

KAWAR ZUCIYA

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Sumayyah AbdulQadir

07030137870 (whatsapp only)

habbangoro2015@yahoo.com

takorikabara@gmail.com

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“Rabbana hablana min azwajina wa dhuriyyatina qurratu a’ayunin wa ja’alna lil muttaqina imaama”.

SADAUKARWA NE GA

“TAKORI’S LOUNGE”.

Ina alfahari da kasancewa tare daku har tsayin wannan lokacin. Allah da ya hadamu haka, a inuwar al’arshinsa ya barmu tare cikin Alherinsa... har zuwa ranar da muka daina numfashi.

Abdulkadir *-Sumayyah*

01/01/2025

KAWAR ZUCIYA (Littafi na 1)

MATASHIYA

G

arin Abuja, kamar yadda kowa ya sani, gari ne da ya tara kerarru da kuma shahararrun unguwanni (Estates) na gani a bada labari, a matsayinta na babban birnin tarayyar kasar Nijeriya, gari ne daya mallaki manyan unguwanni kala-kala. Saidai duk yadda kowanne Estate a garin ya kai ga tsaruwa da girma, hadi da burge idanun mai kallonsa ko maziarcinsa, har yau ba'a samu shiryayyen Estate da ya amsa sunansa kamar "Sunset Estate" dake nan a tsakiyar unguwar Guzape ba.

"Asokoro Extension" wadda aka fi sani da unguwar "Guzape", wasu na yi mata kirari da (Beverly Hills of Nigeria) saboda tsaruwarta da kyawun fasalin unguwanni da gidajen cikinta, sannan da kawatattun dogayen gine-ginenta da suke akan tudu.

Kamar yadda mazauna wurin suka sani, ita Guzape kacokam dinta a kan hayi (hills) wato (tuddai) take tsugunne.

Kana dumfaro Guzape, Sunset Estate zaka fara hangowa sabida tsayin gate dinsa,

ya zamanto shine ‘landmark’ din da ya fito da unguwar Guzape, dogon kyakkyawan gini ne wanda aka yi shi a tsakiyar (Guzape main).

Zai yi wuya farat daya ka yarda cikin kasarmu ta gado ne wannan kyakkyawar unguwa ta Sunset Estate take, musamman idan a hoto ko a faifan bidiyo kaga Estate din, wato dai idan ya kasance ba gani na zahiri kayi ma Estate din ba.

To balle kuma idan aka ce maka fasahar wani dan asalin kasar ce ta samar da zanen taswirar, wato in akace da kai dan asalin kabilar hausa/fulani ne ya zana, ya kuma tsara Sunset Estate.

Ya kasance daya daga cikin daidaikun matasa ‘yan baiwa na kabilar hausa-fulani akan ilmin zane, sannan *product* din Arewa ne gabansa da bayansa; kyankyasar daya daga zaqaquran jami’o’in da kasar Najeriya ke alfahari dasu. Wanda a tarihin rayuwarsa kaf! Tun daga haihuwa har girmansa, da tarihin ilminsa, bai taba fita ko (filin jirgin

sama) da sunan yin karatunsa na ilmin kimiyyar Zanen gidaje da tsara Estates din birane ba.

Anyi ittifakin nagartar Ilminsa na Zane ba wai ya samo asali daga shiga aji bane; a'ah wata baiwa ce da hikima na musamman, da Allah Subhana ya huwwace masa.

Hakika Allah yayi masa baiwa da fasahar iya Zanen taswirar gidaje, da kirkirar zanen kowanne irin abu ya durfafi zanawa (yayi niyyar) zanawa. Abokan karatunsa na jami'a da yawa kan masa kirari da “rainon *Zaha Hadid*” saboda iya zanensa. Wato (British-Iraqi Architect) dinnan da sunanta yayi ficce a duniya akan ilmin fasahar Zane, suna kwatanta shi da rainon ita “Zaha Hadid” ne saboda iya sarrafa alkalaminsa wajen Zanen taswira. Ta yadda zaiyi wuya idan ka ganshi a zahiri (a fili) ra'ayal ayni ka yarda tashin farko in aka ce da kai shine wanda ya zauna ya zana “Sunset Estate”, ya fidda ‘features’ na zubin ginin

yadda ya dade yana ‘imagining’ kasantuwarasa.

Akalla ya kwashe shekaru sama da uku yana zanawa tareda sabunta *ideas* dinsa, yadda zasu tafi da zamanin da ake ciki da *imagination* dinsa na kwararren fasihin ‘Architect’ akan Estate dinnan. Duk da cewa, kowa ya san ya dade ana damawa dashi a harkar Zanen gidajen zamani da Estates na birnin tarayyah da kewayenta, abin nufi, har a sauran jihohin kasar Najeriya an san da zamansa akan harkar kwangilar Zane, a kalla a kowanne satin Allah yana samun kwangilar Zanen Estate dana tsara gidaje a ko’ina cikin kasar Nijeriya.

Har a karshen shekara ta dubu biyu da da ‘yan kai, Allah ya bashi ikon kammala zanen taswirar ginin ‘Sunset Estate’, bayan kwashe tsayin lokacin yana sarrafashi yadda yake so da alƙalaminsa, tsarin ginin da komai dake cikinsa ya fito sak! Yadda yayi hasashensa cikin kintace da tunaninsa.

Zaka kara mamaki kwarai in kayi la'akari da karancin shekarunsa a lokacin zanen Sunset Estate da lokacin gininsa. Abun zai matukar kara burgeka ne in kaji cewa yayi zanen ne cikin shekarun kuruciyarsa *in his early thirties*.

Shi da kansa idan ya tuna cewa fasaharsa ce ta samar ta kuma ajiye gidajen 'Sunset Estate' a muhallinsu, baya sanin sanda yake yiwa Ubangijinsa tasbihi kan wannan *exceptional* baiwa da yayi masa, yana jin tarin alfaharin hakan a kasan ransa; yana burge kansa da kansa shima, yana godewa Ubangijin fasaha mai kyauta da kari a gareshi.

Har wani lokacin yaji tafi hannunsa sun tafi da kansu..., suna masu haduwa da juna...., wato yaji hannunsa na motsawa cikin tafawa kansa da kansa.....

Duk da cewa sanin kowa ne shi dan na gada ne ta fannin ilmin Zane.... ba dan taka haye bane, abin nufi gadon fasahar ilmin zanen yayi, sannan ya zauna a aji ya karanta

shi. Kenan “*Zaha Hadid*” bata haifeshi ba balle ta raineshi amma shima gado yayi, ya gada ne daga nasa mahaifin, marigayi Arch. Bello, wanda shima wani shahararren tsohon (Architect Guru) ne.

SUNSET ESTATE

Estate din zagaye yake da wasu dogayen shuke-shuke, bishiyoyi ne masu tsayi suka yi masa rumfa, irin dogayen bishiyun da aka fi sani da suna ‘palm trees’.

Idan dare yayi ko’ina ka juya hasken fitilu ne na kayatattun kwayayen lantarki, masu bada launi da kaloli daban-daban, su maida Estate din kamar rana. A yawancin lokuta musamman da maghriba yanayin hasken fitilun Estate din komawa yake tamkar wani yanki ko wani bangare na ‘Sharm El-Shaikh’ din kasar Misra.

Saboda babu yawan zafin rana sosai a Estate din, sakamakon dogayen shukoki dake lullube dashi.

Idan kuwa a lokacin damuna ne bishiyun Estate din sun fi zama korra sharr, da tashin kamshin furanni iri-iri. Kofofin shiga ‘gate’ din wasu manyan kofofi ne na jan karfe masu budewa da rufewa da kansu (automatic gate), ko’ina na jikin katangar ginin Estate din, an katange shi da (electric fence).

A daidai tsakanin kofar shiga data fita wato tsakanin kofar hagu da kofar dama, an rubuta sunan Estate din da kalar ruwan *gold* daga can samansa, inda aka maqala shi a jikin wani farin bangon gilashin mai garai-garai da daukar ido, an rubuta shi rada-rada da manyan baki kamar haka;

“Sunset Estate”.

Idan aka shiga akwai ‘lanes’ biyu na shiga da na fita, an kawata ko’ina da ‘solar lights’ da ‘security lights’ da ‘street lights’.

An shimfida bakar kwalta sambal a gabakidaya titin da zai shigar da kai cikin ainahin Estate din, da wanda zai fito da kai wajensa.

Akwai gidaje kala-kala a ciki, kama daga (blocks of flats), da (terraces), wanda a ciki akwai (semi detached da fully detached houses).

Kowane street/close na cikin Estate din an saka mishi suna da ‘sign board’ mai dauke da sunan sa, kuma wani abin burgewa shine kowanne close/street ya samo asalin sunanshi ne daga Local Governments din jihar Katsina, saboda ainihin wanda ya zana kuma mai Estate din dan asalin jihar Katsinan Dikko ne.

Kishin jiha irin nasa yasa kana shigowa zaka fara cin karo da local street names da ba’a saba gani ba a wurare irin wadannan, irin su Batsari Close, Bindawa Close, Ingawa Close, Daura Close, Funtua close, Jibia Close, Dutsinma Close, Dandume Close, Bakori Close da sauransu.

Mafi girman Street din cikin “Sunset Estate” shine Street na farko da zaka tadda da zarar ka shiga layin farko, wanda duk gidajen cikinsa (fully detached) ne, kuma sun

fi sauran girma da kyau, yana dauke da sunan mahaifarsa ta ainahi watau “RAFINDADI Close”.

A cikin Sunset Estate, har ila yau, akwai supermarket, akwai local market (kasuwar siyan kayan gwari/kayan miya dasu (veggies), akwai masallaci, akwai (pharmacy) sannan akwai saloon na maza dana mata.

Daga can karshen Estate din akwai wani katon dutse da ake hangowa daga ko’ina kake cikin Estate din, irin duwatsun Guzape Hills, anyi ‘park’ na shakatawa a gurin, mazauna Estate din na zuwa da yamma don hutawa da ishadi, suna kallon faduwar rana. Gurin ba karamin kyan daukan hoto yake yi da yammaci ba, musamman idan rana ta tafi zata fadi.

Kwarai zaka so daukar hoto a Sunset Estate, a irin wannan lokacin da rana ta tafi zata fadi. Yanayi ne mai ban sha’awa dake afkuwa kusan kullum a cikin Estate din, kamar yanayin kasashen ketare (daya daga

cikin manyan dalilan da yasa ya zabi sakawa ‘Estate’ din suna Sunset Estate kenan).

A can wani gefe na park din, akwai gurin wasan yara da aka kawata da kayan wasa da liluna iri-iri na jin dadin kananan yara.

Kai daga ganin tsari da zubin ‘Sunset Estate’ kasan mamallakinsa kuma wanda ya kirkireshi ya kashe dukiya da kwarewarsa ta fitaccen mai ilmin zane (Architect) wajen zana shi da tsara shi da gina shi, da gani kuma zaka tabbatar da cewa Estate ne da masu kambun susa kadai, ko masu babban mukami a gwamnati zasu iya mallakar muhallin zama ko na shiga haya a cikinsa.

SHIMFIDAR LABARIN

“My Co-Architect!”.

Sunan da yake kiranta dashi kenan, a duk lokacin da yake cikin shaukin begenta, da lokutan da kewarta da tunaninta suka addabeshi, ko in yana magana da wani a

kanta ko ‘yan jarida in dai zai ambaceta to in sha Allahu zaka ji yace “My co-architect”.

Wannan ya faru ne (bayan barinta rayuwarsa) sai wannan inkiyar daya bata ta zame masa abin ambatonta dashi, abin tunawa da ita, idan yana zancenta, baya ambatar sunanta na hakika saidai “My co-architect”.

Sau tari kuma ya kan ambaceta da wannan sunan ne a duk lokacin da tunanin gwagwarmayarsu tare a rayuwa yazo masa, cikin fadi tashin neman ilmi, soyayyar kuruciya (wadda ta kaisu ga aure), neman na kai cikin aikin koyarwa da yayi a jami’a, ko idan ya tuno ranar aurensu mai kyakkyawan tarihi, aurensu mai asali da tushe mai kyau, wanda aka yi tun cikin shekarunsu na kuruciya, tun mahaifinsa na raye a can baya.

A rayuwarsa bai iya manta alherin mutum ba, to balle alherin mutum mafi kusanci dashi wato ita matarsa. Shiyasa ko sau daya bai taba manta gudunmuwarta ga nasarar samuwar gina “Sunset Estate” ba,

dama sauran nasarori masu girma data taimaka masa (koda da shawara ne) ya cimma a rayuwarsa. Duk wata daukaka da tazo masa ya kn ce ya sameta ne tare da ita, har bayan tafiyarta daga rayuwarsa yana tuna ta da wannan kimar, ya kara jin ninkin so da kaunarta.

Hakika ita wani ginshiki ce na dukkan cigabansa, da kafuwarsa, da tsayuwarsa kan tsinin kafafuwansa.

Bayan canzawar dukkan kaddarorinsu, bai daina kallon komai na nasarar Estate din a matsayin nasu su biyu ba.....

Domin a cewarsa shi da ita ai ‘sharing ideas’ sukayi, suka samar da (tangible final draft) na taswirar Zanen ginin, a matsayinta na (certified architect) itama.

Ta kasance mai yawan tallafa masa ta kowacce fuska akan al’amuran profession dinsa na Zane (mataimakiya ta cikin gida). Duk wani jibi (gumi) na wahalar samar da ‘Sunset Estate’ da gudanar da ayyukanshi

ƙafin samuwarshi, a koyaushe ya kan ce ma ‘yan jarida.

“Shi da itane suka hadu suka yarfeshi”.

Wannan na daga cikin dalilan da suka sa lokacin da aka fara bada hayar gidajen Sunset, yayi mata kyautar ‘Terrace’ guda da sunanta a cikin Estate din bayan wanda suke ciki.

Tsarin ginin Sunset Estate da zamanatuwarsa, farin jininsa da ficen da Estate din yayi a birnin tarayyah, yayi matukar jan hankalin ‘yan jarida na cikin gida dana waje, tare da manema labarai akan ilmin fasaha, musamman masu son fito da zallar fasahar ‘yan kasar da tallata baiwarsu ga idon duniya, don duniya ta san da irin fasaharsu, wannan dalilin yasa suna yawan bibiyarshi, a gida ne ko ofis, da tambayoyi na gani kasheni, akan son sanin tarihin rayuwarshi, da sirrin nasarar Estate din.

Ana yawaita tambayarsa;

“Shin ko a ina ya samo tunani da samfur din zanen Sunset Estate? Wai da gaske ne shi da matarsa suka zana Sunset Estate?”

A irin wadannan tambayoyin zaka ji shi yana fadin amsarsa a takaice ga ‘yan jarida cewa.

“Yes! I got the samples from ‘Her!’

I mean (My Co-architect)”.

Idan kuma aka yi masa tambaya game da sirrin nasarar “Sunset Estate” dana farin jinin da ya samu yake kuma kan samu ko me zai ce? Sabida a halin yanzu duk wani mai babban mukami a gwamnatin kasa, ko ‘yan kasuwa masu kumbar susa, ko ‘yan siyasa mazauna FCT, kokari yake ya mallaki gidan zama ko na haya a cikin Sunset Estate.

Baya gajiya da fadar cewa.....

“She is behind all these successes, My co-architect!”.

Sannan akwai wani suna na musamman da duniya ta shaida ya kan kirata dashi a duk lokacin da yaso soyayya;

“My Alter Ego!”.

Hakika wannan sunan, ba dadi kadai yake yi mata a zuciya da ruhi ba, yana sawa ta ji kanta ya kumbura, taji ta tamkar tafi sauran mata tana yawo akan gajimare, ta kuma tambayi kanta ko a cikin mata ‘yan uwanta, akwai wadda ta kaita sa’ar samun soyayyar miji?

Domin hakika tayi sa’ar dasu basu yi ba, na samun mijin da ke sonta da dukkan zuciyarsa... har ya maida ita barin rayuwarsa, dadin sunan da take ji in ya ambaceta dashi yana wanke duk wani dattinsa daya zo ya yabawa kansa a ruhinta, wato bayan canzawar kaddarorinsu daga positive zuwa negative.

Kalmar na tattaro duk wani nau’I na farin ciki ta saka a ranta, zuciyarta kan zama fara kal, kamar danyar madara, idan ta tuno

da sanda ya sha kiranta “His alter ego” a lokuta mabanbanta na tarayyarsu da bazasu lissafu ba. Don haka ita da take ce masa “Habibyyy” ta san ai *is not enough!* Ta san dai bata biyashi kalmar soyayyah ba, bata ko kamanta ba, bata kuma da wata kalmar mai tsada da zata iya bashi bayan wannan. Amma ai yafi kowa sanin cewa shi ruhinta ne gabadaya. Ya zama cewa, a duk sanda ta tuna sunan nan da yakan kirata dashi (a lokutansu na soyayyah) sai ya zama babu sauran burbushin bakin cikinsa a cikin zuciyarta (a lokacin da soyayyah ta canza).

A duk lokacin da ya kirata “alter ego” dinsa..... hakan ce take kasancewa da ita!!!

Ko zata manta komai, saboda bacin rai, da canzawar zamani, da kuma canzawar zuciya, su wadannan kalamam nasa bata manta su.

Ko na rana guda bata taba manta irin tasirin da nau’ikan kalamam soyayyarsa suke haifarwa gangar jikinta ba, a duk sanda ya dubeta cikin ido dinnan ya ambaceta da

muryar nan tasa mai dakushe mata kunne da kashe kuzarinta. Sannan ta sanyaya ruhinta *all at the same time*. Wato idan yaso soyayyah haka kawai ya kan kashe ido ya dage gira yace.

“You know you are my alter ego koh?!”.

Yana daga cikin daidaikun tsofaffin *memories* dinsu da basa *fading*! A gareta. Kuma basa canzawa ko bayan canzawar kaddararsu, har kuwa bayan ficewarta kacokam daga gidansa da rayuwarsa.....

“THE ARCHITECT”

T

saye yake jikin ‘railer’ din data kare wata matattakala daga dan saman tudun katon jan dutsen cikin ‘park’ din Sunset Estate, dutsen yana bulbular da ruwa garai-garai kodayaushe. Ruwan sai kaga yayi tsiriii zuwa sama, sannan ya gangara ya sauka kasa a hankali, one of the very fabulous moments dinsa shine duk yammacin da yake kasancewa a nan gurin, idan rana ta tafi zata fadi cikin Estate dinsa.

A daidai wannan lokacin tunanin yadda sabuwar rayuwarsu zata fara a yau kawai yake yi, yana kuma kallon kudurar Ubangiji dake cikin faduwar rana, wanda yayi daidai da jin faduwar gabansa, in ya tuna me zai je ya zo masa daren yau.

Zuwa yanzu ya tabbata gidansa ya cika makil, taf da mata, daga bangarori daban daban.

Kusan zuwa wajennan ya zame masa dabi’a ko in ce al’ada, tun tarewarsu a cikin Estate din bayan kammaluwar gininsa da bikin bude shi. Sau tari, a duk yammaci irin

wannan daga misalin karfe biyar na yamma zuwa shidda da kwata, in dai har yana gari, kuma baya wani muhimmin aiki a gida, ya kan zo wannan wajen ne ya tsaya, yayi ta kallon faduwar rana a cikin Estate dinsa, yana reflecting rayuwarsa, sannan ya karewa gidajen da ya zana da kansa kallo na sha'awa da alfahari da kai, hakan yasa ya zama mai yawan godiya ga Allah, a bisa baiwar da yayi masa ta hikima da arzikin da ba kowa yayiwa ba.

A dai-dai lokacin ya kai duba ga agogon 'Cartier' na bakar fata dake daure a damtsen hannunsa mai cike da lallausar gargasa, agogon har dan nitsewa yayi cikin gargasar data cika farar fatar hannunsa. To haka yawan gargasar yake a duk ilahirin jikinsa, shi mutum ne bafillace, mai yawan sumar jiki, musamman a gashin kansa da kirjinsa da zaka ga har dan murmurdewa take yi irin na fulanin asali. Ma'ana dai ya kasance kyakkyawan mutum mai wadatar sumar jiki data gashin kai ne.

Kyallin da agogon dake daure a hannunsa keyi kadai ya isheka kimanta daraja da kimar agogon hannun nasa, musamman ga maza irinsa ma'abota masu amfani da dukiyyar da Allah ya basu wajen kawata kwalliyarsu da tsadaddun agogo a jikinsu, yanada yawan tsafta da iya sanya suttura ta kamala, ya iya ado da kwalliya ta 'yan gayun maza, mai burgewa da ban sha'awa, amma a dressing dinsa da wuya ka ganshi cikin kananan kaya ko 'Suit'.

To yau ma sanye yake da wani rantsatsen (sky-blue filtex) yadi na musamman na kasaitattun maza. Yayi matukar yin kyau a cikinsa, kalar yadin ya haska shi, ya fiddo kwarjininsa da ilhamarsa, sai annuri yake fitarwa daga fararen idanunsa. Tsammani zakayi saurayi ne mai shekaru 27 ba magidancin da ya doshi shekaru 40 ba.

Zuwa yanzu ya san gidansa ba masaka tsinke, don haka ya yanke shawarar barin Estate din gabadaya.

A lokacin rana ta gama faduwa, gari ya fara yin duhu, maghriba ta kawo kai.

Sai ya baro wajen da yake tsaye, a kasa ya taka zuwa masallaci, da zummar ya samu jam'in sallar magariba a masallacin Estate din.

Daga nan zai dauki motarsa da ya baro a parking lot na masallacin, tun bayan fitowa sallar la'asar, gara ya wuce gidan Baban Abdallah, don gujewa taron dandazon mata da hayaniyar su a cikin gidansa.

Bayan an idar da sallah sai ya fito ya shiga motarsa da ya faka a kofar masallacin. Ya juya kan sityari a hankali, sannna ya tuka a tsanake ya hau bisa titi kafin ya saki motar a guje.

Yana tafe akan titin da zai kai shi unguwar Life-Camp daga Guzape, a hanya yake 'making comparisons' a cikin ransa da idanunsa da zuciyasa. Wato yanzu da yake wuce manyan unguwanni daban-daban na cikin kwaryar Abuja, ya kasa ganin kamar,

ko misalin Estate dinsa a komai, balle wanda ya kama kafarsa, ko ace ya dokeshi a kyawun tsari da na fasali.

Ko don wannan kadai yana alfahari da kasancewarsa mamallakin Sunset Estate, mai ilmin zanen da babu na biyunsu a kwarewa a Arewa, yana kuma godewa Ubangiji akan baiwar nan da yayi masa, wadda ba duk mazan arewa ba, kai ba duk kai ba, ba kuma kowa ba!!!

A gidan Habibu yasha zamansa. Suka sha hirarsu ta tsoffin abokai, duk dai akan lamarin iyalinsu. Bashi ya baro gidan ba sai misalin karfe goma sha biyu na dare, ya san dai zuwa yanzu kowa ya watse, na cikin gidan kuma duk inda suke sun gaji da jiran dawowarsa sun dade da kwantawa barci. Maigadinsa ne ya bude masa kofa, ya shigar da motar ciki a hankali, sannan ya adanata a muhallinta na dindindin watau (parking lot din gidansa).

Ya jima sosai zaune cikin motar, kamar ba zai fito ba, har sai kayi tsammanin ko barci ya dauke shi ne, domin tunda ya kwantar da kansa bisa sityarin motar, bai kara dagowa ba, saboda gajiya da damuwa da sukazo lokaci daya suka yi masa rubdugu.

Akalla ya dauki tsayin kusan awa daya da rabi a wannan yanayin, cikin tunani da damuwa da suka ziyarce shi nan take. Sannan a hankali ya lumshe dara-daran idanunsa, wadanda a yanzu gajiya ta canza launinsu zuwa ‘brownish’ haka, daga farare kal dinsu da kowa ya sani, kafin daga bisani ya daure ya kashe injin motar, ya dan jingina bayansa da kujerar motar kirar bakar Bugatti (Centodieci).

Ya fito a kasalance, rike da babbar rigarsa a hannun damansa, an yi mata dinki da shudin zare mai turuwa na alfarma, a kansa shudiyar hula ce (Tonak) ta yayin samari da magidanta, kayan sun matukar karbarshi, sun fiddo zahirin asalin kalar kyakkyawar fatarsa, wadda ta kasance

wankan tarwada mai haske. Domin baza'a kirashi fari sol ba.

Idanunsa saye cikin farin gilashi mara mazagayi (Cassie Rimless) wanda bai boye damuwar dake cikin idanunsa da suke lumshewa da budewa da kansu ba, wanda yanayi ne na halittarsu hakan.

A tsanake ya doshi hanyar shiga cikin gidansa, shiru kake ji kamar babu wani mahaluki dake raye a cikin tsararren gidan, mai lamba ta farko a unguwar 'Sunset Estate' watau (No 1. Rafindadi Close).

A daidai wannan lokacin baka jin komai a Estate din sai haushin karnukan gadi (Security Dogs) dake tashi nesa kadan dasu, hakan yake kasancewa a Estate din kullum idan dare ya tsala, karnukan sunta zuba haushi kenan marar dadin ji, musamman ga wanda ya debo gajiya da damuwa, yake bukatar hutun jiki dana zuciya harma dana kunne kamarsa. Wato yafi son yaji ko'ina shiru.

