yin Zanen Suna" ko "Addu'ar Radin Suna". Malaman da suka halarci taro raxin suna su ne ke da alhakin yin raxin suna da addu'ar da ake yi a matsayin addu'ar raxin suna. (Alhassan,1988:20; Sallau, 2011:133; Tsoho, 2007:76; Madauci, 1982:7; Ibrahim, 2011:9; Yaro, 1986:46).

A bisa al'ada irin ta Hausawa, akan gudanar da addu'ar zanen suna ko radin suna, kamar haka:

Liman : A yi salati ga Annabi Muhammadu (SAW).

Maroƙi : Jama'a, a saurara! A yi salati goma-goma ga Annabi Muhammadu (S.A.W.).

Limam : (Bayan ya yi wasu addu'o'i) Alhamdulillah! Fatiha! An sanya wa wannan jariri ko jinjira suna "wane" ko "wance".

Allah ya albarkanci abin da aka sa. Allah ya sa shi cikin addinin Musulunci. Allah ya ba shi albarkar mai sunan. A shaida wa jama'a sunan da "wane" ko diya "wance".

Maroƙi: An sanya wa jaririn da aka haifa suna "wane" ko "wance".

Limam: (Yakan sanya wani malam ko malamai su kawo tasu addu'ar). To, Bismillah Malam "wane".

Malami 2: Allah ya raya abin da aka haifa, Allah ya dayyaba shi, Allah ya ba iyayensa abin daukar takalihunsa. A karanta Kulhuwallahu da Izaja'a (bayan ya yi addu'o'i), Fatiha!

Malami 3: A cika da fatiha da salatun fati ko Fatiha da Alam-Nasharaha kafa uku-uku ga kawunanmu da iyayenmu! Alhassan (1988:20) da Ibrahim (2000:44) da Sallau (2011:133).

Wata babbar al'adar kuma, ta bakwai ita ce ta "Kuxaxen Addu'ar Zanen Suna" ko "Rabon Kuxaxen Addu'ar Suna". Waxannan lafuzza suna yin nuni da al'adar biyan wasu kuxaxe kafin ko bayan yin zanen suna. A bisa al'ada, akan ba wasu rukunna mutane irin su malamai da wanzamai da ungozoma da mai unguwa. Sanadiyyar wannan al'ada da ake yi ya haifar da samuwar lafuzza irin su: "Kuxin Malamai" da "Kuxin Wanzamai" da "Kuxin Ungozoma" da "Kuxin Masu Gari" (Madauci (1982:7).

Haka kuma, al'ada ta takwas ita ce wadda akan yi abin da ake cewa: "Askin Suna Na Jariri". A wannan rana ta bakwai da haihuwa, wanzamin gidan da aka yi haihuwa kan zo ya yi wa jariri aski, ya cire masa hakin wuya (belu), ya kuma shafa masa maganin ciwon kai a maxigar kansa (Zurmi, 2014:27). Maroƙi da Ungozomar da ke wajen yinin bikin, za su rinka shaida wa jama'a yin wannan al'ada, kamar haka:

Maroƙi: Ana aski!

A kawo kari!

A kawo gudummuwa!

Ungozoma/Maroƙiya: Matan gida ana aski!

Dangi ku kawo kari!

'Yan'uwa ku kawo kari!

Aminai ku kawo gudummuwa!

Abokai ku kawo gudummuwa!

Yaro (1986:47) da Sallau (2010:68) da Abubakar (2012:59).

Kazalika, akwai wata al'ada (ta tara) wadda ake kira da sunan: "Taron Yinin Bikin Suna". Wannan taro ne na mata, wanda dangin mai jego da uban jariri da abokan arziqi kan halarta. Akan yi wannan taro tun daga rana, wajen azahar har zuwa yamma. Mata kan ci ado domin zuwa wannan taro. Kazalika sukan yi shewa da guda don nuna farin cikin haihuwar jaririn (Alhassan, 1988:21; Ibrahim, 2000:44).

Bugu da kari, al'ada ta goma ita ce wadda mai jego kan yi, wadda ake kira da sunan: "Adon Amaryar Kauri", wato. "Kwalliya ta kure adaka". Mai jego kan yi ado, ta fito tsakar gida, kowa ya kalle ta, a yi mata guda da shewa, don nuna murnar ganinta a cikin ado mai kyau, kamar wata amarya (Alhassan, 1988:21; Yahaya, 2008:99; Garba, 2013; Ibrahim, 2000:45).