A haka ya cigaba da tafiya a hankali, bayaso taji dawowarsa, domin ji yayi ya rasa duk wani karsashi nasa na Da namiji, tunda ya hango tagar dakinta a bude, duk da ance faduwar gaba asarar namiji.... Shi dai yau gabansa faduwa yake, don haka, so yake ya kebe kansa kawai.

Ya kasance mutum ma'abocin iya takun tafiya ta nutsuwa da aji na musamman (classic gait), kasancewar sa wankan tarwada mai haske yasa fatarsa ta kasance mai santsi, kamar mai shiga wankan inji, har wani dan jaja-jaja zaka ga kalar fatar fuskarsa nayi na hutu zallah.

Abokansa na kuruciya idan yana tafiya ta gabansu, wani kirari zakaji sun rufeshi dashi.

“...Takunka dabam ne Baffan Mamanshi...., Farar aniya da farar zuciya, sai Baffah Shalelen Mamanshi an buga an barka Zakin duniya, kanin Zubaina da Zubaidah, Yayan Zaytoonah da Zahrah, na

“Sophie” bada kanka a sare kaje gida kacewa Mama ya fadi kawai!”.

Domin tun yana makarantar sakandire Baffa mutum ne shi mai yawan taimako, da yawan jin kan na kasa dashi, shine suke ce masa Baffa mai farar aniya da farar zuciya. Ga dai shi da rashin walwala a fuska, amma hakan bai hana shi zamowa mutum mai yawan kyauta da kyautatawa kowa da nagartattun halayensa ba.

Tun kuma a wancan lokacin kowa ya san irin yadda Mamansu ke son shi, Mama bata kara a kan Baffanta, domin ya ci sunan marigayin Babanta. Sannan shikadai ne namiji cikin ‘ya’yanta.

Arch. Zayyan Bello Rafindadi kenan, wanda dan asalin jihar Katsina ne. Kasancewar Zayyan sunan Kakansa na wajen Uwa yaci, shine Mamansa da kanta take kiransa “Baffa”. A wannan shekarar Zayyan ya cika shekaru talatin da bakwai da haihuwa.

Zayyan rabinsa Ba-rume ne rabi kuma haihuwar asalin shiyyar Rafindadin birnin Katsina.

Idan nace “Ba-rume” ina nufin Arch. Zayyan, ta bangaren mahaifiyarsa Hajiya Fatima da kowa ke kira (Mama Fatu), Rumawa ne.

Shiyasa daga kallo na farko zaka ganshi da zubin kyawunsu da fasalin tsayin mazan Rumawa, amma Zayyan bashi da tsagin gefen fuskarsu saboda ta dangin uwa ya gado su bata uba ba, mutum ne mai cikar zati da tarin kamalar dake bayyana yawan sallah da kula da ibada, zaka shaida hakan daga tabon sujjadah baki turarre dake saman goshinsa, bazaka ce shi miskili bane, don rashin walwalarsa ba yana nufin miskilanci bane. Kawai za’a ce Baffa baida far’a.

Mutum ne mai iya sarrafa kansa gaban kowa, sannan mutum ne da ya iya jan zaren 'class' dinsa, watakila wannan shine abinda ke hana a gane walwalarsa, amma dai Baffa

ya kanyi walwalar idan ta kama da ‘yan uwansa mata, watau dai faram-faram dinsa yana yinsa ne a inda yaga ya dace yayi kawai.

Arch. Zayyan, mutum ne mai kiyaye tsaftar jikinsa, zaka shaida yawan tsaftarsa ko daga faratansa da kullum suke a gyare tsaf-tsaf, Zayyan dan gayu ne sosai wanda ya kware a iya daukar wanka, sannan da iya karya hula akan goshinsa, kowa ya shaida kuma mutum ne da ya iya zaben sutturar data dace dashi a kowanne yanayi. Kwalliyar da yayi yau kadai, ta gama fallasa iya dressing dinsa.

A irin tafiyyar da Baffa ke yi, sam baya bari takun shi ya bada sauti, don baya so Sophie tasan da shigowarsa ko dawowarsa gidan a wannan lokacin. To balle kuma....

Kai tsaye sassan shi na cikin gidan ya nufa, maimakon inda ya dace ya nufa a yanzu, ba tare da ya kalli kowanne sashe na bangarorin gidansa ba, wanda yake (fully detached duplex), shi kansa ya san inda ya

nufa din, wato side dinsa, ba can ya kamata ya dosa ba.

Amma Baffa ji yake ba abinda yake da bukata yau irin kadaicewa, ba don komai ba sai domin ya samu damar da zaiyi sahihin tunani akan abinda ya aikatawa rayuwarsu, a matsayin warwara ga tarin matsalolinsu. Yana so ya nutsu, sannan ya tantance, yayi kyakkyawan nazari akan rayuwarsu shi da Safiyyah.

Babu wani doki ko farin ciki ko far'a a tare da Baffa, irin na kowanne sabon ango, wadanda dasu ya kamata ace ya shigo gidan.

Idan ka lura sosai ma zaka gane idanun Baffa a rufe suke don tsabar damuwa, suna kara lumshe kansu da kansu wanda nature dinshi ne haka.

Yazo zai shige sitting room dinsa kenan sai yaji tamkar motsin bude tagar Sophie ta falonta na sama.

Saidai kuma hakan baisesa ya juyoyi ko ya tsaya ba, saboda baya da kwarin guwar yin ko dayansu, wato tsakanin tsayawar ko juyawar, saima cigaba yayi da tafiya harda kara sassarfa saboda ya buya daga idanun iyalin nasa.

Yasa mukullin dake hannunsa ya bude kofar bangarensa ya shige, sannan ne ya samu ya saki ajiyar zuciya, tareda juyawa ya kulle kofar shigowa katafaren falonsa nasa.

Baffa bai tsaya a falon ba, kai tsaye (masterbedroom) dinsa ya wuce, ya fada kan gadon dakin yayi dai-dai da kafafunsa akan makeken gadon na alfarma, bayan ya jefar da babbar rigarsa da jakar ‘laptop’ dinsa da ya riko a gefen gado.

Ya juya ya sake gyara kwanciyarsa sosai, wannan karon rigingine ya koma, ko takalman kafarsa sau ciki da safar kafarsa bai iya ya ciresu daga kafafunsa ba, a haka ya kwanta.

Zuciyarsa cike da taraddadin da ya ninka na baya, da ya tuna dole dai da safe zai ga Safiyyah ya fuskanceta, wai meyasa madadin ‘contentment’ irin na samun cikar buri daya kamata ya kasance a ciki sai taraddadi ya maye gurbi? Wadanda ba shi ya kamata ace ya kasance cikinsa ba yau, tunda dai gashi *at long last*, ya samo maslaha ga matsalarsu shida Safiyyah.

A yau zai iya cewa ya ceci aurensa da “Safiyyah” daga tangal-tangal din da yakeyi, da kuma sauran matsalolinsu masu zaman kansu. *At long last*, ya ceci aurensu na tun tali-tali, aure mai tarin albarkar iyaye irin nashi da Safiyyah.

Shi da Safiyyah *are more than husband and wife, they are each others’ ALTER EGO*, sun riga sun yarda sirrin juna ne sannan barin rayuwar junansu. To mai yasa zai shiga damuwa kuma akan hukuncinsa? Hukuncin da bisa yardarta ya aikata shi? Tunda kuwa ko babu komai, daga yau ya ceci wannan dadadden auren na tarihi da

soyayyah daga rugujewa, da kuma duk wata barazanar dake hanasu kwanciyar hankali shi da Safiyyah?

Akalla dai zai iya cewa daga yau yayi maganin duk wannan bacin ran da tsangwamar da Safiyyah ke kwankwada dare da rana a gidansa.

Kuma insha Allah zai tsaya yaga cewa ya cikama Safiyyah dukkan alkawuran da ya daukar mata.

A tunaninsa yanzu kam ai za'a sakar ma Sophie mara, tayi fitsarinta peacefully, kamar kowacce mace mai iko a gidan mijinta, a saka mata rigar 'yanci, da bata taba sakawa a idon Mama ba, shima kuma zai samu kwanciyar hankalin da ya rasa shekara da shekaru, a dalilin damuwar Safiyyah data Mamansa, tunda *finally* yayi abinda ake son yayi, kuma Safiyyah ta amince.

Amma me??? Duk da yaqinin nan da yake dashi na samun maslaha da warwarar

matsalolinsu na shekara da shekaru, ya rasa meyasa hankalinsa yaki kwanciya da al'amarin kuma, watau bayan tabbatuwarsa. A lokacin da bakin alqalami ya riga ya bushe.

Duk juyin da Zayyan yayi a kan gadonsa ya rasa me yasa sai yaji rashin cikar kwalitin (ingancin) maslahar nan na mintsininsa ta ko'ina....

Yana fata da addu'ar Allah yasa maslahar da ya kawo din bai rikide ya koma biggest mistake of his life ba, madadin samo warwarar matsalarsu shi da Safiyyah.

Bai san meyasa yake ji a ransa kamar wani babban al'amari ne ya tunkaroshi ba kuma, wanda zai canza musu tsarin rayuwa bakidaya, wato kamar ya ballo hadarin da zai dokeshi daga sama, wanda zai sake 'worsening' komai ya dagula al'amuran, maimakon kawo maslahar da ake nema.

Don dai shi ya san Sophie itace SOUL dinshi (ruhinshi) bakidaya.

Sophie itace soyayyar dake zuciyarshi gabadaya, tabbas kwanciyar hankalinsa yana cikin nata kwanciyar hankalin.

Farin cikinsa har kullum, yana danganta shi ne da farin cikin Safiyyah. Sannan a kullum yana jingina sukunin ransa da nata sukunin ran.

To amma anya Sophie na cikin sukunin rai yau? A wane hali take? A rayuwarsu ta aure kakaf! Basu taba raba shimfida ba in dai yana gidan. Anya maslahar nan da ya samo mai bullewa ce dasu duka?

Kuma shin maslahar nan zata baima Safiyyah hakikanin farin ciki da ‘yancin da yake hango mata sanadinta? Sannan shin maslahar zata haifar da Da mai ido a garesu bakidaya???

A wannan gabar Zayyan ji yayi kansa ya kara yi masa nauyi, kamar yadda zuciyarsa ma tayi duhu, tayi nauyi cikin rashin sanin abinda ya dace yayi kuma. Domin tunanin halin da Safiyyah zata

kasance a daren yau kadai ya jefa shi a rudani, wanda hakan ya jefashi a dogon tunani da dogon nazari irin mai nisan zango, irin wanda ya jima bai yi irinsa ba..

Daga wannan lokacin, a kwancen da yake bisa makeken gadonsa, cikin wani hali na kaka ni kayin zuciya da kwakwalwa, Arch. Zayyan Bello Rafindadi, ya rintse idanunsa ya shiga tunanin baya, komai ya soma tariyowa cikin idanunsa daga kwakwalwarsa, tamkar a majigin sinasinan cinema rayuwarsu ta baya ke wulgawa a idanunsa yanzu, tamkar wulgawar hotuna cikin faifan bidiyo, komai ya shiga dawo masa daki-daki tamkar a yanzu komai yake faruwa.....

Zayyan ya tafi ‘down memory lane’ wato ya tafi ga tunani da tarihiyo dukkan rayuwarsu ta baya shi da Safiyyah, tun daga samartaka, dating dinsu, har zuwa maganar aurensu da iyaye maza sukayi uwa sukayi makarbiya, da abinda ya wakana cikin rayuwar auren.

Watakila ta hakanne kadai zai samo hakikanin maslahar da yake laluben nemo musu, ta hanyar baiwa kansa *assignment* a tsayin daren yau bakidaya, mai karatu kuma yayi musu alkalanci na adalci shi da Safiyyah, ta hanyar tarawa da debewa tsakanin matsalarsu da maslahar da ya samo.

Wadda har zuwa yanzu yake tantamar ciki ingancinta koko yace *still*, maslaha bata kai ga samuwa ba, in kuma aka ture komai aka ce maslaha ta samu gareshi, to ga ita Safiyyah din fa???

FARKON FARI

Garin Dandume gari ne da Allah yayiwa albarkar noma da yalwar lafiyar kiwon dabbobi. Galiban al'ummar Dandume manoma ne da 'yan kasuwar gona, sannan da makiyaya, Dandume tsohon gari ne dake cike da tubarrakin manyan malamai na addinin musulunci kamar dai mahaifin su Safiyyah.

Safiyyah ta taba bashi labarin cewa ita FGGC Bakori tayi, kuma ta yi nasarar lashe jarrabawar JAMB da tayi a boye bada sanin mahaifinta ba, saboda ya sha alwashin shi aure yakeso zai yi mata da zarar ta gama karatun sakandire in dai miji ya bayyana, saboda shi Malami ne na kwari, bazai lamunci komai ba sai tafiya gidan aure bautar ubangiji.

Cikin ikon Allah kuma ta samu ta haye Jamb din, da yakkyawan maki mai burgewa. Tace hatta form din Jamb din, dan uwanta "Yaya Shaikh" ne ya saya mata a boye.

Kasancewar ita da Yaya Sheikh kusan a komai bakinsu daya cikin gidansu, sun saba su kashe su rufe itada shi, ba tareda ko

Malam da Ammi sun sani ba, sun kasance aminai ne bayan ‘yan uwantakar jini mafi kusanci dake tsakaninsu.

Itada Yaya Sheikh (‘yan maza zar suke). Da mahaifinsa mai rasuwa Malam Abubakar da mahaifinta Malam Usman uwar su daya ubansu daya.

Bayan rasuwar mahaifinsa ne Malam Usman ya dauke shi hannunsa, sai ya damka shi a hannun Ammi, wato mahaifiyarsu Safiyyah, kasancewar shikadai iyyensa suka haifa.

Daga ita har Yaya Sheikh, duk suna da ra’ayin tayi karatu boko har zuwa jami’a, akan *passion* dinda take so tun tana karama, Safiyyah tana na yarinya ba abinda ta kware a kai a makaranta irin ‘Zane’, kasancewar Art class tayi, ba abunda bata iya zanawa yayi kyau ya bada suffa mai ma’ana ba, wanda yake sabanin ra’ayin mahaifinta, da suke kira “Malam” wanda kasurgumin Shaihun Malamin addini ne. Ya kan ce shi bai

ga komai na amfani a cikin Zane-Zanen da take cika musu bango dasu ba.

Safiyyah ta cigaba da bashi labarin cewa, “saboda haka sabanin sauran ‘yammata irina da iyayensu ke raye har zuwa wannan lokacin, zaka ga iyayen ne da kansu suke fafutukar nema musu gurbin karatu a jami’a bayan kammala sakandire, don basa son ajiyesu a gabansu basa komai, “amma ni Safiyyah abin ba haka ya kasance a gareni ba, na san na shigo jami’a ne kawai (by chance)”.

Wato ta samu shiga makarantar ne bisa yardar Ubangiji, da ya riga ya rubuta mata ita a kundin kaddarorinta, cewa zata yi boko mai zurfi ko Malam baya so, da kuma karfin addu’ar data kwana yi akan mahaifin nata, kafin ta doshe shi da takardar samun gurbinta a safiyar ranar da sakamako ya fito.

Tace tayi addu’a sosai, ta kuma sa kananan kannenta uku mata Sabah, Rayyah da Rayha sun tayata, wadanda akwai ratar shekaru biyar tsakanin ta Sabah, sauran

biyun kuwa wajen shekaru bakwai da takwas ta babbasu, tace sun taya ta addu'a ta basu sadakar cakulet sukayi ta murna, akan Allah ya dorata akan mahaifinta ya lamunce mata zuwa jami'a a birnin Zazzau.

Malam ya riga ya horeshu da yin addu'a da tsayuwar dare cikin talatainin dare, akan kowanne lamari suke so Allah ya shige musu gaba a kai, don haka shima Malam bai tsira ba, a cewarta ta kai kararsa sunansa ne gaban Ubangiji akan bukatarta da zazzafar addu'a har da sadaqah wa kannenta.

Mahaifinta Shaikh Usman Ameen Ladan Dandume, fitaccen malami ne na addinin musulunci a kauyen Dandume, ba malamin allo bane malamin buzu ne, dake karantar da magidanta da samari, kowa ya san zaiyi wuya a rikon addini irin na Malam Usman ya bar babbar diyarsa taje jami'a har wani gari wai Zazzau, ba tareda igiyar aure a kanta ba. Tunda shi da kansa yake bada fatawa ga iyaye maza dalibansa a kauyen

Dandume, ta hanasu barin ‘ya’yansu mata sakaka a jami’o’i batare da aure ba.

Malam Usman sananne ne a wurin tsaurin tarbiyyah, mutum ne mai kokarin kiyaye dokokin Ubangiji a gidansa, don ya kiyaye hadisin da yace “in kuna tsoron bazaku iya adalci ba, ku auri dai-daya”, shiyasa har zuwa yanzu da ya cimma shekarun girma, furfura ta sauka, bai kara auren wata mace bayan Amminsu Safiyyah ba, an sha kawo masa sadaqar ‘yammata iri iri daga kauyukan Katsina daban daban baya amsa, saboda Allah shaida ne akan Mallam yana mutunta Ammi, yana martabata, yana mutuwar sonta, duk da kasancewarta uwar ‘ya’ya mata zallah a gareshi. Bata taba haihuwar masa Da namiji ba.

Tun kafin a haifi su Safiyyah malam na rikon Dansa Ridhwan da suke kira “Yaya Shaykh” wanda ya kasance da ga dan uwansa Abubakar da ya rasu a hatsarin mota, mahaifiyar Ridhwan kuwa tun wajen haihuwarsa ta koma ga Ubangiji, don haka

Sheikh maraya ne, Ammi ce ta raine shi da nonon shanu. Bai tashi ya san wasu a matsayin iyaye ba bayan Ammi da Malam.

Har ila yau Malam nada wani yaro almajirinsa da ya rika kamar Da mai suna Haroun, yaron da aka kawo masa almajirci daga Geidam ta jihar Yobe.

Don haka a lokacin da tayi jarabawar (jamb) ta kuma ci, sai Yaya Sheikh ya nemo mata gurbi a ABU ta hanyar wani almajirin Malam mai yawan zuwa gidansu gun Malam wanda ma'aikacin ABU ne (non-academic staff), Malam bai sani ba haka Ammi daga sanda taje ta rubuta jarabawar har gashi ta ci, daga ita har Yaya Sheikh sun san sun yi karambani, amma sun yarda addu'a bata bar kowa ba, basu taba tunanin Malam zai barta zuwa jami'a har a wani gari can, bama cikin Katsina ba, ba kuma nasu garin Dandume ba.

Ita kuma Safiyyah Allah ya sani, tun tasowarta babu makarantar da take burgeta take bata sha'awa a fadin Najeriya irin Jami'ar Ahmadu Bello, wannan ya samo asali

daga kanwar mahaifiyarta Anti Dije dake aure a Zaria, kuma tayi aiki a ABU kafin ta bar aikin ta zauna a gida, a lokacin da Anti Dije ke can tana yawan zuwa hutu wajenta, Anti Dije na yawan bata labarin garin Zaria da manyan makarantun dake kunshe cikin garin. Ta kan ce “Zaria gidan ilmi ce kacokam! In kin tashi karatu Safiyyah ki taho Zaria, don samun kwali mai nagarta, saboda babu jami’a mai tsohon tarihi a arewa kamar Ahmadu Bello.

Ta san dai akwai taimakon addu’arta, domin ta roki Allah idan karatunta alkhairi ne ya baiwa mahaifinta ikon barinta salin-alin cikin sauki, idan kuma babu alkhairi kada Allah ya bata ikon tambayarsa ma, ta yiwa Ubangijinta alkawarin kare mutucinta dana addininta dana iyyayenta, in har Malam ya lamunce mata zuwa karatun, ta hanyar yin shigar da zata kare martabarta data addininta, ta tsarkake idanun maza a kanta, wadda a cikinta suka taso itada kannenta mata dama, wato shiga ta kamala (Hijabs), ta yiwa Ubangiji wannan alkawarin

tsakaninta dashi cewa karatu kadai zai kaita Zaria, bata da wata manufa bayansa, muddin ta samu yarjewar Mallam in ta shiga ABU bazata canza halaye da dabi'unta daga yadda suke a Dandume ba.

To shi Ubangiji a kullum niyya yake dubawa da tsarkin zuciyar bawa kafin ya amsa masa addu'a. Cikin hukuncin Ubangiji Allah ya amshi rokonta, don yaga tsarkin niyyarta karatun ne kawai a ranta. Malam Usman Dandume ya sahale mata zuwa ABU babu ja'in'ja.

Yace ba don komai ya amince ba sai don cewa itace babba cikin 'ya'yansa, kuma dukkansu 'ya'yansa mata ne, mata kuma masu rauni ne da kaunar juna *by nature* dinsu, don haka itace uwar kannenta da zata dauki takalihunsu ranar da basa nan shi da Ammi, ko ranar da karfinsu ya kare tunda basu da Da namiji a cikinsu bayan Yaya Sheikh, don haka dole ya bata damar yin ilmin addini dana zamani, a matsayin jarin

da zai iya bata kadai itama ta basu (kannenta).

Malam ya rufe zancensa da cewa “kowa yayi da kyau ya sani Safiyyah, in bana ganinki Allah daya halicceki yana ganinki, ya kuma san irin tarbiyyar dana baki da abinda zaki je ki aikata a bayan idona”.

Wanan ne yasa Safiyya zama wata irin Kamilah, khashi’ah, khalisah, kamammiya, zaqaqura, *zealous* (mai himma) kuma *smart* a jami’ar. Take yin rayuwarta daidai da ita, ba rawar kai ba kidifiri. Ba karya ba kawayen banza, ba sakin fuska ga kowa walau mace walau namiji, Safiyyah taki sabo dakowa, don ma kada a abokantaketa a bata mata tunani, a shiga lokacinta, na abinda ya kawo ta, yasa hatta matan ma bata kulawa ba maza kadai ba, lokaci abu ne mai matukar muhimmanci a gurin Safiyyah, da bazata iya karar dashi akan kawancen makaranta ba, idan kuma hanya ta kure kun hadu Safiyyah zata yi maka sallama ta musulunci shikenan.

Kullum fatanta Allah ya fiddata kunyar Mallam, da yardar da yayi ma tarbiyyar da ya bata.

Safiyyah kyakkywar ba-katsina, kalar fatarta kamar ruwa biyu, hancinta da bakinta kamar na mutanen kasar Habasha (Ethiopia) ga wadatar sumar kai data gira. Ga lumsassun idanu masu matukar daukar hankalin wanda duk ta kalla dasu ba maza kadai ba.

In har bai manta ba, silar haduwarsu kenan, watau zuwanta jami'ar Ahmadu Bello da shekara daya da 'yan watanni, tana kokarin shiga aji na biyu wato (level two).

Daga wancan lokacin zuwa shekaru goma da doriyar watannin da suka shude da yasan Safiyyah, to a jami'ar Ahmadu Bello ya fara saninta, ya kuma ganeta ne daga uniqueness na sautin muryarta (in'ina ce da ita), sautin da ya bambanta dana sauran mata, har kuma zuwa inda yau ke motsi, bai manta sautin in'inarta da yaji na farko shi yasa shi juyowa ya kalleta ba.

In'ina ba dadin saurare gareta ba, amma shine sautinta daya fara shiga kunnensa ya zauna, har gobe sautin yana nan a kunnensa, yana shawagi a kwakwalwarsa, yana masa amsa-kuwwa, don shi dadi sosai in'inar tayi a kunnensa, *his fondest memories* da ita kenan a kullum; (in'inarta).

Sautin da har yanzu ya kan sake yi masa amsa-kuwwa, lokaci- zuwa lokaci, idan ya tuno Safiyyah, bai mance shi ba, kuma bazai mance din ba, domin dadin da sautin in'inar yayi masa yaki bacewa daga cikin *memory* dinsa.

Wani irin sarkakken sauti Safiyyah keda shi, mai 'yar gargada (stammering) wanda dai-daikun mutane kadai Allah yake jarrabta da ita.

In'ina wata lalura ce ta furta magana da kyar, ko kana yi tana makalewa, ko kuwa hardewa da 'yar gargada haka, kana yi kana kwatota daga makoshinka da kyar, kamar yadda Ubangiji ya jarrabci AnnabinSa Musa (A.S).

Sautin nata mai tashi ne da rangwamen amo, kuma cike da zakin murya irinna ganiyar ‘yammataanci, irin dai na budurwar dake ji da kuruciyar ‘yammatancinta, (in her teens), hakika Safiyyah ta yi nasarar shiga jami’a da wuri, su ake kira JJC (Johnny just come).

Don a lokacin Safiyyah bata fice shekaru goma sha takwas a duniya ba, inma ta kai din.

Ranar da ya fara ganinta, tun kafin ya ga fuskarta shi in’inar ya fara ji, shine abu na farko da ya ja hankalinsa tamkar maganadisun mayen karfe zuwa gareta a ranar, saboda (peculiarity) din dake cikinsa, ‘yar gargadar maganarta ta masa dadin ji. Inda yaji tana maimaitawa Librarian din dake kula da (reserve section) cikin tukewa da kokarin shanye fushinta, saboda cewa da yayi wai shi baya gane me take cewa.

Kamar zata yi kuka ta sake cewa taqarqarewa tana fizgo maganar da kyar, ta ce cikin in’inarta....

“Malam..., nace-nace maka....
“*Architecture, Form, Space, and Order (Frank Ching, 1979)*” zaka dauko min.

“Me kike cewa ne?”

“Kayi hak-kuri....ni...ni... *stammerer*
ce, I don’t feel repeating it again”.

Zayyan sai ya samu kansa da yin murmushi daga kwancen da yake a rigingine, yana iya hango fuskarta cikin damuwa a lokacin cikin wani sako na kwakwalwarsa, kamar a lokacin Sophie take furtawa librarian din bazata maimaita ba. *Exactly over a decade now* da faruwar hakan amma komai dawo masa yake tamkar a yanzu yake faruwa.

Ya juya ya sake gyara kwanciyarsa, wannan karon akan ruwan cikinsa yayi *folding* hannayensa a saman kansa ta baya, ya kara nausawa cikin dogon tunanin nasa.

In’inar kawai yake tunawa da bege da kewa mai yawa, kamar Safiyyah bata cikin gidan nasa a halin yanzu, bayan shine da

kansa ya buyar mata cikin wani hali na rashin yarda da hukuncinsa.

“She looks so naïve and innocent budurwa tun a lokacin, amma kuma tawayar tangardar harshen ya zame mata cikas ga cika “Classy Babe (hadaddiyar budurwa”.

In ta fadi abu kuma aka ce ta maimaita ba’a gane ba, bayan hararar da zata zabga maka kamar idanunta zasu fado kasa, har kwallahr bakin ciki take yi mai zafi. Don me zaka ce baka gane ba?

Ya fara son Safiyyah daga rana ta farko da ya fara haduwa da ita. Wani abu kaman dai “Love at First Sight” ko me? Wanda yayi ta ‘nurturing’ dinsa yana nunar dashi a kasan ransa shikadai, kuma har gobe bai gama rainon nasa ba, don kullum kara tsiro yake da fidda sabuwar yabanya, yana bude sabbin rassa da sababbin ganyaryaki sabbi gadagal! Na son Safiyyah a zuciyarsa. Musamman a halin yanzu da yake tantama kan ingancin abinda ya aikata mata, da sunan nema mata maslaha a zaman aurensu.

Shi da kansa ya san bai san da kalmar da ya kamata ya suffanta ko ya kamanta ko ya kintatawa mai karatu girman matsayin soyayyar Safiyyah a zuciyarsa da cikin rayuwarsa gabadaya ba, koda harshen da zai iya bayyana girman son da yake yi mata ba yadda mai karatu zai gane, da girman matsayinta cikin rayuwarshi da duniyarshi tun daga ranar ba.

Kawai ya san cewa duk wani so na gaskiya da duk wata kauna ta hakika da Da namiji na kwarai irinsa zai iya yiwa diya mace, to shi Zayyan Bello, nashi son ya kare ne akan *Safiyyah Usman Dandume.*

Saboda ya so ta ne a lokacin da zuciyarsa babu nauyin komai a cikinta sai zallar kuruciya, soyayyah ce ta samartaka zallah irinta isowar shekarun hankali wato cikakkun shekaru na ciki balaga, wadanda a su ne namiji ke fara gina matakan rayuwarsa, babu nauyin iyaye da ‘yan uwa da yazo ya hau kansa daga baya.

Babu komai a ransa a lokacin sai katon fili fetal! Wanda zuciarsa ta shimfida ma Safiyyah koriyar darduma akai, ta feshe dardumar da turaren nan na kauna da soyayya na “Sandalia” tayi mata maraba da sauka, gurbi ne dama wanda ya tanada ya ajiye musamman domin soyayyar iyalinsa kadai, amma bayan wannan babu nauyin kowa da komai a cikin zuciarsa a daidai lokacin.

‘Yar mutanen Dandume, ta shigo rayuwar samartakarsa tun yana rubuta ‘final project’ dinsa a jami’a.

Hakan ne yasa lokacin da Safiyyah ta iso rayuwarsa daga haduwarsu ranar nan a (University Library), nan da nan tayi maza ta shige sukuf! Cikin ransa, ta baje kolinta ta hanyar mamaye ko’ina ita kadai, bata bar masa kowanne kankanin sako da zai sanya tunanin komai bayan nata ba. Har wani lokacin ya kan kirata da suna (Cinye Du) a cikin ransa, don hakika duka zuciarsa Safiyyah ta cinye, ta mamaye ko’ina ita

kadai. Ba wadda zai iya kara so kuma, bayan so na farillah, wato na Mahaifiyarsa Mama Fatu, da kannensa uku da Yayyensa biyu duk mata.

Uwa-Uba ka cire son da yake yiwa mahaifinsa (his beloved Baba Bello), wanda bazai shiga cikin kwatancen bama to duk sauran girbin dake zuciyarsa ‘yar mutanen Dandume ta cinye.

Ya fara son Safiyyah ne tun mahaifinsa Arch. Bello yana raye, lokacin da shi kansa daukar nauyinsa akeyi da komai na karatunsa, wato Baba ke daukar takalihun komai nasa, tunda dan lenen cikin mata ne shi, abin nufi shikadai Mama Fatu ke da, a matsayin Da namiji, Yayyensa biyu mata ne haka kannensa uku duk mata ne, gashi da tarin da basira a karatu, Zayyan nada rawar kan kuruciyar samartaka ta samari ‘yan bana bakwai tsararrakinsa a wancan lokacin, zaka ganshi kullum cikin nutsuwarsa da tsafta da gayu, *very reserved and smart* dashi, dalibin shekarar karshe a

karatun digiri na biyu a lokacin yana rubuta *thesis* dinsa.

Dan kimanin shekaru ashirin da bakwai da haihuwa.

Saboda irin gatan da Baba Bello ke gwada masa, tunda ya gama digirin farko ya saya masa wani lafiyayyen (Bike) na yayin samari, mostly 'yan gata na lokacin kadai ke iya hawa 'Bike' dinnan da ake kira (LIFAN), wanda dashi yake shanawarsa yana fantamawa da abokansa a tsakiyar ABU.

Daga nesa in ka hango shi akan 'bike' dinnan yana zuga gudu a cikin harabar makarantar, iska na cika rigarsa, ko idan ya shigo farfajiyar tsangayarsu a kan babur din, sai ka so kara yi masa kallo na biyu, domin zaiyi maka matukar kama ne da jarumin wasan kwaikwayon nan na kasar Hindi; Bollywood actor, Abhishek Bachchan. Saidai ace Abishekh ya fishi zama jajawur ya fishi nannadadden gashin kai. Shi Zayyan Ba-katsine ne kuma

Ba-rume, wanda ya tsotso nasa ussin kyawun da hasken fatar daga Rumawan jihar Katsina.

Mahaifinsa Arch. Prof. Bello Rafindadi, dan asalin shiyyar Rafindadi ne ta jihar Katsina, shine (Chancellor) na farko na Jami'ar Umaru Musa 'Yar Adua, sanda aka budeta.

Mahaifinsa Prof. Bello Shi ya zaba masa tafiya Jami'ar Ahmadu Bello, yana kammala karatun sakandirensa a Barewa College, babu bata lokaci ya samu admission, don shima Baba Prof. can yayi nasa digirin na farko, sauran kuma a UDUS, Baba Bello yana da burin dan shi Zayyan ya karanci abinda shima ya karanta ya samu daukaka, arziki, shuhura da cigaba mai yawa akan profession din, watau "Architecture".

Burinsa tun a lokacin shine Zayyan dinsa ya gajeshi akan komai da yake kai,

**kasancewarsa Da namiji tilo daya mallaka
cikin tarin ‘ya’yansa mata.**

**Jim kadan bayan ritayarsa daga aikin
gwamnati, Baba (Prof) Bello Rafindadi, ya
koma harkar contract na zanen gidaje da
ginasu da bada hayarsu, harkar da ake kira
(Real Estate) irinna zamani a manyan
biranen kasar nan.**

**Baba Bello ya samu tsundumawa a
wannan harkar ne ta hanyar amininsa
Arch. Murtala Babangida Masari, wanda
shi ya jima a harkar (Real Estate) da
gwamnatin Najeriya, Alh. Murtala bai taba
aiki a jami’a ba, sai a harkokin real estate.
Alh. Murtala Ya tara arziki mai yawa a real
estate business.**

Baba Bello yana yawan cewa.

**“Zayyan gashi dai shi daya a gabansa
tilo, amma daya ne tamkar da dubu”.**

Kasancewarsa ya taso namiji daya a cikin ‘ya’ya mata biyar, yasa Zayyan ya tashi da dabi’ar yawan tausayawa ga mata, duk inda ya ga mace babba ko yarinya yana girmamata, in da halin taimako yana taimaka mata, ya iya hakuri da halayensu sannan duk dabi’un mata na rauni da kyuya Zayyan ya sani, ya kuma iya tafiyar dasu, tunda gabansa da bayansa duk ‘ya’ya mata ne a dakin Mama Fatu. Mace daya tal da Baba Bello ya aura a lokacin rayuwarsa.

Har Mama Fatu ta gama haife – haifenta wato ta iso (menopause) bata taba yin tsarin iyali ba, Zayyan kuma bai samu kani namiji ba, sai kanne mata uku.

SHEKARA TA 2012

Itace shekarar da ya hadu da Safiyyah. A wancan lokacin, wajejen shekarar ta dubu biyu da goma sha biyu, mawuyaci ne ka samu yarinya mai kananun shekaru mai kamun kai da tsare mutuncin gidansu a

jami'ar Ahmadu Bello, kamar Safiyyah Usman Dandume, wadda ake kira Safiyyah Dandume, ta shigo jami'ar da shekaru goma sha bakwai kacal. A halin yanzu kuma ta shiga level 2 tana neman cika sha tara.

Safiyyah Dandume, ta riga ta siffanta kanta da dabi'u na kamun kai a idon kowa, da suttura ta mutunci, ta hanyar yin kyakkyawar shiga ta kamala, don haka mazan banza shakkar dosarta ma suke, haka kawayen banza don babu fuskar neman kawance da ita, a cikin 'yammatan dake tashen kokari a karatu a tsangayar 'Architecture' Safiyyah Usman Ladan, tayiwa kowacce yarinya a department din zarrah, ta yiwa tsararrakinta da abokan karatunta da yawa fintinkau wajen maida hankali ga abinda ya kaita, in akayi jarrabawa ta karshen zango da (CGPA 4.50) take fita. Kullum addu'arta da fatanta shine cikawa Malam alkawarin data daukar masa, na cewa karatun jami'a bazai sa ta

canza dabi'un ta da halayenta masu kyau
daya riga ya santa dasu ba.

Kai shi bama wannan labarin da yake
yawan ji akanta bane abinda ya fara
attracting dinsa ga Safiyyah ba, irin saurin
maganarta dinnan (in'ina) da take masa
dadin ji, Safiyyah ga ga sassanyan kyau, ga
rangwada irin ta 'yammata, wata irin
rangwada ta halitta Safiyyah keda ita cikin
Hijabi, komai nata Zayyan ya rasa mai
yasa, ko ba mai kyau bane shi kyau yake
masa, ya kuma burgeshi, ya kara kawatar
da ita a zuciyarsa.

Bai manta ba. A ranar da ya fara
ganinta Safiyyah a kule take, kuma a
harzuke da malamin labirare dinsu, amma
duk da haka tana kokarin shanye
harzukarta, saboda cewa da yayi bai gane
in'inarta ba, so take malamin labiraren ya
dauko mata wani littafi daya shafi abinda
take karantawa, tana so zata zauna a
labirare tayi Assignment, ta fada har sau
biyu amma mutuminnan yace wai ya kasa

gane me take fada da gangan da iya shege, kyakkyawan bakinta kawai malamin labiraren ya kurawa ido, sabida saurin bakinta na halitta mai hade da hardewa da tangardar harshe.

Shikuma Zayyan dake bayansu yana jira ta gama shima ya karbi nasa, tun bata rufe baki ba shi ya gane me tace, ko don shima littafin da ya zo nema din kenan?

Yana jin su itada malamin labiraren suna magana, Safiyyah tana kara cewa bazata maimaita ba, shikuma librarian yana faman cewa “Na’am?? Hajiya sake fade inji?”

Hakan ya tunzura Safiyyah taji haushi sosai, har kwallah ta cicciko a idonta, ta kwanta a kasan kwayan idanun nata, kiris take jira ta zubo akan kundukukinta, a can baya Malam mahaifinta kullum da safe yana karanta ayar;

“Rabbish’rahly sadry, wa yassirly amry, wahlul uqdatan min lisany, yafqahu qauly.....”.

Yana tofawa a ruwa yana bata tana sha sanda tana yarinya, shine ma ta samu saukin in’inar, amma duk da haka abin bai tafi gabadaya ba, saidai ya ragu sosai. Tunda har in ka saba da ita data fada zaka gane.

Tausayinta Zayyan yaji ya kama shi, ganin tana neman barin wajen cikin kufula, ya tuna wani abokinsa a sakandire mai suna Saleh Wangara shima haka yake da in’ina (stammerer), sai ya samu kansa da yanke shawarar saka musu baki, wanda hakan ba halinsa bane shiga maganar da bada shi akeyi ba. Amma kwarai yarinyarta bahi tausayi.

Zayyan sai ya samu kansa yana maimaitama malamin labirare me yarinyar nan take cewa, cikin nitsatstsen lafazin Ingilishinsa.

Ganin cewa yarinyar ta zo wuya har tana hadiye hawaye da kyar, tana kuma kokarin barin wajen don haushi, ba tareda an bata littafin ba.

Kawai daga bayanta taji mutumin dake tsaye a bayanta yace ma Librarian din cikin nutsuwa; Tana son ka bata.

***“Architecture, Form, Space, and Order”
na (Frank Ching, 1979)”.***

Abinda bakinta ya kasa fada *correctly*.

Kuma abinda ta fada din kenan a zahiri, sak babu bambanci, shida bada shi take maganar ba, tsaye kawai yake a bayanta, yana jira ta gama ya karbi nasa, ya gane furucinta, amma librarian dinnan don yasa ta tayi ta maimaita magana yana karewa dan kyakkyawan bakinta da motsin siraran labbanta da suka sha ‘wetlips’ mai santsi kallo, suna sassarfa da hardewa da juna, wajen yin furuci shiyasa yace wai bai gane ba.

Aka dauko littafin aka miko mata, kamar tace a mayar ta fasa, sai kuma ta kasa musamman da suka hada ido da wanda yayi mata ‘speech interpretation’ din. Kallon da yake mata na lallashi ne, mai nuna cewa kada ta yi fushi, ta amsa tayi karatunta.

Sai tayi masa kallon Rahma itama. Ta kuma kasa tankwabe lallashin dake cikin idanunsa. Ya fahimci hakan, sai yayi mata murmushi na Sanya salama. Yace.

“ki karba ko?”

Ya tsareta da kyawawan Katsinawan idanunshi, hakan yasa sai ta kasa kin karba, domin zai zama kamar ta gwasile wannan taimakon nasa da kulawar nasa ne.

A hankali ta amsa, bakinta na kokawa da halshenta wajen motsin fizgo kalmar.

“Na - gode sosai fah!”.

Sai tasa kai ta wuce su, zuwa ainahin cikin dakin karatun, kai tsaye Safiyyah ta

wuce zuwa wata *corner* a can kuryar library
din, inda a can ta saba zama duk sanda ta
shigo cikin dakin karatun.

THE STAMMERER

Y

au karo na biyu kenan da ganinsa da “Stammerer” (sunan da yaji malamin labiraren ya kirata kenan rannan bayan wucewarta), yau ma tazo dakin karatun kamar yadda ta saba, ta shige can kuryar da take zama, ya riga ya gane yanayin maganarta na halitta kenan (stammering) tun daga ranar farko da ya fara ganinta, wanda bazai gaji da cewa shi yafi komai daukar hankalinsa a kanta ba, fiye da kyawun surarta, ya kuma zame mata *symbol* a wurinsa, wanda duk inda yaji sautinta nan da nan yake gane itace, ko in yaji mai irinsa ya tuno ta, ya kuma fahimci cewa a tsangayar da yake ta ‘Architecture’ itama take karatu, saidai *undergraduate student* ce ba kamar shi da yake *postgraduate student* ba, ya gane hakan ne daga wannan littafin da tasa aka dauko mata rannan.

Kullum yana shiga library ne don yin *research* da rubutu, baya son karatu cikin hayaniya sam, idan ya shiga yana samun can wata *corner* ne shima a can karshen dakin ya zauna inda ba’a iya ko hango shi sosai, baya

son idan yana karatu a katse shi, shiyasa baya yin karatu a (tutorial) da ‘yan ajinsu. Hakan ya maida shi ‘regular visitor’ na library din, saboda a lokacin yana bincike yana rubutun (final project) dinsa na kammala digirinsa na biyu.

Yana matukar shiri da Librarians da sauran ma’aikatan dakin karatun, idan ya shiga karatu sallah kadai ke fito dashi, wani lokacin zaka samu har gyangyadinsa yake yi in ya gaji da karatun a corner dinsa, duk da Zayyan mutum ne mara yawan sakin fuska ga mutane da karancin far’a, amma fuskarsa wani lokacin da walwala, ko babu far’a, hakan kuma baya nufin shi miskili ne, a’ah, kamewa ce kawai ta halitta da rashin son daukar wargi, duk da haka in dai zai ga ma’aikatan library din sai ya gaisa dasu cikin sakin fuska, wannan ne yasa duk suka saba da shi ya zama shima kamar ma’aikaci ne a cikinsu ba dalibi ba.

Yanzu ya lura da wani abu, duk sanda ya shigo library ya zauna a corner din

zamansa, yana yawan ganin wani (pink travel mug) a *desk* din da yake gaban nasa, mamallakiyar wannan ‘travel mug’ din itama ya lura ‘regular visitor’ ce kamar shi. Bayanta kawai yake iya hange kullum tana sanye da Hijab ko jilbaab. Har a ransa ya saka mata suna ‘Hijabie’ domin ya fuskanci ma’abociyar suturta jikinta cikin Hijabi ce, kullum cikin kyawawan Jilbaabs ko Hijabs yake ganinta, wata shiga da kannensa su Zahra sam basa yin kwatankwacinta. Kuma shigar ba karamin kyau take yi mata ba (a idonsa).

Ba koyaushe yake ganinta ba amma dai tana yawan zuwa, idan ya hangi (pink travel mug dinnan) ya san ta zo kenan, koda bata wajen, to ta dan tashi zuwa sallah ne.

Da alama shayi ko coffee ne mai zafi a ciki, kuma idan ta saka littafinta a gaba to ko juyowa bata yi.

Ba ruwanta da duk abinda ke wakana a cikin library din. Sai ya kasance shikuma a rayuwarsa *he’s in love with such kind of*

serious and decent charcter, shiyasa take *burgeshi deep down inside him*, yake girmamata a kasan ransa, ba tare da ya san kamannin fuskarta ba.

Watarana ya shiga *research* kamar yadda ya saba, sai ya ga *seat* din ‘Hijabie’ babu kowa, sai ko ‘Pink Travel Mug’ dinta na gado ajiye a wurin.

Sai yaji idanunsa na kewar ganin bayanta da ya saba gani in tana karatu, kawai yaji sha’awar zama a wajen nata, sai ya zauna (for a change). Don shi dai a duniya yarinyar nan da yanayin sutturarta da *decent nature* dinta, duk suna matukar tafiya dashi.

Yana tsaka da aikin gabanshi sai yaji kamar tsayuwa a bayan shi. Ta zo zama a gurinta, sai taga wani zaune a gun, bayan kuma tayi shaida a wajen da littafinta da *Mug* dinta, sai ta tsaya kyam, ya dago a hankali ya dubeta.

Nan da nan ya ganeta ashe yarinyar nan ce mai in'ina, ita keda *Pink Travel Mug*. Yayi mata sallama hade da murmushi, yace “na zauna miki a wajenki ko? Sorry!”

Yana dagowa dinnan nan take ta gane shi, (her speech interpreter)!. Itama sai tayi murmushi, da sassarfar maganarta tace

“so, it is you?”

"Ashe baki da mantuwar fuska?"

Ta sake yin murmushi tace “Ba sai ka tashi ba, tunda ai wajen na kowa ne, babu mai (permanent seat) a wajennan, kawai sabo ne yasa nake zama anan din, bakomai Mr, bari na juya na nemi wani wajen, Nagode”.

Sai ya hau tattara takardunsa daga kan desk din, yace mata “ayi haka? Hijabie, zo kiyi zamanki. Mai waje ya zo mai tabarma sai ya nade ko? Kayan aro baya rufe katara”.

'Yar dariya Safiyyah tayi tace. "bafa sunana Hijabie ba Mr. Library. Sunana Safiyyah Usman Dandume"

Zayyan yace "madallah da Nana Safiyyah, ni kuma Zayyan nake, sunana Zayyan Bello, ba Mr. Library ba".

Sosai ya bata dariya ta kuma yi zaman ta a wajenta daman tafi son wajen, ta saba da seat din sosai.

In bai manta ba, daga nan tushen alaqarsu ya samo asali tsakaninsa da Sophie. *And in no time*, sabo mai tsanani ya shiga tsakaninsa da Safiyyah, kowanne ya shiga yaki da halinsa akan dan uwansa; abun nufi, Safiyyah ta cirewa kanta rashin kula mutane da rashin son yin mu'amala dasu akan Zayyan, shikuma ya cirewa kansa fuskar rashin walwala da sakin fuska in dai yana tare da Safiyyah a makaranta, to kuwa zai nemo walwala duk inda take ya sakawa kyakkyawar fuskarsa, a haka har suka fara sabawa *outside library*.

Kasancewar duk suna karkashin tsangaya guda hakan yasa suna yawan haduwa shi da ita a *department* dinsu, kuma gashi sun fito jiha daya, sai suka kara zama abokan juna, kuma abokan karatu na sosai ga junansu.

Duk da haka Safiyyah na kaffa-kaffa bata bari wata hira ta hadasu bata karatun da ya kawota ba. Shima kuma Zayyan Bello haka. Kullum kara wayar mata da kwanya yake akan dabarun dake cikin ilmi Zane. Har aka zo gejin da tafi jin dadin koyarwar Zayyan, fiye data dukkan Mallamansu.

Bata san ma ya akayi shi ta saki jiki dashi har haka ba, alfarmar da bata yiwa kowanne da namiji a fadin jami'ar nan ba. Kai har mata 'yan uwanta, Safiyyah bata sakewa dasu, kamar yadda ta samu kanta dumu-dumu da sakewa da Zayyan Bello. Wadanda sun riga sun nada mata rawanin mai girman kai.

Har wasu 'yammatan masu kishin irin kyawun surar da Allah yayi matam, da

yadda take jan attention din maza akanta cikin Hijabi, su kan yi gulumarta da cewa, ita ba ‘yar kowan kowa, ba sai kafirin girman kai.

Rashin yawan far’arsa ko kadan baya damunta, don ta gane *nature* na halittarshi ne haka, ba kuma miskilanci bane, amma akwai shi da dadin mu’amala ga wanda zuciyarsa ta amincemawa yayi alaqa dashi kamar yadda ta amince da ita Safiyyah. Tarin nutsuwarsa da yawan kokarinsa a karatu, sun taimaka gaya wajen sakewar Safiyyah dashi, don ta tsani alaqa da miskilin mutum ko dakikin dalibi.

Wani abu a halayyar Safiyyah shine; in dai kana da kokarin da zata amfana dashi a karatu, to kowanne irin hali gareka zata iya tafiya tareda kai salin-alin.

To hakan ce ta faru tsakaninta da Zayyan Bello, Zayyan bashi da far’a, baida walwalar fuska ko kankani, babu kuma fuskar wasa a tare dashi, amma akwai tsantsar kokari da fasaha a ilminsu na

Architecture, da ba duk dalibai keda su ba, ga yawan kamewarsa daga kule-kulen ‘yammata da abokai barkatai shima, wadannan sune manyan dabi’unsu da ke burgeta dashi, suka kuma bashi (100% acceptance) a wurinta. Dama an ce sai hali yazo daya ake abota.

Ya zamana Zayyan na taimaka mata sosai a harkar karatunta, a matsayinsa na gaba da ita a shekaru da matakin karatu a lokacin.

To shi dai Zayyan daga karshe bai tsaya batawa kansa lokaci ba, ko yaudarar kansa na tsayin lokaci, kamar yadda Safiyyah ke yaudarar kanta da cewa abokantaka ce ta karatu a tsakaninsu, ya tara hankalinsa waje daya ya gayawa kansa gaskiyar cewa ainahin son Safiyyah Dandume zuciyarsa ke yi, so tsantsa kuma na zallar soyayyar Da namiji ga ‘ya macen data dace da duka burikansa, babu wani friendship ko makamancinsa a zuciyarsa gameda

Safiyyah, bayan So na sahihiyar soyayya a ransa.

Da yaga zai Takura, da tunanin ta yadda zai bullowa Safiyyah, saboda ba fuskar hakan a wurinta, tunda har ta kai shi ga kasa karatu yanzu da raba dare cikin tunanin Safiyyah Dandume, haka zai kwana yana juyi a kan gadonsa cikin shakkar yadda zai tunkareta da zancen SO.