Zalika, wata al'adar ta goma sha xaya ita ce wadda ake kira da sunan: "Faifan Mai Jego" ko "Mayar Da Biki" ko "Bayar Da Biki". Mata kan ba wa mai jego taimako a ranar yinin biki na

kudafé da turamen zannuwa (Ibrahim, 2000:45; Alhassan, 1988:21). Ita kuwa maroƙiya, za ta yayata wannan al'ada ta hanyar cewa:

Maroƙiya: Ana faifan mai jego!

Mai biki akan yi wa biki!

A kawo gudummuwar biki!

Duk wanda ya yi, shi ma za a yi masa!

Hakazalika, al'ada ta goma sha biyu da akan aikata a wannan yini ita ce ta: "Rabon Kayan Suna". Akan rarraba naman dabbar suna da abincin suna ga matan da suka zo yinin biki da mai jego da ungozoma da wanzamai da maroƙa da dangin uwa da na uba da wanda ya yi fidá da makitsiya. Kazalika, akan ɗan gutsuttsura wa matan da suka zo yinin bikin suna, naman tare da alawa da cingam da biskit da dawo (Sallau, 2011:130; Funtua, 2010:79; Rambo, 2013:7).

Daga ƙarshe, al'ada ta goma sha uku da ake yi a wannan yini ita ce: "Sallamar Bankwana". Matan da suka zo yinin biki, idan za su tafi gida, sukan yi wa mai jego bakwana da addu'ar fatan alheri ga mai jegon da kuma jaririnta. Misali na irin lafuzzan da akan faha su ne, kamar haka:

'Yar Biki: To, ni dai zan tafi gida, yamma ta yi.

Zan je in yi wa maigida da yara girki.

Mai jego: Af! Har za ki tafi? An ba ki kayan suna kuwa?

'Yar Biki: E! Am ba ni wallahi! Na gode. Allah shi raya. Allah ya ba ki ƙarfin jiki

Mai Jego: To, na gode "wance". Allah ya saka da alheri. Ki sauka lafiya

A wajen Hausawa, waɗannan su ne muhimman al'adun da ake gudanarwa a ranar bikin raxin sunan jariri a qasar Hausa, wanda ake yi a rana ta bakwai da haihuwarsa. Da waxannan nan ne za a gwada ko danganta su da na Misirawa domin a samo ko gano kamancin da bambancin al'adun juna. Kenan, waxannan al'adu na Hausawa su ne "Karan-Gwaji" ko "Mizanin" da za a yi amfani da shi domin yin kwatancen al'adun al'ummam guda biyu.

Al'adun Ranar Bikin Suna A Wajen Misirawa

Bincike ya tabbatar da cewa su ma Misirawa suna gudanar da wasu al'adu ta bikin raxin sunan jariri a rana ta bakwai da haihuwa. A sabili da haka ne ma suke da lafuzzan da ake cewa: "Sebou"/"Subu'u"/"Subua" (السبوع) (bakwai) ko "Maulud" (المولود) (suna). Waxannan kalmomi, duk suna yin nuni da al'adar yin bikin raɗin sunan jariri a rana ta bakwai da haihuwa. (Zayan, 2007:95; Kennedy, 2005:110). Wasu daga cikin al'adun da suke gudanarwa a matsayin bikin raɗin suna, a rana ta bakwai da haihuwar jariri, sun haxa da waxannan:

Da farko, akwai al'adar da ke ce ma: "Tasmiyat el Maulud" (Sanya Suna) (تسمية المولود) ko "Ikhtiyarul Ismul Tifl" (إختيار اسم للطفل) (Zaven Sunan Jariri) ko "Khutbatul Tasmiyatul Maulud" (خطبة تسمية المولود) (Huxubar Raxin Suna). Waxannan zantuka duk suna yin nuni da al'adar da ake gudanarwa ta zaven suna. Dangin jaririn da aka haifa, wato Uwar miji da uwar mata da miji da matarsa da kakanninsu mata kan taru su raxa wa jinjiri suna. Amma wasu iyalan, suka zavi sunan jariri a tsakanin miji da mata kawai. Idan an sami 'yar wata taqaddama a wajen zaben sunan da za a sanya wa jariri, akan yi amfani da kyandira, waxanda ake saye masu siffar "Ibriq" ko "Ulla" (Butar Qasa), waxanda ake kunnawa a ajiye. Kyandir xin da ya riga mutuwa, ba a son sa, don haka ba za a zavi sunan da aka maqala a jikinsa ba, sai dai wanda aka bari yana ci. (Abdenour, 2007:46).

To, amma wannan tsari na zaven suna a rana ta bakwai ya kusa ya koma tsohon yayi, saboda yanzu akan sanya wa jariri suna tun ranar da aka haife shi, domin yin rigistarsa a cikin kundin gwamnati

da kuma bayar da takardun haihuwa, wadda ake kira da sunan "Shahadat el Milad" (شهادت الميلادة) or "Shahadat el Wilada" (شها الولادة) (Amin, 2004:92)

Al'ada ta biyu da akan aikata da farkon safiya ita ce ta "Tabarruk Bil Umru" (تبارك بالعمر), wato neman tubarrakin tsofaffi. Abin nufi shi ne abin nan da ake ce wa: "Nu'utul El Mayya" ko "Nu'utul Mayya Li- Shaikh Kabira" (ba tsoho ruwa ya sha). A fayyace, akan cika kofi da ruwa, a sami wani tsohon da ya fi kowa shekaru, a wannan unguwa da aka yi haihuwar, ya sha ruwan. Wannan zai sanya jaririn ya sami albarkar tsawaitar rai da shekaru irin na tsohon (Bayanin da aka samu daga Alhaj Muhammad Salih, a ranar 09/02/2013).

Wata babbar al'adar (ta uku) da kuma ake gudanarwa da hantsin safiya ita ce ta "Tuhuru El Maulud" (طهور المولود) ko "Tuhur el Sebu'a" (طهور السبوع) (Wankan Jariri na Ranar Suna). Abin nufi a nan shi ne, akan yi qoqarin kintsa jariri ta hanayr yi mashi wanka da sanya masa sababbin kayayyaki, sannan a sanya shi cikin rariya (Bizzari, 2012:3; Nelson, 2011:1).

Bayan nan, al'ada ta huxu ita ce ta tanadar wa jariri abubuwan kariya daga miyagun mutane da aljanu da masu kandun baka da sauran mahassadan da ake sa ran za su zo taron ynin biki. Abin nufi shi ne, akan d'aura wa jariri abin da ake cewa: "El Tamima" (التيممة) (laya) ko "El Hijab" (الحجاب) (Hijabi) "Ain el Hassida" (عين الحاسد). Akan yi waxannan abubuwan kariya a cikin siffar "Talisma" (سلسلة عين الحسد) or "Silsila Ain el Hassida" (سلسلة عين الحسد) or "Silsila Ain Horus" (سلسلة عين حورس) or "Silsila Dahab" (سلسلة ذهب) (saholama mai shedar yatsu biyar da idanu a tsakiya mai launin shufi). A zance hikima na Misirawa na "Aqawal Sha'abiyya" (أقوال شعبية) ko Qauli Ma'athubni (أقول المعصومين) (Zantukan Shaci-fadi) (Karin-Magana) cewa: "El'ain Falaqatul Hajar" (عينه الحسود فيه عود) (Idon Mahassada Yana Keta Dutse) ko "Een il-hasud, fiha 'ud" (عينه الحسود فيه عود) (Idon Mahassada Yana da Sanda). A wajen sanya wa jariri irin waxannan layu, akan haxa da rere wata 'yar waqa cewa:

"El Ain thabatn (العينه صابنتي), (Ido ko Kandun-Baka Ya Kama Ni)

We Rabbul Arshi Najjini (ورب العرشنجاني) (Ubangijin Al'arshi Kare Ni),

Allahu Akbar (الله اكبر) (Allah Mai Girma),

Khamsa Fi Ainik (خمسة في عينك) (Yatsu Biyar a Idanunka).

Patch, 2004:1; Ayrout, 1963:124; Bizzari, 2012:3; Abdennour, 2007:56).