Kwarjinin da Safiyyah ke masa ba kadan bane, ya yarda Hijabi sutturah ne kuma kamala ne da Karin mutunci ga diya mace, da ke saya mata martaba da kwarjini a idon maza, in dai don Allah take saka shi, daga lokacin ya fahimci cewa lallai son Safiyyah azimun ne a ransa, kullum kuma son nata karuwa yake yi cikin ransa.

Safiyyah ce kadai burinsa a halin yanzu, kuma wani babban kuduri da yake son cimmawa a rayuwa yanzu shine aurenta.

A zahiri, wani abu da bai taba planning dinsa nan kusa ba shine “aure”, tunda ko a makaranta yake har yanzu bai ko kammala rubuta final project dinsa ba, balle ayi batun neman aiki dana abun rike iyali, wanda kullum Mama Fatu ke kwakwazon sai ya samesu wato sai ya tsaya da kafafunsa kafin ta samo masa matar aure daidai da ra’ayinta.

Amma duk Safiyyah ta canza komai yanzu, ta birkita lissafinsa ta yi katsalandan cikin kowanne irin tunanin hankali daya mallaka, da kutsowar cikin zuciyarsa da rayuwarsa. Don haka bai wani tsaya jinkirin da zai zama batawa kansa lokaci ba, ya yanke mai fishsheshi ba tareda ya nemi shawarar kowa ba.

Yaga gara ya badawa idonsa toka kawai ya cire shayin Safiyyah da kwarjininta ke saka masa daga idanunsa, ya furta mata zahirin abinda ke zuciyarsa in yaso duk yadda Safiyyah ta karbi al’amarin zai jure ya iya karba.

A washegarin ranar da ya yanke wannan shawarar da zuciyarsa suna tafe shi da Safiyyah a hanyar zuwa tsangayarsu bayan sun fito daga library, labarin kannenta take bashi da suka zana jarrabawar (jsce) a yau wato Sabah da Rayha, Zayyan ya dubeta admiringly ko yadda take labarin cikin wahalar in-ina kara sonta yake yi, bai iya ya bari ta gama bashi labarin ba ya katseta.

“Hijabie, ina son zuwa gidan ku fa!”. Safiyyah ta dubeshi da dan mamaki da dan tsoro a idanunta, saida yaji tsigar jikinsa ta tashi, tace “gidanmu? To me akeyi a gidanmu Mr. Library?”

Ta bashi dariya sabida tsakaninta da Allah ta shiga damuwa da jimami. Don ta san halin Malam sarai, sanadin haka zai iya katse karatun, don wannan ba shine alkawarin data daukar masa ba kafin ya barta tazo makaranta.

Zayyan ya samu sa’a mai ban mamaki a kanta da ita kanta take mamaki. Yayi

magana cikin sauti na kwantar da hankali,
ganin yadda kalamanshi suka sa ta shiga
rudu, yace,

“Safiyyah, mu zama *frank* da junanmu,
zumuncinmu nida ke mai ma’ana ne a
wurina, mai nufin yada kyakkyawar
yabanya, kuma shine abinda zai kawo ni
gidanku gaban iyayenmu”.

Safiyyah ta gyara zaman hijab dinta a
kanta, ta langabar da kai tace “idan kuma
Malam yace wanene kai? Ko meye
tsakaninmu idan kaje me zan ce masa? Ka
dai bari sai na sanar dasu a gida tukunna,
don Babana Malami ne babba, baya bari
azo masa gida haka kawai babu dalili”.

Zayyan ya kankance ido yayi mata
wani shanyayyen kallo da bai taba yi mata
ba, yace “ai nima ba hakanan zan zo ba
Hijabhie, ba haka kawai ce zata kawo ni
gaban Malam ba, banza tana kai zomo
kasuwa ne?

Safiyyah stop kidding and joke apart pls, Hijabi na dake ajiye a gidansa nake so in dauke abina.

A takaice zan iya cewa soyayyah ce ‘yar gaske, wadda ta dabaibaye ni, da neman irinsa mai albarka zai kawoni gidansa.

In kika ga kare na sunsunar takalmi ki tabbata dauka yake so yayi Safiyyah!?"

Safiyyah ta rufe ido da hannayenta da suka sha adon jan lalle, taji kunya matukar gaske ta lullubeta, rana ta farko da wani namiji da zuciyarta ta riga tayi na’am dashi ya furta mata kalmar SO a tsanake, tace cikin jin nauyi da farin cikin da take kokarin danna, don gabadaya sai yau tasan ashe itama ta fara kamuwa da son dan ‘little gentle’ saurayi Zayyan din, ba haka kawai zuciyarta da ruhinta suka sake dashi cikin dan kankanin lokaci ba, SO ne gangariya, dan asali na hakika Allah ya gittar a tsakaninsu.

Don haka cike da jin kunya Safiyyah ta sunkuyar da kai tana kokarin hada kalmar da zata bashi amsa wadda bazata nuna *eager* dinta ko amincewarta farat daya ba, tace a hankali.

“Amma dai ka fara bari in sanar a gida first, cewa kana so kazo ka gaida Malam, in yaso ya baka iznin zuwan, saboda kafin Malam ya barka ka zo wajena fa sai ka je ka fara samunsa takanas, ka zuba gwuiwa a kasa ka gabatar da kanka da dalilin zuwanka, ya baka yardarsa, da lokacin da zaka dinga zuwa, wannan shine, bisa tsarin gidanmu.

In ba haka ba zuwanka kai tsaye zai zame min matsalar da zata iya yin sanadin karatuna”.

Zayyan dai ya fahimci ya zo gida na mutunci da tarbiyyah irin wanda yake fatan samarwa ‘ya’yansa. Kuma aka ce labarin zuciya a tambayi fuska, ko daga idanunna na Safiyyah masu nuna yawan jin kunyarsa yanzu, da jin nauyinsa tuntuni, yau kuma

gabadaya sun kara canzawa da yawan kaucewa haduwar idanunsu. Uwa Uba, amsar da ya samu daga gareta yanzu, ya san Safiyyah tayi na'am da shi dari bisa dari ko bata furta kai tsaye ba.

Don haka shikuma bai yi kasa a gwiwa ba, ranar Juma'ah kwana uku da yin wannan maganar tasu, bayan an sauko daga masallaci ya sake daukar wanka na musamman, daman dai shi Zayyan kowa ya shaida ma'abocin iya daukar wanka ne, ga iya sanya hula a kan goshinsa, ya dauki karin hular Zanna Bukar da ake yayi a lokacin, da karin gugar shaddarsa ta yayi, ya fesa turare sannan ya fito daga dakinsa ya nufi cikin gidansu, nan yayima Mama sallama kan zai je unguwa, har Mama tana tsokanarsa ko daurin auren babban amini Habibu zai je ne? Irin wannan kashe hula a goshi Baffana? Murmushi yayi bai ce komai ba, don abu na karshe da Mama zata kawo a ranta shine Zayyan dinta zai iya kallon wata mace da sigar soyayyah balle har yace yana so, sabida kamewarsa da dattakunsa

na halin manya irinna mahaifinsa, ya fita ya kama hanyar Dandume a motar haya bayan ya rufe dakinsa dake BQ na gidansu.

A ranar Safiyya na gida tazo yin hutun karshen mako, tunda bata da lecture ranar Juma'ah tun sassafe ta kamo hanya ta taho gida, kasancewar a Zarian tana zama ne a hannun Antinta Dije dake aure a Tudun Wadar Zaria. To kusan duk bayan sati biyu zata taho Katsina a ranar Juma'ah, ta dawo Zaria Lahadi da yamma.

Zayyan koda kuskure bai gaya mata a wannan satin zai zo ganin mahaifinta ba. Don haka ita kanta bata san da zuwansa ba ko alama. Tama manta da zancen da sukayi dashi kwanaki uku da suka gabata.

Tun daga zauren farko da ya iso Safiyyah ta shaki wani kamshin turare data yiwa farin sani amma ko kusa bata kawo shi bane a zauren gidansu, har cikin gidansu turaren Zayyan ne mai dadin kamshi na Ultraviolet (Paco Rabanne), Zayyan Bello ya iso gidan ne ta hanyar bin adireshin da

Safiyya ta kwatanta masa tun daga tashar Dandume aka dauko shi a babur har kofar gidan, don haka bai sha wahalar samun gidan Alaramma Usman Ladan ba.

Kasancewar mahaifinsu Safiyya sananne ne kuma fitaccen malamin addini a ciki da wajen garin Dandume, don haka Zayyan yana sauka a tasha yayi tambaya sai aka hadashi da mai babur ya dauko shi, bai sauke shi a ko'ina ba sai kofar gidansu Safiyyah.

Da yake yammaci ne na Juma'ah magidanta na unguwar ya tarar tare da Malam din, suna daukar karatun yammacin Juma'a yadda suka saba, kowanne magidanci da irin littafin da Malam yake karantar da shi. Zayyan sai ya shige cikin daliban malam masu daukar karatu ya zauna ya saje dasu abinsa, duk da shine kadai yaro matashi a cikinsu, saika rantse dalibin malam ne saboda yadda ya nutsu yana sauraren karatun da Malam ke badawa.

Malam na lura da bakuwar fuskar, mai zubin kyawun fulanin Rumah daya cakude da kamannin ‘yan Rafindadi ma’abociyar kuruciya a cikinsu, ya ga kuma shi bashi da littafi a gabansa amma ya tattara hankalinsa ya nutsu yana sauraronsu. Hakan yasa lokaci zuwa lokaci Malam na daga ido yana kallonsa yana cigaba da bada karatu. Bai kula shi ba, har sai da ya gama da dalibansa gabadaya.

A karshe aka yi tamabayoyi akan darussa daban daban da aka karantar, sannan aka yi addu’a ga iyali da al’ummar musulmi da kasar bakidaya, aka shafa tare, yadda Malam da dalibansa suka saba kullum, kowa ya soma kokarin saka takalminshi don barin zauren gidan Mallam.

Shi kam Malam har lokacin yana zaune akan buzunsa yana musabihar sallama da dalibai masu ficewa, Zayyan yana zaune gefe a inda yake tun shigowarsa,

bai yi niyyar tashi ya karasa gaban Malam ba, kuma bashida niyyar tafiya.

Ya rasa ta ina zai fara, gabatar da kan nasa ko gaida Mallam din? Kamar yadda Safiyyah ta gaya masa ko waye Babanta, yaga har fiyeda hakan, yaga dattaku da tarin ilmin addini, don gabadaya kamilin dattijon Malam Usman wanda fuskarsa ke cike da farin gemu zagaye da farin saje yayi masa kwarjinin da ya hana shi ko motsi. A hakan kuma duk da alamun tsufa mai nagarta dake tareda Mallam, wanda bai yi yawan da za'a kira shi tsoho can ba, sai farin gemun da ya nuna shekaru sun tura, duk da hakan Alaramma yana dan diban kama da kyakkyawar diyarsa Safiyyah sosai.

Har saida Malam ya gaji da sauraronsa yayi magana don yana so ya shiga cikin gida, yace dashi cikin mutuntawa da tausasawa.

“Samari, ina fatan lafiya? Ko zan san daga ina kake? Ban wanye da kai sosai ba, kuma naga kai baka dauki karatu ba”.

Zayyan ya muskuta ya gurfana gaban Mallam, kamar mai neman gafara, yayi ta maza kansa a sunkuye cikin kunya yace,

“Allah gafarta Mallam ni Danka ne, sunana Zayyan Bello, nazo daga unguwar Rafindadi ta nan cikin Katsina, musamman don in gaisheku in samu albarkarku, in kuma gabatar da kaina a matsayin mai So da kauna ga irinku dana tsinta a jami’a mai albarka, wato diyar wajenku Safiyyah, wanda nake fatan ya kaimu ga zama abu guda, cikin yarda da amincewar ku, da sanya albarkar ku.

Idan Mallam yayi min izni, ina so na saka kai ga fara neman aurenta”.

Ya kara dukar da kai cikin dar-dar, na fargabar amsar da zai samu daga dattijon.

Malam Usman ya dubi Zayyan wanda kansa ke sunkuye, tsantsar hankali da

ladabin da ya nuna masa, da nutsuwar dake tattare da zancensa, sannan *appearance* dinsa bai nuna duniyanci ba, a'ah *appearance* ne na samari masu tarbiyya da kula da addini ya gani a tare da Zayyan, sune kuma abinda suka dauki hankalinsa matuka akan yaron, suka canza tsohon tunaninsa nan da nan suka juya kudirin daya dade dashi a ransa bai taba gayawa kowa ba.

Ga yaron da kyawun fuska dana kirar jiki irin na zaratan mazan Rafindadi son kowa. Masha Allah dashi.

Mallam ya nisa sannan yace “samari na ji bayanin ka, madallah da hankali irin naka da baka tare Safiyyah a hanya da maganar soyayya ba, a'ah sai kayi tunanin ka zo gare ni, ni mahaifinta ka nemi iznina.

Wannan ya nunamin kalar tarbiyyarka. Da wannan halin kwarai daka nuna na ladabi da sanin girman iyaye, ni kuma na baka iznin ka dinga zuwa ganin Safiyyah sau daya a sati, idan ta zo nan gida hutun

karshen mako da take zuwa har ku daidata kanku.

Samari ban yarda ka dinga tareta a wurin karatunta ba, yin hakan karya dokata ne, sai a nan gidansu kadai, kodayake ta kan yi sati biyu bata zo ba, amma dai in har ta zo gida, na yarje maka ka dinga zuwa wajenta, anan zauren na yarda ku dinga zantawa, idan kuka daidaita kanku na kuma gamsu da nasabarka, to ni bani da abin cewa sai binku da kyakkyawar addu'a da fatan alkhairi”.

Dattakun mahaifin Safiyyah da wannan tsaftatattar Malanta da ya gani mai girma, ya kara masa kaimi da ninkin son hada iri da mahaifin Safiyyah.

Don haka a ranar bai ko nemi ganin Safiyyah dake cikin gidan ba, bayan sun gama magana da Alaramma Usman sai kawai ya juyo gida cike da wani irin farin ciki, da doki da zumudi mai yawan gaske, ya isa gidan iyayensa a Rafindadi. Ya san

**daga Baba har Mama zasu yi farin ciki da
irin gidan daya nemo aure.**

WANENE ZAYYAN?

T

unaninsa ya mika ya tafi ga ainahin asalinsa, tushensa da tarihin iyayensa.

Iyayensa duka Katsinawan Dikko ne na asali, gidan mahaifinsa babban gida ne ginin zamani, yana nan daga farkon shigarka shiyyar Rafindadi, wanda a yanzu ya zama ‘landmark’ na kwatancen kowanne gida a unguwar, misali da ka ce “layin gidan Bello Rafindadi” ko yaro karami zai nuna maka.

Mahaifinsa Arch. Bello dan asalin shiyyar Rafindadi ne, gabansa da bayansa can aka haifeshi, iyayensu da kakanninsu sune tushen kafa/assasa Rafindadi a Charanchi.

Gidan Bello Rafindadi ya fita dabam ne a unguwar kasancewar yafi duk wani gida a unguwar girma da fadi da daukar hankali, kai har ma da kyawun tsarin gini, wanda akayi bisa doron ilmin abin, don hatta ginin gidan, Prof. Bello Rafindadi shi da kansa ya zauna ya zana ya tsara ya kuma gina abinsa

daidai da yadda yake so, kuma daidai da yawan ‘size’ din iyalinsa.

Tsohon dan bokon da a halin yanzu yayi ritaya. A can baya kafin ya mallaki wannan gidan da suke ciki shida iyalinsa suna zaune a karamin gidansa na gado duk a unguwar ta Rafindadi.

Arch. (Prof.) Bello Rafindadi ya rike mukamai iri-iri a jami’o’in arewa, mukami na karshe da Baba Bello ya rike shine na “Chancellor” a jami’ar Umaru Musa ‘Yar Aduwa, Katsina.

A lokacin nan da Zayyan ya gano Safiyyah, Baba Bello bai jima da yin ritaya daga aikin gwamnati ba.

Bayan ritayarsa, Baba Bello bai zauna a gida ba kamar sauran *retirees*, don har lokacin da sauran karfinsa da koshin lafiya, in ka ganshi ma bazaka yi tsammanin yanada shekarunsa ba sabida yadda yake kula da lafiyarsa, yana barin koyarwar jami’a sai ya koma kacokam ga harkar

karbar kwangilar gini data zana gidaje, ginin ma'aikatu da ginin Estates ga gwamnati.

A hankali ya soma samun kwangila sosai daga gwamnatin tarayya da gwamnatin jihar Katsina, bisa taimakon abokinsa amininsa tun na kuruciya kuma ubangidansa a harkar Zane da gini, wanda shi ya tsunduma shi a harkar kwangilar gine-gine, kuma shi yake taimaka masa wajen samun wadannan kwangilolin, wato Alhaji Murtala Masari.

Bada jimawa sunan Baba Bello ya kara fita a Katsina a matsayin babban contractor na gine-gine da zane-zane ga gwamnatin jiha data tarayya.

Arch. Bello da maidakinsa Hajiya Fatima, wadda kowa yake kira da “Mama Fatu”, suna tare tun aurensu na saurayi da budurwa, duk wani fadi tashin rayuwa na Baba ya sameshi ne tareda Mama Fatu. Haihuwarsu ta farko sun fara ne da haihuwar yara mata har biyu, kafin su

samu haihuwar Zayyan a matsayin namiji na farko, kuma Da na uku a gidansu.

Babbar Yayarsu Zayyan Yaya Zubaidah tana aure ne a garin Batsari, sai Yaya Zubaina ita kuma a Kano take aure. Zaituna da Zahra da Hatoon ‘yammatan Mama duka suna gaban ta, Zaitoon da Zahra suna jami’ar Umaru Musa, a mataki da tsangaya daban-daban yayinda autar Mama Hatoon take ajin karshe a sakandiren ‘yammata ta FGGC Gusau.

Shine Da na uku kenan a gidansu, wanda ya biyo ‘ya’ya mata biyu a haihuwa, uku kuma suka rufa masa baya shikuma.

Mama Fatu sautari in tana hira da manyan kawayenta zaka ji tana fadin Baffa wato (Zayyan) ya iya zama da mata, don cikinsu aka haifeshi, cikinsu ya tashi, ya san halinsu ya san rauninsu, yana yawan tausaya musu”.

Wani Zubin kuma Mama kan ce “ko wacece tayi sa’ar zama matar Baffa ta huta.

Don zata ji dadin zama da shi, ya iya kula da mata tun yana yaro. A cewar Mama da wuya ya zama mijin mace daya, wato bazai iya zama da mace daya ba, don ya riga ya saba da zama da mata da yawa. Wannan hasashen Mama ne a matsayinta na Uwa, domin hakika Zayyan yanason sisters dinshi, yana tarairayar bukatun ‘yan uwansa mata fiyeda komai. Duk wani aiki mai wahala na kitchen ma baya barinsu suyi, shi yake karba yayi mata, daga yayyen nasa har kannen nasa sunada matsayi mai girma a gunsa.

Ya zamanto tun daga kan Hatoon Mama Fatu bata sake ko batan wata ba, gashi Hatoon nada shekaru 18 a halin yanzu.

Tun fil azal a bayyane yake ga kowa cewa Baba Bello na matukar son Mama Fatu. ‘Yar lelen shi ce ta ko’ina, yana ji da Mama Fatu ya tsoka daya a miya, bai taba tunanin yi mata kishiya ba kuma bai hada

matsayinta dana kowacce mace a gurinshi ba.

Mata irin Mama ake kira shalelen maigida, bata laifi a gun Baba Bello, saidai kuskure, wanda yake mata uzurin shi komai girmansa a koda yausha.

Baba baya yiwa Mama iyaka da duk abinda ya mallaka. Komai ya samo nata ne da ‘ya’yanta, danginsa duka a cewarsu sun gama sallamawa Haj. Fatu Prof. Bello ta mallakeshi daga kai har kafa. Kowa dai ya san yadda matan Rumawan Katsina suke dauke hankalin mazajensu da yadda suka iya biyar da mazajensu ta hanyar mulkar gidajen aurensu tsaf.

To Mama Fatu ta kasance daya daga cikinsu, irin matannan ne ‘yan hutu wanke goma tsoma biyar a gidanta, dari bisa dari mijinta Baba Bello ya tsaya mata saboda son da yake yi mata yasa ya sakar mata komai nasa.

Kowa ya shaida cewa sun fahimci juna itada Baba fiyeda duk yadda ake zato, ba wanda ya isa ya kushe halin Mama a gun Baba Bello yanzu za iyi hannun riga dashi, Mama tana da kirki iya kirki, amma fa a zahiri, Mama Fatu macece mai son kanta kwarai da son ‘ya’ya har ya wuce kima, in kana son zaman lafiya da ita kada ka taba mata ‘ya’yanta ko kace ga laifinsu, ‘ya’yanta sun fi na kowa matsayi a gunta. Bata da kara sai keke-da-keke in dai akan ‘ya’yanta ne.

Rayuwa ake ta hakika wadda babu karya a zaman Baba Bello da Mama Fatu. In yana dashi ta sani, haka in babu ta sani. Sun taso tun kuruciyarsu a haka cikin son juna, ya hadu da Mama ne a garin Rumah da yaje wani aikin koyarwa na sa-kai (voluntary teaching) bayan kammala sakandirensa kafin fitowar admission dinsa zuwa jami’a. Baba yana matukar tattalin Mama da tattalin farin cikinta, zamu iya cewa a takaice Baba Bello shine komai dinta a duniya.

Saboda Bello ya Aureta tun bata kare makarantar gaba da firamare ba, amma da taimakonshi da tsayuwarshi akanta sai da ta kai har matakin NCE, tana karatun NCE tana haihuwar yaranta a jejjere.

Baba Zayyan baiyi wasa da tarbiyyar yaranshi ba ko kadan, duk da anso a samu matsala ta fannin Mama Fatu, ta kasance me matukar rauni akan tarbiyyarsu saboda soyayyarsu, don ko Baba ne yake musu fada wani lokacin zaka ga ranta yana baci, hancinta yana bubbudewa tana wani irin canza fuska da cin magani. Baba ya karanci halin matarshi tsab, don haka sauda dama baya musu fada a gabanta saidai ya kebe dasu, duk da baya son bata mata rai yana yawan tsawatar mata akan sangartar da take yiwa yaran, musamman aut Hatoon da ta haifeta a shekarun girma, tana da rauni akan tarbiyyarta, shiyasa yarinyar ta tashi a sangarce, don zaki ga wani abun ma tsoron idon Baba ne yasa takeyi ba tsoron Mama ba.

Ko akan zuwa islamiyyah Baba ya sha tasa su Zahra a gaba ya kora su da dorina, ko yaje makarantar yasa a zanesu tsaf, amma fa a bayan idon Mama, don in sunce wa Mama sun gaji bazasu je Islamiyya ba, nan da nan zakaji Mama na fadin “to a barwa gobe”, in kuwa makara sukayi nan zaka ji tace bazasu je ba, ba gardin da zai bugar mata diyoyinta, su zauna a gida suyi bita su huta sai gobe. Zafin neman ilmi ba shi ke sawa ayi kudi ko ilmin ba. Ita ai NCE kawai tayi, me ta rasa a rayuwarta?

Mai cin abin hannun Mama kuwa sai ‘ya’yanta. Mama akwai rowa.

Baba duk inda zai taka a fadin kasar nan da Mama Fatu yake zuwa, don haka ko a cikin tsararrakinta zaki ga ita tana da wayewar kai sosai, sakamakon zama da rikakken dan boko irin Arch. Bello Rafindadi, sun yi yawon bude ido ita dashi sosai a gari-gari a cikin kasar Nijeriya, duk wani wajen hutawa da buda ido a arewaci da kudancin kasar nan Baba da Mama sun

taka shi. Haka siddan zasu dauki hanya su tafi suyi sati a Yankari itada Baba in suna son hutawa daga haniyar gari data kacaniyar yaransu.

Rufin asiri daidai misali a lokacin Baba Bello nada shi, kuma mutum ne da bai san dadin abun hannunsa ba, me son ‘yan uwanshi da na Mama Fatu, a wurin shi da danginshi da nata duk daya ne.

Gidanshi ya kasance ‘open house’ ga kowa nata da nashi.

Kai tsaye bazaka ce Mama bata da kirki ba sai ka zauna da ita, halinta ya bambanta dana mijinta Baba Bello sosai.

Shi Arch. Bello kowa ya shaideshi da hakuri, kuma mutum ne mai sanyin hali da yawan kyauta, ma’abocin tawali’u, mai faram-faram da rashin nuna bambanci cikin mu’amalar shi da kowa da ya rabeshi. Amma wani nakasun Mama Fatu shine, mace ce mai nuna bambanci tsakanin mai shi da mara shi cikin mu’amalarta, mai

nuna iko da mulki ga wadanda ke karkashinta da dangin mijinta. Gata da izza, fadin rai da saurin daukar zafi (saurin fushi akan ‘ya’ya) bata kara ko kadan a kansu, tamkar ba bafullatana ba.