Kuma dai, wata al'adar ta biyar da akan gudanar da safe ita ce ta: "Zabah el-Aqiqah" (ذبح العقيقة) (Yankan Ragon Suna) ko "Zabah Aqiqah el Maulud" (ذبح عقيقة المولود) (Yankan Ragon Suna) (Bizzari, 2012:1 da 3; Baalbaki, 1987:770). Idan mai gida ya yanka ragon suna, yakan yi abin da ake ce ma "Taltikh Kaffay el Yad Bi Dima'a el Akifa". Abin nufi, mai gida kan dangwali jinin ragon ya dambara a jikin rigarsa da kofar gidansa, domin neman tsari daga mahassada. Amma kuma, idan mutum ba shi da halin yanka rago, yakan bayar da haxin shinkafa da madara, wato "Tagayyar Ruz Bil Laban" (الأرز باللبن) domin a ba 'yan bikin suna su sha. (Bizzari, 2012:3).

Al'ada ta shida da ake gudanarwa ita ce ta taron mata don yin yinin bikin suna, wato "Farhat el Maulud" (فرحة المولود) or "Hafla el Maulud" (حفلة المولود) or "Yaum el Sebu' or "Muwasim el Subu'a" (موسمة السبوع) or "Muwasim Li Sayyidat el Maulud" (Taron Yinin Bikin Haihuwa Na Mata). Abin nufi, can wajen la'asar, mata kan taru a gidan da aka yi haihuwa domin yin bikin hauhuwa. Akasarinsu 'yan'uwa ne da abokan miji da mata da kuma maqwabta (Abdennour (2007:45) da Nelson (2011:1) da Bizzari (2012:1) (Zayan (2007:95) da Kennedy (2005:110).

Daga nan kuma sai al'ada ta bakwai wadda ake ce ma. "Hallaq el-Maulud" (هلك المولود للبنات). Abin nufi shi ne, wanzami zai zo domin yi wa jariri aski "Yuhulak Sha'aru" (يهولك الشعر). Amma a wannan zamani, an fi yi wa jariri aski tun a jajibirin suna. Amma wanzamin kan halarci gidan a ranar sunan, wanda akan ba shi abinci da sauran kayan

sunu, sannan kuma a biya shi ladar askinsa. Akan yi wa jariri askin suna da auna nauyin sumar da aka aske, a cikin mizanin "kilo". Akan bayar da sadaka ta kwatankwacin nauyin sumar jaririn(Daga Asma'u Ali El Khouly, a ranar 28/09/2012).

Idan mata suka taru, kan fara yinin biki da gudanar da al'ada ta takwas, wato "Russhil Milh el Hasid" (رش الملح للحسد) (Warwatsa Garin Gishiri), a matsayin kariya daga mahassada da aljanu. "Ummul-Maulud"(المولود) (Mai jego) kan dauki jaririnta, ta rinka kewayawa da shi cikin gida. Ita kuma "Jaddul Maulud"(Kakar Jaririn ko Ungozoma), kan bi bayanta, tana ba "Ummul-Maulud" umurni, kamar haka:

Jaddul/Ummul Maulud :Inzil hina (إنزل هنا) (sauko nan)

:Imshi hina (امش هنا) (tafi nan)

:Ikbil hina (اقبل هنا) (juya nan)

(Kenndy, 2005:111; Bizzari, 2012:3; Abdennour, 2007:47).

Bugu da qari, akwai kuma wata al'ada (ta tara) wadda akan aikata a wajen yinin biki wadda ake ce ma: "Russhil Hububu el Maulud (رش حبوب المولود) (Watsa Hade-haden Qwayoyin Hatsi Sama). Ana yin wannan al'ada domin fata na dawwambar abinci a gidan. Kenan, ana sa ran ba za a tava yin qarancin abincin da za a ciyar da xan ba, a gidan.

Al'ada ta goma ita ce ta: "Dauratu Hawul Difli Lil Shomaa" (الدوراة حول الطفل) or "Yaluf Haulal el Atfal li Shama'a" (Kewayawar Yara da Kyandir). Akan kunna wa yara kan kunna kyandir, su riƙe a hannu, su rinƙa zagayawa da shi cikin gidan. Mai jego takan kasance a gaba, tana dauke da jariri, sauran yara na biye a bayanta, suna rera waƙa: "Halafatuka Bi-Rijalataka ", kamar haka:

Yara :Halafatuka bi-rijalataka (هلقتك برجالتك) (askinka ya kai ka har girmanka),
:Halafatuka dhahaba bi-wiladatuka (هلقتك ذهاب بولادتك) (askinka ya kai ka har ga ranar sanya zinarin haihuwarka),

:Ya Rabb, Rabuna (يا رب ربنا) (ya Allah Ubangijinmu),

:Yakbir wa yabƙa ƙadana/ misluna (ياكبر و يبقى قدانا / مثلنا)

(ya girma, ya kai kamar mu),

:Yajri wa yal'ab (يجري و يلعب) (ya yi gudu da wasa),

:In sha'Allah, ya Isshu (إن شاء الله يعيش) (in Allah Ya so, zai rayu),

:In sha'Allah, ya Isshu (إن شاء الله يعيش) (in Allah Ya so, zai rayu).

(Bizzari, 2007:3; Abdennour, 2007:47]).

Bugu da ƙari, akwai wata al'ada (ta goma sha xaya) wadda ake kira da sunan "Sha'arul Tikbar" (شعر التكبار) ko Yinad el Tikbar (ينادى التكبار) . Ita wannan al'ada ana gudanra da ita ta hanayar tara yara, su kewaye jaririn da ake yi wa suna, suna rere masa waƙa ta fatan al'heri kamar haka:

Yara :Ya rabbi, (يا رب) (Ya Allah)

:Rabbina tikbar, (ربنا تكبار) (Allah ka rayar da shi)

:Wi tib'a 'addina" (واتبع قدنا) (Ya girma ka kai kamar mu)

(Abdennour, 2007:48; Nelson, 2011:1)

Wata muhimmiyar al'adar (ta goma sha biyu) da ake gudanarwa a wajen yinin bikin haihuwa ita ce ta "Rakhata el-Maulud" (رخطه المولود) or "Tukatti Maulud" (تخطه المولود) or "Ta'id el-Saba Katwat" (تعيد السبع خطوات) . Wannan al'ada ce ta tsallakawar abin da aka haifa. Uwa kan tsallaka danta, har sau bakwai. "Jaddul Maulud" (Ungozoma) kan ajiye "Sikkin"(wuka) a gefen jariri. Takan juya wuƙar zuwa dama da hagin jariri, idan uwarsa na tsallaka shi. Wannan kariya ce daga mahassada da aljanu. Wasu kuwa, a madadin tsallake jariri, sai uwa ta tsallake kwatashin hayafin turaren wuta, wanda ake ce ma: "Tukatti el Bakhur" (تخطه البخور) ko " Rakata el

Bukhoor" (رخطه البخور) (Nelson, 2011:1; Zayan, 2007:79; Abdennour, 2007:48; Bizzari, 2012:3).

Hakazalika, akwai al'adar (ta goma sha uku) da ake kira da sunan : "Hazz el Gurbal" (هز الغربال) o or "Hazz el Mankhul" (هز المنخول) ko "Hazz el Tifl Fi Gurbal" (هز الطفل في الغربال). Akan sanya jariri a cikin wata katuwar rariya mai dauke da abin da ake ce wa: "Saba'a Habbat" (Qwayoyin Hatsi Bakwai), a rinka girgiza shi, ana yin: "Zagarutta" (guda). (Abdennour, 2007:48).

Sai kuma abin da ake cewa: "Dek el Hoon" or "Daq el Huun" (دقه الهون) (Daka a Turmi da Tabarya ko Yin Lugude). Wannan al'ada ce ta goma sha huxu da akan yi daka a turmi da tabarya, na karfe, a daidai kan jariri domin ya sami kariya a cikin shige-da-fice da kwaramniyar rayuwa (Abdennour, 2007:48; Nelson, 2011:1).