Har dai in aka zo batun lamarin Baffanta, nan zaka ga rashin fulako gun Mama. Mama bata kawaici a kansa sam, duk yadda kake da Mama kada ka sake kace ga laifin Baffa, gara ita ka bata mata daka batawa Baffa, in har kana son zama lafiya da ita. Kusan haka take behaving akan auta Hatoon ma. Kada ka sake ka taba auta in kana son Mama ta cigaba da bude maka hakoranta.

Wannan yasa Hatoon ta tashi a yarinya mai shegen ji da kai da tsokanar ‘yan uwanta, ga yawan shagwaba da yawan raini ga Yayyenta, da rashin jin maganar kowa har Maman kuwa, Baba kadai take shakka a gidan sa Yaya Baffa, sabida Mama ta daure mata gindi, kowa yazo da korafi akan

auta yanzu zata tare mata fadan ta ara ta yafa.

Mai dan dama-dama a hankali da cikas tarbiyyah cikin ‘ya’yan Mama Fatu mata to Yayarshi Zubaina ce, Zubaina ta kan dade bata zo gida Rafindadi ba, don mijin ta irin mazan nan ne masu mugun kulle ga matansu, suka kuma isa dasu.

In ka cire Zubaina kafatanin duka ‘yammatan Mama halayenta suka debo. Yaya Zubaida kuwa ai makwafin Mama kenan a halayya da dabi’a. Zubaina ce kadai mai hangen nesa cikinsu saboda mijin data aura malamin makaranta ne duk ya canza halin Zubaina zuwa irin wanda yakeso bayan ya aureta.

Mama ana yawan zugata da cewa ‘ya’yanta mata ai jarin ta ne, tunda Allah ya bata su kyawawa tamkar ita ta kera abinta don kyawun sura, wannan yasa Mama ta dora buri sosai a kansu, da zuwan aurensu Zahrah, burinta kadai suyi auren hutu a inda zasu huta itama ta karu, ba irin

auren da Baba Bello yayima Zubaidah da Zubaina ba, suma kuma su Zahran saboda yawan hudubobin Mama na kada su sake su kawo mata dan (I love you) ko mai fama da alli yasa suka tashi da burin sai wanda ya kama kasa ya tsaya da kafafunsa zasu aura, wannan yasa har gobe ‘yammatan Mama babu suna nan zube a gabanta, babu mai tsayayyen saurayi, kowa yazo Mama zata ce bai isa ba, me yaci balle ya basu? Gashi dai har Zaitoon da Zahra sun fara jarraɓawar shiga aji na uku a jami’a yanzu babu tsayayye.

Mama da ganin ta ka san an zuba kyau a zamanin ‘yammatanci an kuma yi ruwan idon samari kafina tsaya akan Bello Rafindadi, kuma har yanzu in ka dubi Mama zaka ganta da kyanta da gayunta, ga koshin lafiya da kuzari, gata da ingarman jiki, saboda samun kyakkyawar cima da take yi da kulawa daga Baba Bello, wanda zai iya kwana da yunwa ita ya bata, kyawun surarta bai buya ba har yanzu, duk da a halin yanzu Mama ta baiwa 60 baya.

Mama tayi aikin koyarwa na lokaci mai tsaho a babbar makarantar ‘yammata ta gwamnatin jihar Katsina, bayan ta haifi auta Hatoon sai ta bar aikin, ta karkata kan kasuwancin atamfofi da lesika da mayafai na matan zamani, kuma kasuwancin sai ya karbi Mama sosai fiyeda koyarwar. Don a karshe daga shagon cikin gida har ta kai ga bude shago a kasuwa, na atamfofi da lesika, inda take harkokin kasuwanci bisa kulawar ma’aikatanta.

Shi dai ya san babban nakasun Mamansu Hajiya Fatu, wanda Babansu ya sha gaya masa baya so, a matsayinsa na da daya namiji garesu sai ya zama babban aboki ga Baba wanda yake tattaunawa dashi akan komai da ya dameshi, Baba ya sha gaya masa abinda baya so a tareda Mama shine halinta na raini da take nunawa ga na kasa da ita, in har ta fika arziki to kuwa dole zata rainaka, ko daga kalaminta. Bazata taba hada kafada da kai ba, wada ‘ya’yanta mata kusan duk sun dau wannan halin, basu da mai tsawatar musu

su ji sai Baba Bello da kansa. Ko shi Zayyan din in yayi yunkurin ladabtar da kannensa nan da nan Mama zata taka masa burki.

Zayyan ya sake juyawa wani irin juyi mara dadi akan makeken ni'imtaccen gadonsa, sai ya ja numfashi ya sauke a hankali cikin tunanin sha'anin gidansu, ya kuma kara da lumshe idanunsa yana mai fuskantar *ceiling*. Baya son tuno duk abinda ya shafi Baba Bello yanzu, domin yana yi masa fami akan warkakkeen gyambon rashinsa dake ransa ne, amma ya zama dole yake tuna Baba da rayuwarshi tare dasu bakidaya, su kuma dinga dawowa cikin tunaninsa lokaci zuwa lokaci saboda Baba Uba ne da babu irinsa a wannan zamanin. Daga nan Zayyan ya kara nausawa cikin tunanin da ya samu kansa, duk a kokarinsa na son nemo adalci ga kansa, da maidakinsa Nana Safiyyah a daren yau ta hanyar yiwa kansa (self-judgement and self-evaluation), bayan tuni aikin gama ya rigada ya gama, ko yace bakin alkalami ya gama bushewa.

KAWAR ZUCIYA 1!

TAKORI 2025

A

Ranar, abinda ya faru bayan ya dawo daga Dandume shine, ya dawo gida da farin cikin amincewar iznin neman auren Safiyya da mahaifinta Mallam Usman ya bashi, kai tsaye bai tsaya ko'ina ba sai falon Mamanshi Haj. Fatu.

Yana saka kafa a falon Mama, bakinsa dauke da sallama cikin doki da kaikayin baki, da kafafun Hatoon ya fara cin uban karo a bakin kofa, suka tadiye shi har suka kusa fadar dashi a kasa.

Haushi ya kama shi. Ya juya ya kalleta da manyan idanunsa, tayi shame-shame a bakin kofa wai ita tana azumin ramuwa, lokacin ana gab da shan ruwa, autar Mama ta kai makura wajen galabaita, don kuwa azumin ma saida taji wa'azi a radio na hukuncin marasa ramashi sannan ta fara ramawa lokacin azumin bana saura kadan ya kama.

Hatoon ta kusa kayar dashi a kasa sosai, a fusace yasa kafa ya shureta da karfi, nan da nan Hatoon ta saka karar kiran

Mama, tace da karfi “Mama kizo. Yaya Baffa na dukana!”

Sai ga Mama ta fito daga daki da sauri jin sautin kukan Hatoon, kamar wadda aketa duka, shurinta kawai yayi da kafarsa, amma ta bare baki tana kukanta na sangarta mai ban haushi, Mama tana ganin sa a gaban Hatoon ta ce.

“Ha’an! Tunda naji kukan Hatoon alhalin tana azuminnan da sanyin yammacinnan na sananci zalanta da mangaribar fari, kuma ba kowa bane sai kai Baffana, to juya ka bar min falo, tunda bani na kiraka ba”.

Zayyan bai damu da fadan da Mama ta rufeshi dashi ba, don inda sabo sun saba, haka bai ji gargadinta na ya koma inda ya fito bata gayyatoshi ba, sai ya shigo falon ya zauna ya harde kafafunsa yana hararar Hatoon, yace “zaki tashi daga wannan banzar kwanciyar a bakin kofa, ko sai na babballaki in yaso kiyimin ihu da hujja? Yanzun don Allah da kin kayar dani fa?”

Mama tace “a’ah fa. Baffa ka san Allah, tunda dai bamu kira ka ba, kuma ba maganar arziki ce ta kawo ka ba, to ka koma inda ka fito ka saurarama Hatoon, bana son diban albarka akan yarana ka sani daga kowa har su da kansu kuwa, me ta tare maka haka kake neman cinyeta?”

Ina dalilin wannan tsangwama? Azumi fa take yi, in baka tausaya mata ba, ai baka hantareta ka hau shurinta daga shigowarka ba”.

Ba don Mama bace take maganar nan, tabbas da ya kaiwa bakin Hatoon kyakkyawar mahangurbar da zata kumbura mata bakin, don yana kallonta tana gatsina baki irin dai wanda ta saba yiwa yayyenta in taji Mama na tare mata fada a wurinsu.

Kwafa yayi, yayi shiru ya rabu da ita, don in ya sake ya tabata zai fuskanci fushin Mama, haka kawai tasa an gwasale masa farin cikin da ya zo a cikinsa.

Don haka yace. “Mama kiyi hakuri, ni ba maganar wannan sakaryar ‘yar taki ce ta kawo ni ba, in fact, ko me zaki yimin yau a kan ta bazan ji haushi ba, bazan kuma wani damu ba, tunda ai na riga da nasan kinfɪ sɔnta a kaina, to na me zan damu don kin koreni a gabanta?

Ni ranar yau daban take a wajena; ina cikin matsanancin farin cikin da sakarcin Hatoon yayi kadan yasa inyi fushi yau.

Mama ta samu wuri ta zauna cikin rashin kulawa da zancen tace “to yaya akayi?” Yayi murmushi cikin ‘yar alƙunya da sosa keya kafin yace.

“Mama ni yau nayi gamon alƙhairi fah, irin albarka, tsatson martaba, yau dai Allah ya nufa na isa ga gidansu “HIJABIE!!!

Na kuma gabatar da kaina ga mahaifinta”.

Mama na wani irin yamutsa fuska da baki cikin gatse tace “wacece haka? Wane irin suna ne Hijabie ni ‘ya su? Sunan yanka

ne ko sunan rana ko hijab da ake sakawa aje masallaci yin sallah?”

Ya sunkui da kai jin abubuwan da Mama ta zano, kafin yace “Mama Yarinyar nan mai hijabs da jilbaabs da nake yawan baki labari ina haduwa da ita a school Library?

Kuma alhamdulillah mahaifinta ya bani damar fara saka kai ga neman auren ta”.

Budar bakin Mama Fatu sai cewa tayi “lallai Baffa ka girma! Ni yau naga abinda ya girmeni, kai nan har wani aure ka isa Baffana? Nawa kake? Cewa nake ko 27 Baffa baka kai ga rufawa ba? Tukunnama, diyar waye a Katsina ita Hijabie din? Ina nufin WAYE UBANTA?”

Tunda a halin yanzu me ka aje, me kuma kake dashi da zaka baiwa iyali, aikin me kake yi da zai rike maka aure?”

Mama Fatu ta tambaya da *accent* dinta na Katsinawan Rumah. Cikin balbaleshi da fada da tada jijiya wuya.

Zayyan saida ya bari Mama ta kai aya, tunda yasan halin kayarsu, sai ya kwantar da murya don ya riga ya san halin Mama na saurin daukar zafi da izgili, cikin lallashi yace,

“ba sunanta Hijabie ba Mama, nine na saka mata hakan sabida kyawun da Hijab da jilbab ke mata.

Sunanta Safiyyah, diyar Malam Usman Dandume, mahaifinta babban Alaramma ne (Shaihun malamin addini) mai bada karatun addini ga magidanta da almajirai a garin Dandume”.

Abinda shi bai fahimta ba tun a lokacin shine; wannan matsayin na mahaifin Safiyyah da shi yake ganin abin alfahari ne da bugun kirji wajen zaben abokiyar rayuwa da yayi, a wurin Mama Fatu shine *first disappointment* (sagewar guiwa na

farko) data fara samu akan Safiyyahrsa, na kasancewarta ‘yar malamai, wanda ko kusa baya cikin tsarinta kuma bai zo cikin tunaninta ba, na irin surukan data ke burin hada zuri’a dasu, sannan gata ba ‘yar manyan ‘yan boko da sukayi shuhura a bokon ko wasu masu dukiya ba, domin nan take Mama cewa tayi tun kafin ya gama rufe bakinsa.

“Hadin gambiza Baffa?! Wannan shi ake kira hadin gambiza.

Me ya hada dan Furofesa da diyar alaramma na kan buzu kuma?

Kai Baffana bana son rigima mai lasisi. Haka kawai inje a tattofe min kai da laqanquna a rubuceka a minjaye a shanye, a mallake min kai ko a rabani da kai, kai kadai dinnan namiji danake dashi a cikinsu?

To bada ni ba gada makabarta. In ka ganni a lahira kaini aka yi. Kai kenan kwalli dayan da Allah ya bani a matsayin da

namiji, maimakon ka kawomin matar da zan yi alfahari da tinkaho da ita da iyyenta kai kuma ka samu ta sakawa a gaban mota, a kara maka karfi, wadda zan dinga zuwa da ita a gidan biki ina nunawa kawayena a matsayin surukata, yarinya ‘yar hutu da za’a cika mana gida da duma-duman ‘royal furniture’ a dinga bamu kujerar Makkah duk shekara nida kai, da yayyenka, ba tare da la'akari da namu samun ba, a kuma baka gwag gwaban jarin da zaka kafa kanka kafin ka samu aikin yi, sai ka bige da kawon diyar gidan alaramma?”.

(A saninsa wannan shine mafarin rashin kaunar Mama da Safiyyahrsa. Domin tun ba’a kai ga auro Safiyyah ba, ba’a kai ga an zauna da ita anga kalar halinta ba, kasancewarta diyar Alaramma da yace kadai gidan da ba mamora (ta bakin Mama), yasa Mama tun tashin farko ta tsani zancen aurenta, ta kuma ki jinin asalinta, ta gwasile shi nan take, ta sassage masa gwuiwa a kanta.

Haka Mama ta cigaba da sakin maganganu na ba'a da raini da shagube ga zabinsa, irin wadanda zasu sa shi kansa yaji Safiyyah ba ajin aurensa bace, amma ina! Baffan Mama ya riga ya kamu iya wuya, maimakon hakan sai ji yake Safiyyah tana kara kawatuwa da kwanciya masa a rai, tana kara burgeshi tareda kara nabba'a a birnin ransa.

Hatoon dake gefe shame-shame a kwance, amma tsaf ta kafa kunnenta a kansu tana sauraronsu shi da Mama, tun tana gintse dariya da ganin yadda Yaya Baffa ya muzanta a gaban Mama, har a karshe tace me zatayi ba fashewa da shaqiyyar dariya ba! Ganin Yaya Baffa yanata karkarwa don Mama tace diyar Alaramma ba cikin zuri'arta ba.

Hatoon bata san sanda ta dinga tilliqa dariya ba harda kwarewa, jin Mama na cigaba da sakin maganganu na wulakanci da nuna rashin aji (class) ga zabin da yayi.

Yana fama da kalamam Mama yana kuma kara fusata da jin yadda Hatoon ke babbaka masa dariyar shakiyanci daga kwance, ya san jinsu take da kunne daya, ita Hatoon abinda ya bata dariya da Mama tace wai “diyar Alaramma ko? To ba dai a gidana ba Baffa, haka kawai a saka min sunanka a katon mimi (minjaye) a shanyemin kanka tas, azo ana ce min saidai in haifi wani tunda ya auri ‘yar Alaramma, bayan already na iso *menopause*, ba nida wani Da namijin sai kai kadai kuma Baffa.

Hatoon tace a ranta (don ta san bata isa ta fada a fili yaji ba) musamman ganin yadda yake mazari da kumburin nan, in ta sake ta fada a fili ko Mama tayi kadan ta kwaceta a hannun Yaya Baffa yau.

“Kai amma su Yaya Baffa an sha kasa! Aji (class) ya fado kasa warwas! Duk kwalisar nan tashi da kwarewa a daukar wanka, ya kare a ‘yar gidan alaramman kauye, ‘yar kauyen Dandume, shi dama ya cika kwashe-kwashe, ko abokansa in an

duba za'a ga 'ya'yan talakawa ne mafi yawansu, duk a wurinsa suke nema, kai cikin abokansa na shiyyar Rafindadi har da na Allah ya baku mu samu.

Mama ta tsefe shi ta taje tas, akan matan duniya 'ya'yan masu hannu da shuni dana 'yan boko dana 'yan kasuwa dana 'yan siyasa sun kare ne a cikin jihar Katsina? Da zai tsallaka ya dauko mata diyar alaramman kauye?

Tace kuma ita bama rashin wadatar gidansu yarinyar ne damuwarta ba, kamar yadda za'a mallake mata shi da maluntar da bata san kowacce iri bace, haka kawai. Yo ai ita ko wacece zata auri Baffa sai wadda iyayenta suka ci suka tada kai, saidai taci riba da ita, ba dai ta zama 'yar kallo a gun matarsa ba. Ko tna ji tana gani a mayar mata dashi saniyar tatsa ba.

Tace to idan matan Katsina sun kare ne Baffa, ita zata nemo masa, in kuma kyau ya hango, to ya bari ta samo masa Barumiya. Diyar asalin 'yan boko kamar

nashi iyaen, ko wadanda suka fisu naira da boko.

Tace ita sam! Bata son kwashe-kwashe da jogane-jogane irinna zubar da aji da barar mata da class cikin kawayenta. Idan kuma kyau ne ya debo shi a Dandumen, kowa ya san babu mai kyawun kabilar fulanin Rumawa a fadin jihar Katsina.

Suna tsaka da haka Baffa yaki cewa komai akan fadace fadacen Mama, sai ga Bello ya dawo gidan, daga wata tafiya da yayi ta aikin ginin titina a jihar Jigawa.

Duk da a gajiye yake kamata yayi ya haye samansa kai tsaye ya samu hutu, amma kumfar bakin Mama yaja hankalinsa sosai don har kofar gida ana jiyo tashin fadanta, ya san Mama ta saba fada akan abinda bai kai ya kawo ba amma ganin yadda Zayyan yayi durkushe tsumumu gaban Mama, yayi tsugunno kamar na mai neman gafara yanata zufa, ita kuma Mama tana sake surfeshi, kamar zata hada da kai masa duka, Zayyan ya dukar da kai kawai,

ko dagowa bai yi ba, sai digar gumi yake daga goshinsa zuwa kan yatsar kafarsa, lallausar fatar bakinshi dake zagaye da gashin bakinnan da ake kira (quarter million) tana raurawa tana hardewa sabida tashin hankalin da kalamam Mama suka saka shi, wadanda a takaice suke nufin Mama bata amince masa ya nemi auren Safiyyah ba, tayi watsin Allah tsine da zancen sabida Safiyyah bata yi daidai da ra'ayin matar data ke so ya aura ba.

A lokacin da shikuma bakidaya zuciyarsa ta gama matowa a kan Safiyyah.

Dukkan burinsa na yanzu ya dora shi ne kacokam akan mallakarta ta hanyar auren sunnah, Mama tana ta fada da mita kamar ta kara da arar wani bakin, ta inda take shiga bata nan take fita ba, ta kara da cewa “yausha ka isa auren ne ma Baffa? Ko aikin yi baka da shi? Kuma baka karbi kwalin masters dinka a hannunka ba har yanzu? Uban waye zai ciyar maka da matar?

Haka kawai zaka je ka wani rakito aure gidan Alarammomi da jira suke kaima ka basu, to shekarun naka har guda nawa suke da suka isa daukar dawainiyar mata da danginta?”

“Shege ne shi da bashi da Uba?”

Baba Bello ya karbe zancen yana shigowa. Tun kafin ya nemi jin ba’asin zancen abinda yace da Mama kenan cikin fushi, wanda da wuya ka ganshi cikinsa indai akan Mama Fatu ne. Mama ta shiga koro masa bayani cikin takaicin da har a furucinta zaka ji shi, tace.

“yanzu saboda Allah Baba! Zayyan ya rasa inda zai je ya nemo aure sai gidan Alarammomi, irin masu bada karatun buzu a zaure, a kauye kuma fa!”.

Budar bakin Baba Bello sai cewa yayi “kai masha Allahu amma, da wannan kyakkyawan zabi na Zayyan, tsatso nagari irin albarka kenan, tsatson malamai magada Annabawa”.

Mama sai ta saki Baba galala! Tana kallon Baba cikin haushi. Don da wuya ta nuna bata son abu Baba ya so shi. Baba Bello ya dauko gangar wa'azi ya soma bugawa Mama Fatu, bayan ya sallami Zayyan kan ya tashi ya basu wuri, cewa hakan data yi ba hanyar da zata yi *confronting* al'amarin bane, idan 'ya'yanta sun kawo zabin da bai yi mata daidai ba.

Yace ko ganin yarinyar nan baki yi ba, baki yi bincike akan dabi'u da halayenta ba, balle su iyayen nata da kika rainawa matsayi, kawai daga ance diyar malamai sai ki ari wani abu daban ki yafa! Ya Subhanallah Malamai fa aka ce! Masana ilmin Allah da Manzonsa masu hani da mummuna da umarni da kyakkyawa, wallahi Fatima kiji tsoron Allah bansan yausha kika koma haka ba.

To so kike kenan ya dauko miki diyar makada da mawaka in bai dauko diyar masu karantar da Al'qur'ani da Sunnahr Ma'aiki ba?

Ina laifin Zayyan anan Hajiya Fatima? Maimakon ki godewa Allah da ya nutsar miki dashi, wannan yaron duk rawar kan samarin zamaninnan bazaki sameshi a ciki ba. At 27, kina cewa bai isa aure ba, alhalin yana so yayi auren, idan ‘ya’yanku suna so su yi aure kuma kuna da halin yi musu Allah da Manzonsa sunyi umarni da muyi musu, hakan ya nuna yana so ya kame kansa ne, ya tara iyali karkashin sunnah baida ra’ayin sharholiya, kuma da diya ta mutunci ‘yar masu albarka.

Don wauta da son zuciya sai kice a’ah! Sabida wani ra’ayi naki na daban marar muhimmanci?

Wani lokacin Hajiya Fatimah kina bani mamaki, don wani sa’in in kika yi wani abun na rashin kan gado, akan son duniya da girmama abin duniya sama da nagarta, wallahi sai in ga kamar bake ba, wani abun in kikayi sai inga ko Hatoon da bata son zuwa islamiyyah saida duka, bazata iya yin

kamarsa ba, don rashin tsinkaye da rashin waiwayen dake cikinsa”.

“Baba!”

Yadda ‘ya’yansa ke kiransa, bashida zafi ko kadan amma yau ya sille Mama tas da soso da sabulu, sannan yace tasa a ranta auren diyar Alaramma an yi an gama ma, sai idan su suka ce bazasu baiwa dan sa Zayyan ‘yar su ba, ko yarinya tace bata sonsa.

Yace “kuma auren ma na gata zan yi masa, ba sai na jira samun aikinsa ba, zan masa komai a matsayinsa na Da namiji daya tilo da na mallaka a rayuwata”.

Baba bai bata lokaci ba, sati daya da wancan zuwan na Zayyan gidansu Safiyyah yasa Zayyan din a gaban mota ya raka shi har gidan Malam Usman a Dandume.

Kuma koda suka je ma a lokacin daukar karatu magidanta suke yi a gaban Mallam. Saida suka zauna aka kammala aka yi addu’a tare dasu.

Malam yana ganin Zayyan ya shaida shi, kuma kamanninsa da dattijon da suke tare yasa nan da nan ya gane mahaifinsa ne.

Da girmamawa da mutumtawa da far'a irin ta Malam ya baiwa Baban Zayyan hannu suka yi gaisuwa irinta manya, sannan Baba yace ya zo da kansa ne nemawa Zayyan iznin auren yarinyar wajensa, don kamar yadda Zayyan ya gaya masa, ta san da shi, makarantarsu daya, kuma ita ta bashi iznin ya zo ya gabatar da kansa ga mahaifinta. Ya kara da cewa “kayi hakuri Malam ban turo wakili ba nayi rashin kawaici na zo da kaina. Saboda Zayyan na musamman ne a wuri na saboda biyayyar da yake yi mun, kuma shikenan mini Da namiji”.

Malam yaji dadi kwara da gaske, ya kuma yaba da saukin kan Baba, don ko da ganinsa ka san ba karamin mutum bane. Hira suka barke da ita daga bisani, da hira tayi hira tsakaninsu har tarihin iyaye ya shigo ciki, nan Malam ya gane ainahin

iyayen Arch. Bello ya sansu, don sunyi makwabtaka da kakansa a Rafindadi tun farkon kafuwarta.

Malam Usman da Arch. Bello basu rabu a ranar ba, sai da suka kulla kyakkyawar alaqa da abota a tsakaninsu.

Kuma daga satin daya biyo baya ya fara zuwa zance gun Safiyyah Usman Dandume, da yardar iyayensu duka bangarorin, komai na soyayyarsu bisa tsarin da Malam ya kafa mai tsauri da wuyar bi Zayyan ke bi, yana kokarin kiyayewa, don akwai shi da biyayya ga na gaba da gudun zuciyar babba, bai taba karya dokar Malam ba, misali baya tsare Safiyyah da zance a makaranta kuma baya zuwa sai sati-satin da malam yayi izni kadai, har gidan Antinta a Zaria baya zuwa a renakun da aka masa iyaka da ita.

Baba Bello kuma bai bata lokaci ba, watanni uku a tsakani da fara neman sa da Safiyyah bai ko yi shawara da Mama Fatu

ba yasa aka kai kudin aure mai tsoka Dandume.

Daga Zayyan har Safiyyah kallon komai suke kamar a mafarki ko kuwa almara sanda aka kai kudin aurensu, saboda basu taba zaton al'amarin zai zo musu da wuri kuma da sauki haka ba. Duka-duka haduwarsu da kankamar maganar auren ba'a fi watanni tara ba.