A daidai lokacin da ake yin lugude, akan haxa da yi wa jinjiri abin da ake ce ma: "Yinadi Li Tifl" (ينادي للطفل) (gargadi ga jariri). "Jaddul Maulud" (ungozoma) ce kan yi wa jaririn da ake wa suna gargadi, ta ce:

Jaddul Maulud :Isma kalam abbaka (اسمع كلام أبك) (Ka saurai maganar mahaifinka),
 :Isma kalam ummak (اسمع كلام أمك) (Ka saurari maganar mahaifiyarka),
 :Isma kalam halak (اسمع كل ام هلك) (Ka saurai maganar wanzaminka),
 :Isma kalam jaddak (اسمع كلام جدك) (Ka saurari maganar kakanka),
 :Isma kalam jiddatak (اسمع كلام جد) (Ka saurari maganar kakarka)
 (Nelson, 2011:2; Abdennour, 2007:48)

Bayan nan, al'ada ta goma sha biyar ita ce wadda akan yi abin da ake cewa: "Ma'addadiyya el Maulud" (معددية المولود) or "el Ma'addadiyya" A (المعددية) (Asusun Farko na Jariri). Yara kan saka wa jariri kwanaloli ko gwalagwalai ko azurfa ko zinari da makamantansu, a cikin faranti ko tire, mai cike da ruwa da kwayoyin wake, a matsayin kyautar ranar suna. Da dare, akan sanya farantin, a karfashin gadon kwana na jaririn, domin fatan Allah zaiyalwata arzikinsa in ya girma (Zayan, 2007:79; Abdennour, 2007:55]).

Daga nan, akwai al'ada ta goma sha shida wadda ake kira da sunan: "Halawat el Maulud" (حلاوة المولود). Wannan zance na nufin kayan suna da ake ba waxanda suka zo taron raxin sunanna Misirawa. Kayan sunan, sun hada da "gyada" da "gugguru" da "alawa" da "dabino" da "karamin kyandir" da "takarda mai dauke da sunan jaririn" (Abdennour, 2007:47; Bizzari, 2021:3). Mata kan dauki daya su jefa 'yar kyautar kudi, su yi addu'a.

Daga qarshe, ana yin addu'ar ban-kwana, a matsayin al'ada ta goma sha takwas, wadda ake kira da sunan "Barakat" (Sanya Albarka). Abin nufi a nan shi ne, bayan an kamala yinin biki, duk matar da za ta tafi, bayan ta xauki qunshin kayan suna, takan yi addu'a ka jaririn kamar haka:

"Ya Rabbu na shufa aris" (يا رب نشف عرس) (Allah ya nuna mana aurenka)

"Ya Rabbu ya ta rah lak fi baraka" (يا رب يترحك في برك) (Allah ya yalwata maka albarka)

"Ya Rabbu takwi walad thani" (يا رب تقوى ولد ثنى) (Allah ya kawo wani dan). (Bizzari, 2012:4; Zayan, 2007:95)

Waxannan al'adu guda goma sha takwas, su ne muhimmai da bincike ya gano wanda Misirawa ke aikawa a lokacin bikin raxin suna a rana ta bakwai. Abin sani shi ne, suna da wasu al'adun da yawa da suke aikatawa tun daga samun ciki har zuwa haihuwa da kuma waxanda suke gudanarwa bayan suna.

Kwatancen Al'adun Raxin Suna Tsakanin Hausawa Da Misirawa

A bisa wannan nazari da aka gabatar, za a iya ganin cewa akwai al'adu waxanda suke da kamanci da kuma bambanci a tsakanin Hausawa da Misirawa, kamar haka:

Kamancin Al'adun Bikin Radfin Suna Tsakanin Hausawa Da Misirawa

A wannan nazari, akwai al'adu waxanda suke da kamanci a wajen gudanar da su a tsakanin Hausawa da Misirawa waxanda ake aikatawa a wajen bikin radfin sunan kamar haka:

Nazarin nan ya nuna cewa akwai al'adu guda takwas waxanda ake da kamancin aikata su. Al'adun kuwa su ne: Al'adar yi wa jariri wanka da sanya masa tufafi masu kyau. Al'adar daura ma jariji laya ko wani abin kariya daga miyagun mutane ko aljanu. Al'adar yanka ragon suna. Al'adar zaven suna. Askin suna. Al'adar taron ynin biki na mata. Al'adar rabon kayan suna. Al'adar sallamar Ban-kwana.

Bambancin Al'adun Bikin Radfin Suna Tsakanin Hausawa Da Misirawa

Kazalika, a wannan bincike an sami bambanci wasu al'adu da ake aikatawa a tsakanin Hausawa da Misirawa kamar haka:

Al'adun Da Hausawa Ke Yi Masu Bambanci Da Na Misirawa

Wasu daga cikin al'adun da Hausawa ke gudanarwa masu bambanci da na Misirawa a bikin raxin suna su haxa da al'adar taron raxin suna na maza da rabon goro da raba kuxaxen raxin suna da adon amarya da kuma faifan mai jego.