Safiyyah da mai binta Sabah, Rayyah da autarsu Rayhah, dukkasu har ita Hafizan Alqur'ani ne, tun tana shekaru goma sha hudu tayi hadda da sauka. Kannenta wadanda kwanikar haihuwarsu Ammi Hafsatu tayi, shiyasa zaka dauka ko 'yan uku ne, suka biyo bayanta akan wannan tsarin na gidansu. Ba'a kaiwa shekaru sha biyar a duniya yaran gidan basu yi sauka da haddar Alqur'ani ba.

Gidansu Safiyyah gidane da aka yiwa tubalin tarbiyyar Islam, da riko da Alqur'ani da hadisin Manzo, babba da yaro kowa mahaddaci ne kuma masanin hadisi.

Duk hujjar da ‘yammatan Ammi zasu baka cikin maganarsu zasu hada maka da Aya ko Hadisin da ya dace da ita.

Malam Usman a kasar Mali yayi karatun addinin musulunci mai matukar zurfi wanda al’ummar Dandume da wajenta suke amfana dashi a halin yanzu.

Akwai manyan dalibansa da a yanzu ake damawa dasu a gwamnatin Katsina da kuma wadanda manyan ‘yan siyasa ne, don haka kullum baka raba gidansu Safiyyah da bakin motoci na manyan mutane masu zuwa ganin Mallam, ko neman taimako akan wani al’amari da ya shafi addini ko fatawar ilmi daga gareshi.

Bayan masu zuwa daukar karatu, kullum kuma zaka tadda gidansu cikin kabakin alheri na kayayyakin abinci da sutturah da dabbobin yankawa ayi sadaqa daga almajiran Malam. Don haka gidansu Safiyya kullum cikin kyakkyawar cima yake.

Mahaifiyarsu Haj. Hafsatu da suke kira “Ammi” haifaffiyar garin Dandume ce itama kuma auren zumunci ne irin na hadin iyaye da kakanni tsakaninta da Malam Usman. Ammi da Malam, tamkar Lailah da Majnun suke tun daga kuruciya har girma, Malam bai ko kara *attempting* na kara aure ba, don yakan ce “bai iya adalci akan Hafsatu”, ya rike ‘yar uwarsa kuma uwargidansa Hafsatu da kyau da amana, suka hada kai da junansu wajen tarbiyyarsu da rufa asirin ‘ya’yansu.

Yau da hantsi Ammi da Malam na tattaunawa akan auren Safiyyah da ya gabato musu, Ammi tace.

“Malam na fa saka fili na a kasuwa zan maka gudunmuwa, inaso in baka ka hada da abinda ya samu, don ayi kayan dakin Safiyyah, dama saboda auren nan nake ta ajiye da filinnan ban taba shi ba duk da tarin bukatoci na.

To amma naga kai baka fara shirin komai ba har yanzu, gashi wata uku kamar yau ne zaka ga sun zo”.

Malam ya dubi matarsa Ammi (Hafsatu) yace “ai ko da suka kawo kudin aure na karba, in kin lura ban zura jiki gabadaya ga al’amarin ba, saboda inaso na yi addu’a ta akalla sati biyu tsakaninsa da wanda zuciyata ta kwadaitamin a kanta kafin zuwansa, sannan in yi wasu sati biyun ina istikharar neman zabin Allah, kafin ma na saka musu lokacin daurin aure.

Ni bana yin abu da ka, ban gayawa Allah yayimin zabinsa ba, itama Safiyyah kirawomin ita, in bata addu’ar da zata yi, da tata istikharar, duk mu dukufa gayawa Allah nida ita, kafin musa kai a cikin al’amarin gaba-gadi.

Ko don yawan maneman Safiyyah dake zuwa wajena da bana ko amsa musu, sai shi wannan Zayyan din kadai da hankalinsa da karamcin mahaifinsa ya ribaci zuciyata ya farauto soyayyata gareshi.

To kinga akwai bukatar a tsaya a yi addu'a ta musamman a kai, yadda ya kamata, akan Allah yayi zabin alkhairi ba son zuciyarmu ba”.

Ammi tace “gaskiyar ka Malam! Don nidai ban san meyasa ba, har yanzu ko kadan maganar auren Safiyyah da Zayyan dinnan taki kwantamin dari bisa dari a rai, sai nake ganin kamar gidan da ya fito yafi karfin shigar Safiyyah. Koko ince bai yi daidai da tsarin gidajen da ya kamata mu kai ‘ya’yanmu aure ba.

Bana son shigar da ‘ya’yana gidan da aka ginu akan rayuwar duniya da akidar boko zallah. Magana ta domin Allah Malam, ban taba kawowa ba Haroun zaka baiwa auren Safiyyah ba (babban hadiminsa kuma babban almajirinsa)”.

Malam yayi murmushin manya yace “ko? Ni kuma wallahi na dauka zaki ce ne “Sheikh” Yana nufin Yayanta Ridhwan (Yaya Sheikh) wanda Malam ya kai karatun degree akan Shari’ar musulunci a kasar

Misra shekaru biyar da suka wuce, wanda tare suka taso da Safiyyah a gaban Malam da Ammi din.

Sai da Ridhwan ya samu tafiya Al-azhar ne ya bar gaban Malam da Ammi. Kuma ko bayan kammalawarsa bai dawo ba ya samu aiki a Doha (Qatar) yayi zamansa.

“Yaya Sheikh”. Sunan da Safiyyah ke kiran Yayanta Ridhwan dashi kenan, saboda rikon addininsa da malantarsa kamar Malam ne ya haife shi ba Yayansa marigayi Malam Abubakar Dandume ba.

Kafin ya tafi Misra shima yana bada karatu a madadin Malam, musamman idan malam baya gari ko yanada uzuri. Yaya Shaikh dan gaban goshin Malam ne.

Ammi tace “ai ni nasan ba soyayya tsakaninta da Ridhwan, amma Malam?! Haroun, shi yafi dacewa ka baiwa auren Safiyyah.

**Duba da irin yawan hidimar da yake
maka da zurfin ilmin addinin sa, sannan tun
tana karama yake nuna alamun yana sonta.**

**Mutanen nan na Rafindadi daga
zuwansu ban ga ka tsananta bincike a kan
gidansu ba, ka aminta ka kuma basu damar
kawo kudin aure, kamar wadanda suka ja
maka ‘Yaasin’ kafin su iso maka".**

**Dariya Ammi ta baiwa Malam sosai,
saida yayi murmushi yace "Amma Hafsatu
kinsan Prof. Bello Rafindadi kuwa? To ai
shi din baya bukaratar dogon bincike saboda
sanannen mutum ne a Rafindadi, sannan
tsohon shugaban jami’ar Katsina ne, kowa
ya san shi, ya kuma shaideshi, duk wani
bincike da nayi akansu kyakkyawar shaida
ce take fitowa, ta cewa;**

“Prof. Bello ya isa da gidansa!".

**Ammi tace "amma dai Malam ka sake
tunani da kyau akai, ni a ganina Haroun
zaifi rike mana Safiyyah da mutunci da
martaba".**

Malam ya gyara zama ya fuskanci Ammi sosai, halinta ba bako bane a gareshi bata ko son harka da wanda ya fita kumbar susa a duniya, ta tsaya iya matsayin da Allah ya bata na matar aure a kauye, ita bata wuce gona da iri.

To amma shi kansa bai san me yasa ya zabi Zayyan akan Haroun ba, Haroun din da ya sani fiyeda kowanne yaro tun Safiyyah na yarinya sonta yake yi, ita kuma jininta yafi haduwa dana dan uwanta “Yaya Sheikh”, bata ma san me Haroun yake yi ba.

Lokacin da Yaya Shaykh ya tafi karatu Misra Safiyyah da yake kira “Safifi” ta sha kuka, kodayake Haroun da bakinsa bai taba zuwa yace masa yana kamun auren Safiyyah ba sai hidima da yake da ita tun tana yarinya kan jiki kan karfi kan aljihunsa. Komai ya samo sai ya kawowa Ammi yace a baiwa Safiyyah. Shikuma Malam, zuciyarsa tafi karkata ga sha’awar watarana Yaya Sheikh ya dawo gida ya auri

kanwarsa Safiyyah. Wannan kafin bullowar Zayyan ne.

Yace “Hafsatu ki cigaba da yimin shaidar da kinka riga kinka yimin kin ji?

Bazan taba yima ‘ya’yana aure don abun duniya ko wani mukami na mutane ba, amma kuma bazan baiwa Safiyya Haroun ba, sabida abinda baki sani ba har gobe bansan asalinsa ba, na bude ido kawai na ganshi cikin almajirai na ne yana gararramba ba iyaye ne suka kawo min shi ba, haka na kama shi na rike gam, saboda naga alamun nagarta da rashin koshin lafiya a tare dashi tun a lokacin.

Bama wannan ne muhimmin abinda zai hanani bashi aurenta ba a’ah, halinsa yayi sanyi kwari, da wuya ya iya tanqwarra Safiyyah idan ta but sare wallahi sai jajirtaccen namiji kin san ta dai ba bakuwarki bace, raggon namiji bai iyawa da halin Safiyyah idan tana son abu.

To Haroun kam in baki a bude, bayan rashin sanin iyayensa da ban yi ba har gobe, wanda ba shine kadai ya hanani bashi aurenta ba, idan ya auri Safiyya ita zata koma mijin shi ya koma mijin tace, saboda kullum dani zai dinga kallonta, wato ya kalli kanshi a matsayin hadiminta/almajirinta, duk girman da yake bani ita zai koma baiwa. Ina kuwa rayuwar aure zata yiwu da haka?”.

Haka malam yayi ta kawowa Ammi hujjojinsa, da misalai na dalilinsa na zabar Zayyan akan Haroun, ya gaya mata ya yaba da hankalin Zayyan, yaga alamun jarunta da mazantakar kwarai a tare dashi.

Sannan kuma ya kuma yaba da dattakon mahaifinsa, domin mutum ne na kwarai da kowa ya shaida a jihar Katsina bakidaya, sannan akan ilmi aka sanshi ba wai akan tarin dukiya ba.

Ya kuma ce “duk da haka Hafsatu kin sanni sarai, bazan shigar da Safiyyah gidan Rafindadi da ka ba, sai na russuna akan

goshina na lankwasa gwuiwoyina a gaban Ubangijin daya haliccen, wato sai na gayawa Allah cikin talatainin dare akan ya zaba min abin duk da fi alkhairi a gareta, kome Allah ya zaba mana dashi zan yi amfani, itama sai in ranta ya kwanta da auren Zayyan din bayan istikharar da zan bata, sannan za'ayi daurin auren".

Malam yasa murya ya kira Safiyyah, ta zo ta tsugunna gwiwa bibbiyu a gabansa tace "gani Allah gafarta Mallam!". Yace "zo nan mu raba dare nida ke akan sha'anin aurenki". Nan ya bata istikhara yace tayi a daren yau, tayi addu'a sosai, shima zai yi duk su nemi zabin Allah akan aurenta.

Washegari Lahadi Zayyan yazo Dandume zance wajen Safiyyah, a yau ne suka taba tattaunawa extensively akan rayuwar kowannensu, Zayyan ya baima Safiyyah tarihinshi dana iyayenshi kaf, itama ta bashi nasu in detail, basu taba yin hira mai zurfi da tsayi akan junansu irin yau ba, yanayin neman auren Zayyan da

Safiyyah cikin dattaku kamar na mutanen da, sabida koyarwar gidansu Safiyyah da suka dora soyayyar tasu akai, har sunan su Hatoon yau ya gaya mata, da su Yaya Zubaida, sai yau Safiyyah ta san adadin ‘yan gidansu, da hotunansu cikin wayarsa, ita kuma ta kira kyawawan kannenta uku mata duk yau tayi *introducing* dinsu ga Zayyan wato Sabah, Rayha da Rayyah suka zo suka gaida Zayyan daya bayan daya.

Daga shi har Safiyyah farin shiga ne a sha’anin soyayya, *they are all novice*. Don haka soyayyarsu a lokacin mai sanyi ce kuma mai tsabta, ba irin ta zamanin nan ba dake cike da sabon Allah, Zayyan bai taba son wata yarinya ba, bai kuma taba sha’awar yin aure nan kusa ba, kai shi bai san ma shi namiji bane mai bukatar mace sai bayan haduwarsa da Safiyyah Usman Dandume.

A DISTANT BROTHER

Safiyyah ta wayi gari yau da farin ciki, da tsayuwar zuciyarta wuri guda akan aurenta da Zayyan Bello, bayan kammala istikharar da Malam ya bata, ta jinan duniya ba wanda take so sai Zayyan. Da hantsi ya dubi ludayi, Yaya Sheikh ya fado mata a rai, kawai sai ta kira wayarsa. A kokarinta na son shaqa masa takaici irin wandayake shaqa mata duk sanda yace bata iya gayu ba babu saurayin da zai kwasheta. Kwana biyu tayi kewar Yaya Sheikh don ya dade bai kirata a waya ba, ana I gobe daurin aurenta da Zayyan tana ciki wani irin madaukakin farin ciki, tayi mamaki da ko Allah ya sanya alkhairi Yaya Sheikh bai bugo ya ce mata ba, sai ta yi kundumbala ita ta kira shi.

Ridhwan Abubakar Dandume (Sheikh) yad aga wayara Safiyyah, ko gaisawa bata bari sun yi ba cikin tsokana take gaya masa;

“Yaya Sheikh ko kasan? I have finally found my *Soulmate*, a cikin HIJABI! (A karshe dai gashi ta samu abokin rayuwa

cikin sutturarta ta hijabi), da yake Yaya Sheikh kullum baya rabo da yi mata gorin bata da mashinshini ne saboda bata gayu irin na ‘yammatan yanzu, sai fama da Hijabi, shi ko a kafa aka daura masa ita zai kwance ya yar, ya zura da gudu saboda rashin iya gayunta.

Ya kan yawan ce mata, shi in ya tashi aures ai mace sai mai kyalli da daukar ido da iya daukar jambaki, gazal da jagira da iya saka suttura kadai zai aura. Wadda I ta shigo wuri sai an san ta bayyana.

Wadda in ya ganta zai ji sanyi daga duk wani bacin rai saboda haduwarta da iya gayunta.

Kullum abinda yake fada mata kenan in yaso tsokana da son kular da ita. Kai kace ‘yar mace da dan namiji suke ba ‘yan maza zar ba.

Don haka da dariya sosai yau itama take ramawa inda, take gaya masa Zayyan dinta ya fishi komai, ya fishi kyau

Ba-Rumeh ne, kuma Uwa Uba yana matukar sonta a hakan da take cikin Hijabin, gashi ya fishi iya gayu da iya daukar wankan da yake mata gori.....ya-yan-yan”.

Safiyyah sai ji tayi shuuuu! Kamar an katse wayar, kuma daga ranar bata kara samun Yayan nata Ridhwan a waya ba, sannan bai kara kiranta ba ko da wasa. Wannan abu ya bata mamaki, don ita wasa take masa, at least yaji inda dadi irin gori da cin fuskar da yake mata kullum.

Koyaushe ta kira wayarshi bata shiga, but to her utmost surprise (ga babban mamakinta) sai taji yana hira dasu Ammi lokaci-lokaci akan shirin auren nata.

Har Ammi ta gaya mata cewa ya aiko da gudunmuwar kudi mau kauri yace a hada ayi mata kayan daki. Abin ya sosa mata rai, me Yaya Shaikh ke nufi da yanke alaqarsu kuma bazai mata ko fatan alkhairi tsakaninta da shi ba?

**Kenan ita *blocking* dinta yayi daga
wasa ko me?**

**Itama daga ranar sai kawai tayi zuciya
ta rabu dashi, bata kara gwada kiran Yaya
Sheikh a waya ba.**

AURENSU

A

hankali Zayyan ya kara lumshe idanunsa, ya cigaba da tarihiyo abubuwan da suka faru dasu bayan nan shi da Safiyyah. *To cut it short*, yayi nasarar samun auren Safiyyah (at a very tender age) daga shi har ita suna tsakiyar shekarun kuruciya, *in her teens shikuma in his twenties*.

Irin auren nan na mutanen da ga ‘ya’yansu, da ake kira AUREN GATA shi mahaifinsa Baba Bello yayi masa da Safiyyah kamar yadda ya alkawartawa Mama, cewa zai masa auren gata, to ya cika wannan alqawarin, domin Baba shi yayi masa komai na hidimar auren nan including lefe, wanda Malam yaki yarda a kawo yace can in sun hadu a gidan auren su ya bata amma ba a gidansa ba.

A kullum sanda Baba yake raye, yana kara jaddada masa da ya rike Safiyyah da amana, 'yar masu dattaku ce itace asalin 'yar manyan mutane, kuma matar rufin asirinshi ce. Baba Bello ya kan ce “na saka himma na aura maka itane bisa ganin

dacewarta da kai da nagartar gidan data fito, da kuma uwa-uba karfin sonta dana gani a tattare da kai, ba tareda na jira lokacin da ya dace ace kayi aure yayi ba”.

Baba ya kara ce dashi "ya aura masa ita da wuri ne don kada ta kubuce masa.

Domin mata irin Safiyyah da suka fito daga tsatson kwarai tamkar allura cikin ruwa ne wato na mai tsananin rabo ne”.

Bazai taba mantawa da ire-iren wadannan kalamam na mahaifinsa akan Safiyyah ba, masu sawa kullum yake karanin darajarta da kimarta a bayan ran Baba. Yake kuma girmama kowanne kankanin al’amarinta.

Da amincewar mahaifin Safiyyah da nasa dari bisa dari aka daura aurensa da Safiyyah... aure mai dimbin tarihi. A wannan lokacin da tunaninsa ya zo nan, murmushi ne ya kubce masa daga kwancen da yake, sakamakon tuno wani abun da ya faru bayan daurin aure.

Wato tun daga lokacin da aka daura musu aure sai Safiyyah ta canza masa, ya rasa gane kanta, duk ta damu, ta shiga kunci marar dalili.

Har ta kai da cewa ta rokeshi kan bata shirya tarewa ba, tana so ya roki Malam da Baba a bata lokaci, saboda gabadaya auren da yuwuwarsa yazo mata ne bagatatan, bata yarda da yiwuwar komai ba sai data tabbatar ya tabbata din. Wato an daura shi, tunda gashi har Malam da Limamin garin Dandume da ya zama Alwalinta sun kirata sitting room din Malam na soro a ranar bayan an watse, sun damka mata sadaqinta na aure a hannunta.

A baya Safiyyah kallon komai take kamar wasan film, wato daga haduwar ta da Zayyan har zuwa gajeruwar soyayyarsu sun faru kamar kiftawar ido, zuwa daidaitawar iyyayensu, zuwa maganar auren data bullo duk bata yarda dasu ba sai bayan ta tabbatar an daura mata auren shaidu sun shaida, tun daga nan ta shiga damuwa, ta

fitini kanta ta fitineshi shima da rokon alfarma na rashin son tarewa yanzu.

Da farko tace masa ya roki a barta sai ta gama jarrabawar karshen zangon da zata fara, ta huta ta nutsu bayannan, duk ta dauka Zayyan zai ce a'ah, ganin yadda yake ta dokin tarewar tata, tunda Malam yace biki ba'a gidansa ba saidai in ta tare suyi can a gidansu, amma sai taji kawai ya amsa inda ya ce mata cikin lallashi da tausasa kalami.

“sophie, kinsan burina kawai in mallake ki mu rayu tare ko, daga wannan banida wani sauran buri a duniya sai na fatan gamawa da iyayena lafiya.

Kuma gashi Allah ya cika min wannan burin, alas! Ya mallaka min ke Safiyyah, bada tsumi ko dabara ta ba.

To gaggawar me zan yi kuma a kan tarewarki, ai anyi mai wuyar, don haka ki kwantar da hankalinka ni ta fannina “no

haste”, na baki damar tarewa a gidana a duk lokacin da kika shiryama hakan.

Zayyan will be patiently waiting for you to come (Zayyan zai jira isowarki cike da hakuri)”.

Daga ranar da aka daura auren su ne ya soma kiran ta da suna “Sophie”, ya cire mata suna “Hijabie”, don a cewarsa yanzu babu sauran Hijabi a tsakaninsu!.

Wasa-wasa har ta gama jarabawarta Safiyyah tana dojewa tarewarta, Malam da Ammi ma basu matsa mata ba, don wani zazzabi zazzabi ta soma a tsaitsaye, irin na sabon aure.

Kannenta da Ammi kadai ke zuwa saye sayensu a kasuwa na 'yan kayan dakinta da kayan kitchen, da suka tsara za'a yi mata daidai karfinsu.

Yau Zayyan ya zo ya samu Mama a falonta, ya zauna gefenta yana sosa kai, ta harareshi ta ce “Baffana, tunda aka daura maka aure ka daina zama muyi hira ko? Ka daina samun lokacin hira dani da kannenka, bini-bini kullum kana hanyar Dandume, Dandume dai, ina ka fito Dandume, Ina zaka, Dandume.

Ni ko dana ga Safiyyar nan a hoto, yadda ta gigitaka ta tafi da imaninka haka na dauka zata fi haka cika ido da daukar ido don kwalisa, sai naga abu ‘yar firit, fuska salalam ido ba ko tozali, sai dogon hanci da manyan idanu kwala-kwala kamar na mage, in ce ko sune kadai suka burgeka?

Gaka Baffana masha Allah katoto da kai (giant), amma sai ka dauko mace ‘yar firit, siririya kamar karan raken takanda. Ai da ka nemo mai dan kumari kamarka da yafi”.

Shi abinma sai ya bashi tsoro, don dai shi, Lillahi wa Rasulihi bai ga makusa tattare da halittar Safiyyah ba in ka cire

rashin kwalliyarta kuma wannan ra'ayi ne, shima yanason kwalliya amma yasa a ransa a matsayinsa na namiji, shi zaiyi shaping mace a gidansa yadda yakeso ta mike amma hakan sai a hankali in akayi la'akari da irin background dinda ta fito, ya kan rasa gane ina Mama ta dosa kullum akan maganar Safiyyah, bata taba yabawa ba!

Kullum sai ta samu abun kushewa a aurenta take barinsa ya bar dakinta, bata taba godewa halarcin Safiyyah gareshi ba na yarda da tayi ta aureshi yana dalibi, itama daliba, ba ko tunanin aikin me zaiyi ya ciyar da ita, shi ko da wannan aka barshi Safiyyah ta gama masa komai, tunda ta aureshi bisa yarda da soyayya tun bai zama abinda ya zama yau ba. Safiyyah matar sirri ce, abokiyar rufin asirinsa.

Yadda take tashen kyawunna da kuruciyar nan da kokari a karatu a ABU, da irin maneman da ya kasa a kanta, manyan mutane masu zuwa wurin mahaifinta, shi ya san mutum ko shine

hasidin iza hasad, ba zai ce Safiyyah bata da kyau ba sai Mama Gwanin na Iya, wai 'yar firit ba kumari, to dambe zasu ke yi da zai dauko dirkekiya? Don haka ya kan rasa gane ta ina Mama zata yabi wani abu akan auro Safiyyah da yayi, wanda shi yasan daga shi har mahaifinsa basu saka son zuciya cikin al'marin ba sai kwadayinsu da asalinta (nasaba) da training dinda ta samu.

Yace “amma Mama kinsan ba kullum nake zuwa Dandumennan ba, ko bayan daurin aure sau biyu kawai naje, mahaifinta mai ka'idane, baya son zaryar maza a gidansa, ni kuma ina kiyayewa.

Ban daina zama hira daku ba Mama. Na maida hankalina wajen hattama (project work) dina don na samu na yi submitting a sallameni, shiyasa bana iya zaman hira yanzu, kullum ina library fa Mama, itama Sophie ba son tarewar take yi ba”. Ya karasa maganar cikin damuwa da jin tausayin kansa.

Mama ta yarda, don ta san Zayyan a dabi'arsa baya karya, baya munafurci ko nunkufurci, in yanason abu yana so kawai, sannan rawar kafarshi akan Safiyyah ita ta san gaskiya da sauki akan ta mazan da suka yi sabon aure, ko don bai san me auren ya kunsu bane *at all* sabon shiga ne? Tunda har ya bar matarsa sama da sati biyu da daurin aure a gidan iyayenta ba zancen tarewa wai tana jarrabawa, itama jan magana ne kawai don taji dadin bakinta, amma ta san ba Dandume yake zuwa ba.

Yana Zaria can cikin makaranta kodayaushe, ya hada hankalinsa wuri guda ya kammala rubutunsa a wannan dan tsukin, don Baba Bello ma ya gaya mata kwatankwacin abinda Zayyan din ya gama fada mata yanzu, cewa Baban Safiyyah dan ka'ida ne, baya barin Zayyan zuwa zance barkatai. Ya kuma hana suyi mata lefe ko bikin bidi'o'in 'yan boko. Koda aka daura auren ma yace shi in ba Safiyyah tarewa zata yi yanzun ba, to Zayyan kada ya dinga

**yi masa zarya ya cigaba da zuwa sati-sati
bisa ka'idarsu yadda suka saba.**

**Mama tace a ranta tabdijam! Baffa an
debo aure gidan Alarammomi fiyeda haka
ma za'a gani ne.**

**Malam ya baiwa Ammi kudi masu
yawa kasancewar yana noma yana fidda
amfanin gona duk shekara, sannan yana
kiwo, ga gudunmuwar da Sheikh ya aiko
musamman don auren kanwarsa Safifi. To
kacokam abinda Malam ya fidda wannan
shekarar a kan kayan dakin Safiyya ya
karar dashi.**

**Ya hana Ammi sayar da filinta, yace ta
ajiyewa kannenta suma ba jimawa zasu yi
ba a gaban su, tunda duk suna sakandire
yanzu.**

**Ammi ta cigaba da shirye shiryen
tarewar Safiyyah a hankali, ta sayi wannan
ta sayi wancan ta adana, yayinda Safiyyah
nata dokin ga tarewar kullum raguwa yake**

yi. Bata san meyas ba, kawai taji bata son tarewar (not because she doesn't love him).

In da namiji daya data fara ji a ranta duk duniya to Zayyan Rafindadi ne, amma sam taji bata so ta tare a gidansa bayan an daura musu aure.

Wasa-wasa saida aka share watanni biyu da daurin aure amma Safiyya taki ko zancen tarewar nan ayi mata.

Duk wani uzuri na duniya Zayyan yayi mata a matsayinsa na sabon ango mai hakuri da iya *controlling eager* dinsa. Already Baba Bello ya kama musu dan gidan da zasu zauna a Zaria, kusa da makaranta, har su kammala, amma Safiyyah ta ki.

Malam da Ammi tun basu damu ba, don suna ganin makon gida ne ke damunta da sabo da 'yan uwanta, har abin ya fara damunsu suka sakawa Safiyyah ayar tambaya.

Malam yace addu'a ya kamata suyi mata, watakila shaidan ya shiga lamarinta

Ita kuma Safiyyah a karan-kanta ta san ba wani shadani akanta, ba komai ya hanata son tarewar ba face maganganun Anti Dije da suka tsoratata.

Tun bayan da aka daura aure in suka zauna itada Antin a gidanta, ba abinda Anti Dije ke mata sai fadakarwa irin ta Aunties mata kawayen 'ya'yansu, kuma shaqiyyan iyaye. Fadakarwar Antin akan daren farko ne, tace dare ne na musamman ga kowacce amarya, bla bla bla.....ga ire-iren abubuwan da suke faruwa cikinsa.

Anti Dije tace “akwai abubuwa masu ban tsoro da Sanya razani ga diya mace a cikinsa”.

Tun bayan da aka daura aure Antin marikiyarta ta Zaria bata da aiki sai yi mata irin wannan hudubar akan shiga gidan aure, da koya mata abubuwan da ya kamata ta sani, a matsayinta na farin shiga,

kuma sabuwar matar aure a halin yanzu, wadda ba jimawa zata bi sahun sauran iyaye mata, har Anti Dije tayi kuskuren fada mata yadda ake shan wahala a wannan daren ga budurwar da ta kai mutunci, wasu har sai an musu dinki ko ruwan zafi, sannan tace in ta warke kuma sai harka ta balle a koma soyayya, nan ta shiga koya mata salo-salo na shimfida da sauransu baro-baro.

A matsayin ta na karamar uwarta mai shirin kaita dakin miji, Anti Dije da karambani irin nata taga ya kamata ta koyar da diyar tata duk wannan. Kada ta barta a dukunkune taje ta rasa yadda zata yi. Don ta tabbata Safiyya banda text books dinta na Architecture bata karanta littafan soyayya koda na turanci ne. Kuma ta san Ammi bazata taba yin irin wannan hirar da itaba.

Amma ga Safiyyah diyar Ammi da Anti Dije, maimakon hakan yayi amfanin da ake zato, wato ya zama karin ilmi a gareta da

wayar da kai, sai ya zama akasin haka, duk Aunty Dije ta hargitsa mata tunani akan aure. Ta koma *anticipating* ranar *first night* dinta shine kwatankwacin ranar mutuwarta.

Domin daga hudubobin Anti Dije Safiyya ta fahimci ai wata sabuwar rayuwar ce ke jiranta daban da wadda suke yi da Zayyan kafin aure, Anti Dije ta yi *instilling* tsoro mai yawa a Safiyyah, don sai ta kai ta kawo ko cewa akayi Zayyan ya zo sai gabanta ya yanke ya fadi, sai kuma taji bacin rai wanda har a fuskarta sai ya nuna.

Tayi ta tambayar kanta ta yaya ma za'ayi ace abubuwan da Aunty Dije ke fadi zasu faru tsakaninta da abokinta Zayyan, ai akwai kunya, kasancewar hirar soyayya da kauna data karatu ce blah... blah... kawai tafi gudana a tsakaninsu (very pure gist) koyaushe Zayyan bai taba wuce limit dinsa ba.

A takaice Aunty Dije ta gama nuna mata cikin rashin hikimar zance akwai

muhimmin abinda ke jiranta duk ranar data tare daga salihin mijinta dan mutanen Rafindadi, wanda take yiwa kallon aboki, masoyi, amini. Bayan daurin auren har wasu magunguna ta soma bata masu dadin ci na “Bojuwa Herbals” wato kayan gyaran auren nan na musamman na kawarta (Aunty Surayyah Halin Yau 08032773332) tace rayuwa ce zasu fara wadda sai an kai zuciya nesa, saboda nauyinta. Tace mata wannan shine zahirin auren hakikaninsa, asalin abinda ya saka mata tsoron tarewar gabadaya.

Duk da Zayyan bai taba nuna mata wani abu daban mai nuna hakan ba, tun kafin ayi auren da bayan an daura shi, bayan an daura ma rage zuwa yayi, amma Anti Dije tasa mata tsorata dashi sosai kamar mala’ikan da ke jiran ta shiga gidansa ya dau ranta, da take gaya mata abubuwa kuru-kuru, abinda Ammi bata taba zama ta gaya mata ba, saboda kunya da fulatanci irin na iyayen da, kuma ita bata kawaye bata kuma karance-karancennan

na zamani da ire-irensu. Antin nata Dije tayi mata (sensitization) ne na kai tsaye (ba cikin hikima ba).

Kamar ace Anti Dije irin matan nan ne masu barin zance da rashin sakaya shi cikin hikimar harshe, har cewa take da Safiyyah idan ta nuna bata son hirar.

“To nifa ban gane ba Safifin Ammi, wai kina nufin shi Zayyan din bai taba nuna miki yana bukatar komai daga gareki bane tun daurin aurennan ko yaya ne?

To idan yazo Dandumen haka kuke wuni baya komai a gabanki sai zuba zance kamar lalataccen famfon I love you na fatar baki?

Safiyyah ta dukunkuna fuska tace “Anti meyasa kike min haka ne? ni Zayyan bai taba yimin irin wadannan zantukan na rashin kunya da kike min ba”. Anti Dije ta kai mata dundu tace “nice mara kunyar? To ko dai baida lafiya? Koda yake fa irin shi in sun samu wuri, sun fi kowa jarabar

matansu, tunda Ustazi ne, to ke wai kin dauka in kun tare ma haka zaku cigaba da zama cikin ustazancin kamar wasu muharraman juna ko yaya? Da zaki ce ina miki rashin kunya, ko ba kya son lectures din da nake miki hakkina ne in miki”.

Ko tace cikin jimami “Allah Sarki diyata Safifi, duk wannna hirar soyayyar da ake sha a waya (is different) fa da irin abinda nake gaya miki, duk da na fahimci kamar Zayyan din baya da rawar kai irin na angwayen zamani, amma zaki ce na gaya miki irin shi sun fi kowa fitina da an shiga gidajensu.”.

Hakan kullum kara ruda Safiyyah yake yi duk duk tabi ta tsorace, ta kidima kanta da auren bakidaya, don Anti Dije ta sakata a kwana, ta jefata a tsoron masoyinta yanzu, ya zama last person data ke son jin sallamarsa gidansu.

Da tunanin Zayyan zai canza daga yadda ta sanshi zuwa marar ta ido, da zarar

ta saka kafarta a gidan shi kullum take kwana take tashi.

Safiyyah dai irin ‘yammatannan ne kiffin rijiya, ko kawaye bata dasu, watakila shiyasa ko kwalliya bata iya ba, gata dai a jami’a, amma bata deviating daga abinda ya kaita, kamar bata san wasu ‘yammata na existing a jami’ar ba. Kannenta su Sabah ne manyan kawayenta, sai ko Anti Dije da ta maye mata gurbin uwar daki kuma karamar Goggonta, ‘yan ajinsu tsakaninta dasu gaisuwar mutunci ba wata hira makamanciyar wannan irin ta sa’o’In juna, ita Anti Dije a wurinta abin kirki take yi, bata san ta saka mata shakku da wani bahagon tunani na daban ba, a kan cewa Zayyan zai canza daga nunkufurcin sa na ustazi zuwa *devilish* duk ranar data tare.

Sai ta cewa kanta ashe auren ana yinsa ne don wata manufa, tarewarta kuma na nufin a zubar mata da kunyarta ta diya mace, to bazata je ba.

Har ila yau Anti Dije ta nuna mata kamar taci wani bashi ne nasa a kanta, da zata biya koda tsiya koda arziki da zarar ta tare din.

Bawan Allah Zayyan yana can ABU yana fama da akalami bai san da aika-aikar da Anti Dije ta gama yi masa ba, bai san ta gama jika masa garinsa ba, ta hanyar yiwa amaryarsa famfon ilmi da wankin kai ba.

Ya kammala project ya mika. Duk da haka bai koma Katsina ba yana Zarian yanata shirye-shiryensa na tarewar Sahibah Sophie, bai fasa ba, sayo wannan yau sayo wancan gobe yana kara kawata dan gidan nasu, duk don tanadin zuwan Safiyyah.

Mama da kanta take tambayar Zayyan ya taji shiru, sai yausha ne Safiyyar tasa “fi-sauran mata” zata tare ne???

Rasa mai zai gayawa Mama yayi, sabida ya biyewa son ran Safiyyah da yawa, shi kansa ya rasa inda Safiyya tasa gaba

akan batun tarewarta. Yau tace ciwo, gobe tace jarrabawa. Kuma duk tayi su ta gama.

Don haka a karshen wannan makon da yazo Dandume, aka yi masa masauki a inda suka saba zama wato dakin bakin Malam na soron gidansu Safiyyah.

Safiyya ta fito ta sha Jilbab dinta kamar ba amarya ba, kai shi hijab dinnan fa ya fara daina burgeshi yanzu, ta tsugunna da murmushi a gabanshi tana zuba masa ruwan randar Ammi mai sanyi data debo a jug a tambulan mai garai-garai.

Tace "wai fa daga Zaria kazo ko? Sannu kaji! Ka sha hanya".

Ya dubeta da kasan idanu rabin jikinsa kwance cikin kujera *one seater* guda daya dake dakin, sonta da kaunarta kullum karuwa suke yi a ransa, musamman saboda yawan kunyarta dinnan da har gobe taki barinta, da kalamanta na hankali cikin in'ina, sannan da hankalinta irinna tarbiyyar tsoffi, daga Malam har Ammi sun

manyanta sosai kuma tarbiyyar manya suke yiwa ‘ya’yansu, shiyasa kullum ya ganta gabansa tana masa magana cikin in’inarta da taushin murya sonta da kaunarta karuwa suke a ransa su ninka na baya.

Komai Safiyyah tayi na manyancennan nata burgeshi take yi, amma yau jilbab da hijabs din sun fara gimsarshi. Fisabilillahi ace wai har bayan daurin aure matarsa ba zai ganta cikin kwalliya ba???

Yau sai ya hade giran sama dana kasa ya fito mata a Mr. Zayyan dinsa sak, namiji irin kowanne, yace cikin dakewa da shanye shakkarta, wanda kwarjininta ke sabbaba masa a kullum har yaji ba kowanne irin zance zai iya dosarta dashi ba.

Amma yanzu fa?

Ya hadiye miyau yana kallon pinky lips dinta da kullum suke bashi sha’awa. Yace.

“Sophie, yau daya dai a ajiye Hijab dinnan a gabana mana, in ga “Hijabie” dita a zahiri babu Hijabin?”

Ta yi maza ta kalle shi da mamaki, sai ya lumshe mata ido yace cikin kwantar da murya. “ina nufin don ki sha iska. Dubi fa yadda yake faman saka ki zufa har a goshi, to ina ga cikin jikinki? Duk da fankar nan dake faman filfilwa Safiyyah gumi kikeyi? Shi Hijabin na dauka na fita ne kawai amma banda a cikin gida a gaban miji?”.

Taji kunya da murmushi sun kamata a lokaci guda. Ranar farko kenan da ya taba cewa yanaso ya ganta babu hijabi, ya kuma hada da kiranta da suna ‘Sophie’ duk don ya tausasawa yardarta, sai taji sunan yayi mata dadi yau fiyeda sanda ya fara fade, saboda ba wanda ya taba kiranta da ‘Sophie’ din ta wannan sigar ta lallashi da Zayyan ya furta yau, very loving and so romantic daga zuciya har bakinsa, hakan yasa Safiyyah jin kanta yayi girma, irin na macen da miji ke lallashi kan tayi masa abu, taji kamar sunannan da Zayyan ya lanqaya mata yanzu, yafi na kowacce mace dadin furtawa (Sophie).

Duk da haka Safiyyah sai ta turo baki gaba, sannan a shagwabe ta dubeshi cikin marairaicewa “ai ni sam ban saba cirewa ba, sai in a dakina nake kona Ammi. Saboda inna cire hijab ko a gaban mata 'yan uwana nake, sai in jini kamar tsirara”.

Zayyan yace a ransa “tabdijam! Akwai aiki ja, a gabana ashe”, kafin ya samu abin cewa Safiyyah ta kara da cewa cikin irin zancen zucinnan da ya fito fili “kwatakwata ni in ba a cikin gidanmu bane, a dakina kona Ammi, bana iya cirewa. To balle kuma a gaban katon namiji kamarka”.

Abin ya bashi dariya sosai amma ya gintse ya shanyeta yayi fuska, ya dan zamo daga cikin kujerar da yake kwance, ya riko hannunta dake zuba ruwa a tambulan bata san sanda ta saki kofin ba ruwan ya bare, jikinta ya hau rawa, Zayyan bai damu da reaction dinta ba ya kura mata ido, so inviting... tuni Safiyyah ta hau barin jiki, bai damu ba ya ce a tausashe.

“Sophie, nine katon namijin???”

Ni ko???"

Ya fada yana nuna kansa da dan alinsa. Idanunsa na neman nata. Ta ji wata irin kunya ta kamata, ta rufe ido da hannu dayan da bai kama ba tana cewa "to da menene? Ai kayi biyuna a girma da tsayi, you are a giant!".

Zayyan ya murmusa cikin kallonta, Mama na yawan cewa shi kato ne amma yau na Safiyyah yasa ya ji mazantaka ta karu masa sosai, a hankali ya sakar mata hannu, a sanyaye yaja baya ya koma cikin kujerarsa sosai, ya soma kokawa da emotions. Sai kawai zancen zucinsa ya fito fili a lokacin.

"Baza ki san ni katon bane sai ranar da kika bar gaban Mallam zuwa nawa gidan. Idan na tube a gabanki kika ga girman kwanjina da kaurin 'muscles' dina.

Daga ranar wannan hijabin na Safiyyah da acan baya yake burgeni ya daina burgeni kenan, sai dai 'lingerie' da

‘yan ‘nude nighties’ kawai nake son gani a jikinki Sophie!''.

Ya kare zancensa da wani irin lumshe idanu kamar mai hasaso ranar kasancewar hakan. Safiyya ta zaro ido tana dubansa a tsorace, sannan ta bude baki, nan ya gane ta ji zancen zucinsa. Sai ya fashe da dariyar basarwa, ya yunkura ya tashi zaune sosai ya dubeta cikin ido yace.

“Sophie kenan, to wai ke in tambayeki mana? Me kike nufi damu ne?

Nufinki a haka zamu dauwama? Ai hakan ba mai yiyuwa bane a rayuwar zahiri tunda muma ‘yan adam ne.

In kuma a haka kike nufin zamu cigaba da rayuwa har zuwa yanzu, rayuwa irinta wa da kanwa, sai ince *you are totally mistaken*.

Maganar gaskiya kawaici na ya fara karewa akan mara tausayin amaryar nan tawa Safiyyah.

Nima fa mutum ne, kuma in gaya miki mai cिकar lafiya mai bukatar kulawar matarsa kamar kowanne namiji, amma ni sai zabga min kebura ake cikin ruwan sanyi.

Kafin muyi aure ne nake saurayinki, wanda bashi da kowanne hakki a kanki, mai iyaka dake a cikin mu'amala, amma yanzu Zayyanu ne mijin Safiyyahtu, Baban yaranta masu zuwa nan gaba kadan in sha Allah, kinji ko Sophie, don haka ki saki jikinki dani haka, Allah ya halatta min in ganki babu Hijabin. In kuma taba duk inda nake so a jikinki don hutu jin dadi na.

So yau daya dai, daure ki cire min shi in samu inga halittar matata Safiyyah babu Hijabi, ko in taso yanzunna in cire miki shi da kaina”.

Safiyyah ta sunkuyar da kai cikin jin nauyi da kunya da wani irin abu da ya soma yanyame ruhin jikinta, Zayyan yace “kinsan har suna nasaka miki kuwa a wajen Mama, I used to call you ‘Hijabie’, duk

sanda na ce Hijabie Mama ta san ke nake nufi, because these hijabs are your main characters dana fara ankarewa dasu a tare dake, kuma shine babban abinda ya fara fizgata zuwa gareki bayan in'inar. Amma daga yau su koma na fita school don Allah".

Kunya sosai ta kama Safiyyah, haka ya ci gaba da kasheta da zance yau mai narka zuciyar mace yasa tayi laushi, har mamaki take wai Zayyan ne, sai murmushi take tana rufe ido in ya fadi wani abun mai nauyi, da ya matsa da son ta cire hijabin sai ta hau buga kafa a kasa cikin tabara tana cewa cikin shagwaba da rigima.

“ni dai bazan iya cirewa ba, ka barni da abina, bana so, kana bani kunya Zayyan...”.

Zayyan wanda a lokacin duk ta kara rikita shi da wannan salon shagwabar da bai taba gani a tareda Safiyyah ba, har dasu shura kafa irin na rigimammun yara, ba shiri yace ya hakura, domin ta tabo wani irin feeling da bai taba ji ba a kasan ransa,

ya daga mata hanauwansa sama cikin saddaqarwa da bada kai, yana dariya yana cewa “nayi saranda Sophie! Na yarda ni Zayyan mijin Ustaziyyah ne, to yaya zanyi da ustaziyya ta? Daina borin haka kinji! Na hakura na bar miki abinki, ince ko shikenan zance ya kare?”.

Ita kanta Safiyyah sai da ya bata dariya, yadda ya biye mata hadda saranda. Ta lura da yadda jikin sa ke dan rawa a lokacin, amma bata fassara hakan da komai ba, amma fa Zayyan yau an shiga yanayi, gabadaya ta lura yau Zayyan wani kallonta yake *so inviting with great admiration*. Yayi kuta yace,

“Amma ba komai kiyi lokacinki ne, nima nawa lokacin na zuwa, kowa da ranarsa, tawa ranar na nan tafe.

Ranar da bazan saurari wannan shagwabar ba nima, balle in yi la’akari da ustazancinki, kaina kawai zan taimaka. Kaina zan so nima a ranar, zaki ce na gaya miki.

Kiyi shagwabarki da ustazancinki ki gama su a Dandume, tunda gidan Malam ne ba nawa ba, don haka banida ‘say’ sai abinda kikace kika kuma zaba mana, tunda ni na biyo ki gidanku yanzu dole ne in bi duk abinda kika gindaya min".

Ya karasa da muryar da dole Safiyyah taji tausayinsa.

Safiyyah ta hau dariya tana cewa "au abin haka ne? In da kara ga Malam ai kaima nan gidanku ne “Habiby!”.

Ya ji wani irin tashin tsigar jiki, ya dai daure yace "ba wani Habiby, tunda guduna kike a gidanku Safiyyah, da gidana ne kin isa ince ki cire min hijabi kice a’ah ba’ayi yakin duniya na uku ba???" Safiyyah sai dariya take har hakan yasa Zayyan ya shagala cikin kallonta, ‘she looks so cute’ in tana dariyar in’inarta.

“Mu bar zancen wasa Sophie, yau zuwa nayi inji gaskiyar yausha zaki tare a gidanki? Hatta Mama ta magantu, tunda

har tayimin magana cikin kosawa akan batun tarewarki.

For God's sake kince "exams" kuma na tabbata an gama. Safiyyah kince rashin lafiya, kuma gashi kin murmure, for God's sake yaya kikeso inyi da raina da tunanin Safiyyah tana Dandume, ni ina Zaria nikadai, sai faman rungumar pillow da tumurmusar katifa nake, alhalin na san inada Safiyyah ta kuma zama mallakina?"

A yadda yayi maganar idanunsa kai tsaye suna kallon nata saida ya bata kunya sosai, da tausayi kuma duka a lokaci guda, domin damuwarsa ta fito karara a sautin nasa, sannan cikin lallashi da ban baki yake maganar.

Abinki da So, koko ince soyayyah ta hakika mai saurin karya zuciyar mace, Zayyan ne fa! Wani mutum guda daya da ta fara sanin so a kansa, batare da ta san ma menene son ba, kawai ta samu kanta da sabo dashi farat daya, ya shige ranta sukuf!

Duk a lokacin da bata yi tsammani ko taba hakaitowa ba.

Itama tasan ba wai bata son Zayyan bane, ba kuma ta daina son sa bane bayan an daura musu aure, kawai Anti Dije ta tsoratata da aure ne gabadaya.

Safiyyah sai ta samu kanta da yin saranda, ta hanyar cewa “Shikenan na daina, duk lokacin da iyaye suka sake sakawa bazan kara musawa ba, kayi hakuri, ka ji Habiby?”.

Zayyan ya ji wani irin dadi ya ratsa har ransa, sai kawai ya taso daga kishingidar da yayi cikin kujera ya dawo yayi zaman Rakuma dirshan a gabanta. Ya daga tafukan hannunta ya saka fuskarsa a tsakaninsu, santsin sajensa dake kwance gefe da gefe na kyakkyawar Barumiyar fuskarsa yasa saida tsigar jikinta ya tashi yarrrr! Shikuma duk sai ya susuce, ya rikice irin na rashin sabo da kusantar jikin mace, tasowar wani sabon al'amari a tare dashi yasa ya kai tafi hannunta saman lips dinsa

ya sumbata for the first time, idanunshi a lumshe yace.

“baki bukatar bani hakuri, amarya ai bata laifi ko ta kashe dan masu gida, that’s my beloved Sophie, ni kadai na san irin tanadin soyayyar da nake mana, nagode Safiyyah kinji, once again nagode kuma in sha Allah bazaki taba nadamar hada rayuwa dani ba, nayi miki wannan alkawarin, in sha Allah Safiyyah”.

Tunda Zayyan ya samu wannan damar, yau sai ya dukufa lallashin 'yan kayansa da alkawura da kalamai masu dadi har Safiyyah ta fara kwantar da hankalinta a kan tarewarta, ta dan saki jikinta dashi kadan, hannunsa sarke cikin tausasan yatsunta suka shiga hira a hakan. Kai a karshe ma basu rabu ba a ranar, saida Zayyan ya san yadda yayi da dabara da hikima ya raba jikinsu wuri guda karo na farko a tarihin soyayyarsuda jikisa ya shiga cikin nata, ya rungume Safiyyah tsam-tsam a jikinsa lokacin da zai tafi, Safiyyah na iya

jin yadda kirjin Zayyan ke bugawa ba sassauci yana gaya mata cikin kunnenta.

“Saurara Sophie kiji irin bugun da kirjina ke yi, ba komai bane sonki da tsananin sha’awarki ne”. Ko daga yadda jikinsa ke bari cikin mararin samunta da yayi cikin jikinsa yau, ta yarda da abinda yake fadin. Zayyan ya samu gangara domin gabadaya Sophie ta saki jikita dashi yau, yayi kissing dinta sosai a kasan wuyanta, kafin ya gangara zuwa saman lips dinta, ya sumbaceta son ransa har cikin tsakiyar bakinta da wani launin (French kiss) da shi kansa bai san yadda ya aiwatar dashi ba, karo na farko a soyayyarsu.

A ranar ya gaya mata ya san 'fear' dinta, “I obviously know your fear” don na karanceshi tsaf a tsakiyar idanunki, ko baki fada ba na gane tsoron daren farko kike ji, amma kullum Safiyyah kisa a ranki ni ba abinda yasa na aureki kenan ba, kuma soyayya ba cutarwa bace.

Na aureki ne don ina sonki Sophie, ba don sha'awar wani abu a jikinki ba, ina so in rayu dake ne, daga nan har karshen rayuwata.

Ina fatan ki zama uwar 'ya'yana a duniya da lahira kuma matar dana ke so in rayu da ita har a aljannah.

Da wannan nake so ki kwantar da hankalinki ki tare a gidanki kinji Safiyyah, nayi miki alkawarin bazanyi komai ba sai ranar da kika shirya karbata a matsayin mijinki, barin rayuwarki, kuma bisa amincewarki da yardarki da goyon bayanki kadai zan kusanceki”.