Al'adun Da Misirawa Ke Yi Masu Bambanci Da Na Hausawa

Wasu daga cikin al'adun da Misirawa ke gudanarwa a wajen bikin raxin suna masu bambanci da na wanda Hausawa ke gudanarwa sun haxa da naman albarkar tsafaffin mutane da watsa gishir a kusurwoyin gida da watsa qwayoyin hatsi a cikin gida sa zagayawar yara cikin gida da kyandir a hannu da rera waqar neman Allah ya raya jaririn da aka haifa da tsallakawar da mai jego ke yi wa xanta da girgiza jaririn da aka haifa a cikin rariya da dakan turmi da tavarya (lugude) da kuma gargaxin da akan yi wa jari.

Sakamakon Bincike

Idan aka lura da yawan al'adun da aka gabatar a cikin wannan bincike, za a ga cewa, Hausawa suna da manyan al'adun da suke gudanarwa a bikin raxin suna na rana ta bakwai guda goma sha uku. Su kuwa Misirawa suna da al'adu guda goma sha takwas. Kenan, a wannan bincike ana iya cewa:

Da farko, Hausawa suna da kamancin al'adun da suke gudanarwa a tsakaninsu da Misirawa.

Haka kuma, Misirawa sun fi Hausawa yawan al'adun da suke gudanarwa na bikin raxin sunan jariri a rana ta bakwai da haihuwa.

Kazalika, akasarin al'adun da Misirawa ke aikatawa waxanda suke da bambanci da na Hausawa al'adu ne na gargajiya waxanda ba su da dangantaka da addinin Musulunci.

A xaya vangaren kuma, akasarin al'adun da suke da kamanci a tsakanin Hausawa da Misirawa, al'adu ne da suke da tasiri da addinin Musulunci irin su. Misalan irin su sun haxa da yanak ragon suna da zaven suna da askin suna da makanatansu.

Daga qarshe, ana iya cewa bazuwar al'adun Misirawa (Larabawa) ce ta kawo kamancin wasu al'adun tsakanin Hausawa da Misirawa. Bazuwar, kamar yadda aka gani a gabatarwa, ta faru ne a sanadiyyar shigowar Larabawa zuwa qasar Hausa da kuma zuwan da Hausawa ke yi Misira domin neman ilimi da kasuwanci da ziyara da makamantan irin waxannan.

Shawarwari

Idan aka lura da wannan bincike, za a fahimci cewa Hausawa da Misirawa, suna da kamancin wasu al'adun da suke aikatawa iri daya. Wannan ya nuna cewa, suna da dangantaka da juna. Saboda haka, ana bayar da shawarar cewa, ya kamata Hausawa da Misirawa, na yanzu, su gudanar da bincike sosai a kan dangantakar da ke tsakaninsu ta harshensu da al'adunsu da adabinsu domin su gano alakar da ke tsakaninsu. Ana iya yin binciken ta fuskar sana'o'i da bukuwawa da wasannin gargajiya da makamantansu.

Nadewa

Wannan nazari ne da ya duba dangantakar al'adun da ake gudanarwa a wajen bikin radin suna, na rana ta bakwai da haihuwar jariri, a wajen Hausawa da Misirawa. A ciki, an kawo bayanai na ire-iren al'adun da al'umman ke gudanarwa a rana ta bakwai irin su ba tsoho ruwa ya sha domin neman albarkar yawan shekarunsa da wankan jariri da yi masa kariya da yankan ragon suna da askin suna da rabon goron suna da radin suna da faifan mai jego da watsa gishiri da haɗe-haɗen kwayoyin hansi sama da tsallakar jariri da girgiza shi cikin rariya da yin masa lugude da yi masa gargadi da tanadin asusun jariri da rabon kayan suna da makamantansu. Haka kuma, an kawo kamanci da bambancin al'dunsu. Kazalika, an kawo sakamakon wannan xan bincike, wanda hakan ya bayar da haske na dangantakar Hausawa da Misirawa. Daga farshe, an kawo shawarwari da nadewar aiki.

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