Bayan kunya da taji yau kamar tace kasar ta tsage ta shige har da tausayinsa da karin soyayyarsa. Sukayi wata irin rabuwa mai sanyi a zuciyoyinsu, Zayyan yana kara kashe mata zuciya da kalamai masu sanyaya ruhi da Batasan ya iya bama.

Ganin kwana biyu Safiyyah ta fara samuwa ta amince ta kwantar da

hankalinta, sai iyyenta suka durfafi shirin kaita gidan mijinta a Zaria.

Malam yace baya son bidi'a mara tushe. Don haka baya son taron biki. Zayyan zuwa lokacin ya maida hankalinsa ya kammala project dinsa yayi (defense, both internal and viva).

Ya fito a sahu na farko cikin zakakuran dalibai da suka fita da (first class) su uku kacal a tsangayar Architecture, daga jami'ar Ahmadu Bello, don haka yana gamawa ABU suka daukeshi aiki sharp-sharp a matsayin Assistant Lecturer.

Lecturing has been his dream career.... saboda a komai so yake ya gaji Babansa. Don haka ba bata lokaci ya karbi offer din da godiya.

Dan madaidaicin gidan da Baba ya kama musu flat ne a Samaru daidai su. Two bedroom flat da parlour daya, sai kitchen

da balcony da harabar adana mota guda daya.

Akayi sa'a daga Zayyan har Safiyyah masu saukin tunani na rayuwa ne. Iya abinda mahaifinta yayi mata dashi taje gidan mijinta. Ba abinda Zayyan ya saka a gidan har ledar tsakar daki su suka saka abinsu.

Safiyyah ta shigo gidan Zayyan da tsaftatacciyar zuciya, soyayyar su gwanin sha'awa, takamaimai in za'a dora mata wuka a makoshi, bazata ce ga abinda ya sata son Zayyan ba da bashi matsayin barin rayuwarta (miji) da gaggawa haka ba, cikin abinda bai gaza shekara ba, kawai tana son duka halayensa. A wannan lokacin kam shima da kansa ya san Sophie babu soyayyarsa irinta aure mai girma a ranta, sai ko halayensa da kamalarsa data ke so fiyeda komai nasa.

Sai ya fara da koyawa Safiyyah yadda zata yi masa so na soyayyar aure *gradually*. Saboda aurensu yazo ne *unexpectedly* daga

Allah, wato daga zuwa gabatarwa tsakanin iyaye sai Ubangiji ya aiwatar da kirarinsa na “kun fa ya kun” a kansu.

Don haka da Safiyyah ta tare abu na farko da Zayyan ya fara yi shine ya fara da janta a jiki, ya maida kansa dan aikinta, komai tare sukeyi na ayyukan gida, suna yi suna hira yana bata dariya kamar ba shine mara far’ar nan a filin Allah ba.

A hankali ya fara koya mata yanda zata zauna dashi cikin tarairayar abinda yake so da gujema wanda baya so, Zayyan ya koya mata sakin jiki dashi cikin launin soyayyahrsa mai shiga rai.

Alal misali a ranar da Safiyyah ta tare da yake Zayyan ya riga ya lura da *fear* dinta akan first night.

Sai ya hadiye duk wata zalamarsa irin ta kowanne sabon ango a wannan ranar, ya dinga lallaba Sophie da tatsuniya da labarin Magana Jari ce, saboda shi yayi karance-karance na adabin Hausa tun yana

secondary school, ya bata labarin cewa yana cikin Hausa Club and Society har Debate na harshen Hausa ya sha zuwa ya wakilci makarantarsu. A haka labari ya kaiwa Sophie karo a ranar har tayi barci a jikinsa bata san lokacin da tayi ba.

Hakika ta sara ma Zayyan wajen iya sadaukarwa, ga iya kalamam soyayya da lallashin mace, irin kalamam da ya baibayeta dasu da asubahin ranar bayan sun sallaci sallam asubah a jam'I su biyu. Suka koma gado suka kwanƙƙanta idonta cike da barcin gajiya amma hankalinta bai kwanƙƙanta ba, ganin shi bashi da niyyar yin barcin safen, sai ma yaja duvet ya rufe ta har zuwa kirjinta, ya sukuya saman kanta yana mata kalamai masu kwanƙƙanta da hankali da nuna mata cewa shi bashi da matsalar komai yau a kan hakan. Bama ya jin sha'awar komai (he's overwhelmed with happiness and excitedness) da shigowarta rayuwarsa, yace ta saki jikinta tayi barcinta ta huta Zayyan zai mata tausar kafar da zata sat aji dadin barci. Tun tana dar-dar da

shi har ta yarda da gaske yake, ya soma yi mata tausar ta hanyar jan zara-zaran yatsun kafarta a hankali, tausar namiji na ratsa Safiyyah bata san yausha barci ya soma fizar garta ba.

Daga bisani da ya tabbatar tayi nisa a barcinta sai ya jefa pillow a kan kilishi ya koma can ya kwanta, yana kallon barcin Safiyyah da yadda take sauke numfashin barcinta cikin nutsuwa. Da gaske da akace wai wasu matan, sun fi kyau idan suna barci, ya yarda da hakan yau akan ‘Sophie’, wato *Safiyyah is a sleeping beauty*”.

Yayi ta jinjinawa kansa yana sarawa kansa da kansa tareda kissimawa a ransa, ko yaya akayi ya iya yima Sophie wannan bajintar? A dai wannan daren mai dumbin tarihi da ya dade yana jiran isowarsa, wato a daren su na farko? Ya jure bai kusanceta ba duk karfin sonsa garetar, da dokinsa na zuwan wannan ranar?!

Shi da kansa sai ya baiwa kansa amsa da cewa saboda sonta da kaunarta da

yakeyi sun rinjayi sha'awar. Kasancewarta cikin kwanciyar hankali rana ta farko a gidansa zai fiye masa duk wani *pleasure* da zai samu a cikin daren.

Bai auri Safiyyah don biyan bukatar gangar jikinsa ba, kaunarta yake yi har cikin bargonsa, wata irin kauna mai yawa, don haka son farin cikinta tareda shi a zaman aurensu ya rinjayi komai.

Kuma yana so ya zama mai fada da cikawa a gareta. Wato in yace zaiyi abu, ya tsaya ya tabbatar yayi, in yace bazai yi ba, kada ya canza. Kwanciyar hankalinta dashi yana gaba da komai. Washegari daga shi har ita, a ranar sai suka zamewa juna kamar wasu bakin juna, ta kasa hada ido dashi tana ji a jikinta kamar tayi masa laifi data ganshi kwance akan carpet, wato ya bar mata gadon ta kwana ita kadai cikin sakewa.

Tare sukayi girkin breakfast, Zayyan na firar dankali Safiya na juye Ruwan zafi a tea flask, tana masa dariyar wai ya iya firar

dankali, yace “meye abin mamaki? Wai baki san ni kanin mata bane, kuma Yayan mata ba? In kawayen Mama suka zo gidanmu ce min suke na mata-na matan Mama.

Don haka ki daina mamaki don kin samu kwararren mai firar Dankali a gidanki, ba abinda ban iya ba na kitchen, in gaya miki.

Kafin a yiwa su Yaya Zubaida aure duk makyuyata ne. Mama tafi sakani tayata aikin kitchen fiye dasu”.

Nan ya shiga bata labarin halayen ‘yanmatan gidansu daya bayan daya, cewa Zaitoon da Zahra sun fi baiwa gayu da kwalliya muhimmanci fiyeda aikin gida, Hatoon kuwa auta ce sangartacciyar Mama, da irin kyuyar Yaya Zubaida akan aikin gida, yanzu zata kirkiro ciwon ciki na karya don Mama tace ya karba ya mata aikin, don haka duk wani aikin kitchen na Yaya Zubaida kusan shi yake yiwa Mama Fatu.

Yace Yaya Zubaina ce kadai ke dan tabukawa, kafin a aurar dasu, itama sai in baya nan”.

A haka suka soya dankalin turawa (irish) da kwai, suka dafa shayinsu yaji kayan kamshin gargajiya kanumfari da citta, suka juye komai a plate guda, suka dauka zuwa falo, yana sakale da ita a kugunsa tanata jin kunya.

A plate daya suke ci, Zayyan ya cako irish da *fork* ya kai bakin Safiyyah “ha’an, bude nan in baki a baki!” Kunya sosai ta kamata, ta rufe ido tana ‘yar dariya ta rashin sabo, wani abu da wani namiji bai taba yi mata ba, bayan Yayanta Yaya Sheikh, wato bata abinci a baki.

Shima Yaya Sheikh din tun tana ‘yar kankanuwa ne, sanda tana junior secondary, Yaya Sheikh na yawan bata abinci a baki, kuma a gaban Ammi, musamman in tana fushi, ko Ammi ta bata mata rai. Zayyan ya lura ta tafi tunani, yace.

"Sophie tunanin me kike haka? Bude idonki ki dubeni, wannan kunyar fa dole ki ajiyemin ita a gefe zuwa sanda zan bukaceta, amma ba na bukatarta yanzu sam. Ta yi min yawa.

Yanzu so nake in zama ke ki zama ni, mu gina *trust* a tsakaninmu, mu zama confident din junanmu, muyi rayuwa ta shakuwa, fahimtar juna, amana da soyayya.

Sophie kin san daga jiya na zama naki kin zama tawa? To kiyi wa Allah ki daina yimin rowar kyawawan idanunki in muna tare, kina wannan boye sun, domin su nafi son gani koyaushe, inta tozali da (silverish eye ball) dinki. Daga su sai in'inar (stammering), su nafi so fiyeda komai naki. So open your eyes and look straight into my eyes ko naji dadi, ki kuma bude min dan bakin nan ina so in ciyar dake yau da hannuna, ki kuma yimin 'yar in'inar ko kadan ce inji mana?".

Ai bata san sanda tasa dariya ba. Shi kuma daman hakan yake so, ya dawo da

attention dinta gareshi, don ta tafi tunani, sam ta manta yana wurin, sai ya cigaba da kambama dadin in'inar tata, wadda yace tafi masa duk wata muryar zabiyoyin larabawan da ya sani dadi (Arab musicians) su Nancy Agram.

Dariya take yi sosai, ta shagaltu da dariyar shima ta shagaltar dashi cikin kallonta da shaukinta, tace “wannan kuma “C” ce Malam, don ka san bazan iya waka bane kake mun ba’a”.

Da rana ma tare suka yi girkinsu inda sukayi lunch mai saukin girkawa, jollof din shinkafa tayi musu da taji daddawa da naman saniya. Tun anan Zayyan ya fara gane kwarewar Safiyyah a girkin hausawa ne, ba girkin turawa ba, tunda har tasa daudawa a jollof. Sai ya bashi wani irin aroma da dandano, da bai saba ji ba, kuma ya masa dadi, Ammi ta musu wannan horon bakidayansu ita da kannenta su Rayyah, sau da dama Ammi in suna gida basa makaranta sam bata shiga kitchen. Su take

barwa komai na girkin gidansu da hidimar tsafar gidansu.

Tun Safiyyah na dar-dar da angon nata Zayyan Bello Rafindadi, har ta gama sakankancewa Zayyan dai baya neman komai daga garetai sai sabo, shakuwa da soyayyah, wato so yake su saba a wannan lokacin, kwanciyar hankalinta da sakin jikinta dashi yafi bukata fiyeda gangar jikinta.

Soyayyar da bai nuna mata kafin aurensu ba, ita yake nuna mata yanzu gangariya, a halin yanzu baya jin kunyar ya zauna daga shi sai (shorts) a gabanta, tayi ta jin kunya kamar tace kasar ta tsage ta shige ta kuma kasa sakewa, fitsarar Da namiji da bai nuna mata a makaranta ba yake zuba mata gangariyarta yanzu, a tsakar gidansu cikin dakin aurensu. Misali yace ta zo ta cuka shi a wanka, ko sai sun yi wanka tare, amma sai ta gudu ta buya ko tace girki take zai kone in ta tafi.

Tafi-tafi daga kwana bisa kilishi har suka koma kwana gado daya, ba tareda ta gano wani abu makamancin faruwar wannan tsoron nata daga Zayyan dinta ba.

Gabadaya ta soma sakewa dashi yanzu, ta kuma sakankance ta saki jikinta sosai dashi dari bisa dari, ta yarda da angon nata, cewa shi daban yake, baya cikin layin irin mazan da Anti Dije ke lissafin Ustazai a waje, Devilish a cikin gida, ita mijinta bawan Allah ne mai son ta da yawan tausayinta, da gudun duk abinda zai wahalar da ita bazai iya wannan al'amarin da ita ba. Ke dai barshi da yawan tubewa a gabanta batareda yaji komai ba.

Cikin sati biyu kacal Zayyan da Safiyyah suka wani irin dinke tamkar sun shekara da aure.

Sai ga Sophie har ta kan rabi jikinsa ta kwanta ba tareda ta san lokacin da tayi hakan ba, in hirar falo tayi dadi kenan.

Shikuma ya fara amfani da wannan damar yace kitso zai yi mata, duk yabi ya cukurkude mata sassalkan gashinta ya cukuikuiyeshi da kalba. Ga Safiyyah Masha Allah da gashin Katsinawan Dikko. Suka manne da juna tamkar *tube* da *tyre*, sallah kadai ke rabasu, in zai tafi masallaci, shima sai taji wani iri kamar in ya fitan bazai dawo ba. In ya fita din kuma zuciyarta na kansa. Allah-Allah kawai take taji motsin taba kofarsa ya dawo gida.

Tafi-tafi daga sanda suka samu kansu dumu-dumu cikin sumbatar juna ma su duka biyun basu ankare ba, sabida *feeling* irinna kowanne lafiyayyen dan adam da ya soma aiki a jikin kowannensu.

Safiyyah bata farga data fara kamuwa a tarkon angon nata Zayyan ba, sai ranar da kiss mai zafi irin (hot kiss) ya ratsa a tsakaninsu....

Daga shi ya zarce da shafar sassan jikinta kota ina da kyar ta iya kwatar kanta a ranar.

Wata ranar Asabar wani (accidental French kiss) ya faru tsakaninsu na wucin gadi. Hakan ya faru dasu ne ranar bisa dining area, ta kona mishi dan yatsa da ruwan zafi garin zuba mishi tea bata sani ba. Nan Malaminki Zayyan ya samu hanyar da ya dade yana neman samu bai samu ba, ya jangabe rike da hannunsa yace sai ta tsotse dan yatsan zai daina masa zafi, “zafi yake mun sosai kamar fatar ta daye Sophie”. Ai kuwa Safiyyah a rikice, ta taqarqare ta kai dan yatsan bakinta ta hau tsotson babban dan yatsan ba tareda ta san tarko ne ya dana mata ba, kiss din da ita ta fara jinsa a jikinta kafin shi, tasirinsa ya tafi *abruptly* ya ratsa har tsakiyar kwakwalwar Safiyyah data Zayyan din kansa.

Lokacin da tsotson y afara yin tsotso, sai jikin kowannensu ya fara dauka, suka dubi juna a rikice, a gigice, idanuwa sun birkice da sha’awar juna, duk tayi arousing dinsu, kallon da yayi mata a lokacin da barauniyar rungumar da ya yi mata ba shiri, shi ya tayar da dukkan *emotions* dinta

**na diya mace, ta kasa koda wani
kwakkwaran motsi na kwatar kai.**

**Shi kuma haduwar fatar jikinsu wuri
guda ya kara birkita shi, nan suka bige da
sumbatar juna a urunce, a yunwace kuma a
susuce....**

**A wannan ranar dai da kyar suka
kwaci kawunansu a hannun juna, ba tareda
komai ya wakana ba.**

**Matsananciyar kunyar shi data biyo
bayan hakan ta hanata sakat har wayewar
gari.**

**Daga ranar ta saki jiki aka soma
shan zumar soyayyah, har Zayyan ya soma
aika manyan sakonninsa kadan-kadan cikin
dabara irin tasa.**

**Soyayyar sa mai sanyi, wani lokacin
zazzafa, ta tsayawa Safiyyah a rai, ta rike
ran Sophie akan mijin nata, soyayyah ta
wasannin ma'aurata (romancing) kawai
yake gwada mata zallarta, mai tsayawa a
ran diya mace, irin ta namijin da ya san kan**

love, ya kuma yarda da kansa da matsayinsa a zuciyar matarsa, cewa shi abin so ne ga matarshi, da kowacce irin mace data fada komarsa.

A wannan dan tsakanin Zayyan ya nunawa Safiyyah cewa shi mai tsananin sonta ne, kuma yayi hakuri mai yawa da ba duk maza zasu iya kamarsa ba, tunda ya aureta yake tattalinta da gujewa tsoron nata, don duk halin da zai shiga baya wuce limit din da ya san Sophie bazata iya dauka a lokacin ba, wannan shi yafi komai samo masa kanta nan da nan, ta yarda dashi akan hakuri da hadiye sha'awa dari bisa dari, zata iya bugun kirji tace shi daban yake, wato ya bambanta da sauran mazan da Aunty Dije ke bada misalin rashin hakurinsu akan matansu a cikin gida bayan aure. Zayyan ya kasance namiji mai tsananin wayau da hikimar iya sace zuciyar matarsa....

A hankali yasan yadda yayi yasa tsoron nasa ya fara barinta, har ta zama

addicted da yawan sumbar da yake mata, da nau'ikan romancing dinsa kala-kala da yake yawan aika mata a ko'ina suke cikin gidansu, har a kitchen bai barinta, bai raba ta da jikinsa, ta zama addicted to his touches, koyaushe har jirace take daya sumbacetan, ko ya rabi jikinta ko yaya ne.

Da haka soyayyar su ta aure ta bunkasa, ta soma zama flamboyant.

Hatta wanke wanke Safiyyah nayi Zayyan na dauraya, yana aika mata kiss a kasan wuyanta yana zuba mata hira, wannan ba damuwarsa bace wai don ya tayata aikin kitchen (as long as) Safiyyah zata daina tsoronsa da aka saka mata.

Da kyar yake iya fita yanzu, ko ya fita cikin makaranta baya jimawa. Sallah ma shi yake musu jam'inta, sai yace wai tafi lada. Duk don kada ya fita yayi nisa da Safiyyahrsa.

Hutun sati uku office suka bashi na aure. Gashi ba wuya a wurin Allah har ya

**lamushe su, cikin kulawa da tattalin
Safiyyah da inganta rayuwar aurensu da
soyayyah mai wuyar samu.**

**Ranar da Sophie tayi kwana ashirin
da daya da tarewa ne wato ranar da
hutunsa ya kare yace ta shirya ya kaita
Katsina ta gaida Baba Bello da Mama Fatu.**

**Hausawa suka ce wai komai nisan jifa
kasa zai fado. Kuma sannu sannu bata hana
zuwa saidai a dade ba'a je ba. Sannan suka
ce wai komai wayon amarya..... watarana
irin wannan.....na zuwa!!!**

**Ranar mai dimbin tarihi a garesu ta
kama Asabar ce, kuma ta karshen wata.
Don haka ana sanitation a gari, wanda yasa
basu fita kofar gida da wuri ba, sai wajen
karfe goma na safe.**

**Safiyyah ta shirya tsaf cikin wata
makubar Egyptian Jilbaab dinta. Ta kawo
bungles ta zubawa hannun hagunta ta fito**

tsaf da ita, kamar baqar balarabiyar Saudiyyah.

Tun jiya yayi musu shatar Taxi da zata kaisu har Katsina, mai taxi ya iso kofar gidan ya kirashi yace ya iso yana waje.

A daren ranar Safiyyah tayi wa Mama dambun nama mai dan yawa da *cake* da (milk doughnut), tun Asubah ta tashi tana karasa aikinsu, ko Zayyan bai san aikin me take tayi a kitchen tun duku-duku ba. Da suka yi sallah barcinsa ya koma. Saida gari yayi haske ya tashi yayi wanka a gurguje, ya dauki wata dakakkkiyar shaddarsa fara sol, getzner. Ya fesa turaren sa dayake amfani dashi tun na lokacin wato *UltraViolet (Men)* samfurin *Paco Rabanne*.

Har sun fito zasu shiga mota bayan Zayyan ya saka kwanukan data shirya abubuwan da zata kaiwa Mama a ciki a bayan motar. Sai Safiyyah ta tuna tayi mantuwa.

Ba wani abu ta manta ba cajar wayarta ce da kayan kwalliya data sayawa autar Mama (Hatoon), tayi excusing dinsa ta koma cikin gida, tana komawa daki ta sunkuya a kasan kujera tana neman charger dinta.

Da Safiyyah ta juya baya tana tafiya kamar wanda akayi wa wahayi a wannan lokacin sai kawai ya ya samu kansa da dagowa a *slow* ya kalli bayanta... tana takawa bayanta yana kadawa dari da sittin, dari da saba'in, duk da cikin jilbab take, kirjinnan ya ciko kamar zai fashe, don har wata 'yar kyakkyawar kiba Sophie ta kara a gidansa cikin sati uku, saboda samun kyakkyawar kulawarsa da soyayyar mijin da bai son ta wahala, duk wani aikin energy zai karba yayi mata, tafiya take cikin wannan takun nata mai kamar na mage mai yanga (cat-walk). Zayyan ya hadiyi wani whalallen miyau, ji kake, muqut, cikin tasowar sha'awar da bai taba ji ba a rayuwarsa.

Amma a haka ya basar ya maida kai ga wayar hannunsa yace a ransa “yarinyar nan kin dade kina cin lokacin ki a kaina. Ko maza nawa ne irina masu sadaukar da farin ciki da jin dadinsu, ga samun kwanciyar hankalin matansu?

Sai kuma wani irin bakon tunani ya zo masa, na idan suka mutu a hanya fa shi ko Safiyyah, ba tareda ya taba tabbatar da sunnar Manzo data rataya a wuyansu ba shi da ita, kawai sabida gudun zuciyar matar tasa? Wannan fa ya tashi daga neman hadin kanta da kwanciyar hankalinta, ya koma kamar shakkarta yake yi??

Shin Safiyyah zata rabu dashi ne idan ya dabbaqa sunnar aurensu? Ko sakinsa zata yi? A gidansa fa take. Iyakaci tayi fushi dashi duk ranar da hakan ta faru. Sai wata sabuwar sha’awa da fitina mai tsanani da bai taba ji ba akan Safiyyah suka zo suka rinjayi duk wani tunani da ‘self-control’ da ya mallaka a lokacin.

Yayi kokarin ya shanye komai har suje Katsina su dawo, amma ina! Al'amarin nema yake ya zama out of his control a cikin taxi. Ya kasa sukuni sam a zaunen da yake, sai muskutawa yake yana sake muskutawa. Da yaga haza, wato zaayi abin kunya in Safiyyah ta fito sai kawai ya fito daga motar, ya fidda kayansu daga bayan motar ya sallami Mai taxi da kudi masu kauri, yace yayi hakuri sun fasa tafiyar sai wani satin ya dawo suje.

Ya dauko kayan girkin nata ya mayar matasu kitchen daya bayan daya.

Sophie na dagowa daga leka kasan kujera tana neman charger taga Zayyan tsaye a bayanta kamar sojan badaqqare, har sai da jikinsu ya gogu da na juna garin dagowarta.

Ganinsa a bayanta *unexpectedly* yasa Safiyyah ta dan tsorata, musamman ganin yanayinsa na lokacin, saida gabanta ya fadi, mummunar faduwa domin ta dauka wani

abun ne ya faru a irin kallon da yake mata,
ta soma kokarin magana cikin in'inarta....

“Ah! Zay...,yan.. Habi-by.... Lafiya
dai ko? Ai da ka jirani yanzun....zan..
Yanzu zan fitoooo... ”.

Sauran maganar makalewa tayi a
makoshin Safiyyah, sakamakon irin
rungumar da Zayyan ya kai mata intensely,
ba shiri ta hadiye sauran abarta, domin
idanun Zay--yyan dinda ta kasa karasa
ambatar cikakken sunansa yau saboda
firgita, sun tashi daga na normal Habiby
dinta data sani mai lallabata, ya fito mata a
namijin zakinsa sak! Yanayinsa ya nuna
muraran cikin yanayi na matsananciyar
bukatuwa yake da ita, yanayine da ita dai ta
kasa fassarawa, don bata taba ganinsa cikin
kwatankwacinsa ba. Wani yanayi ne da ko
me zata ce, kuma ko zata yi yau don son ya
daga mata kafa... zuwa wani lokaci, hakika
ba zaiyi wani tasiri ba.

A lokacin nan Zayyan ya hautsine
mata ya koma mata a namijin Kure,

wadanda basa ji basa gani a lokaci irin wannan.

Ko daga yanayin hot kisses dinsa na yau, wanda ya sha bambam dana kullum wajen daukar zafi, Sophie ta san yau dai ta kare mata, karyarta ta kare a hannun dan mutanen Rafindadi, shima tasa ta kare, wanda hakan yasa ta tausayawa kanta da kanta tun kafi mai afkuwa ta afku...

At the same time, Zayyan yayi kokarin dan hadawa da lallashinta, yana kuma bata baki da tausasan lafuzza na cewa hakan bazai cutar da ita da komai ba, duk cikin son da ya samu kansa da yi mata ne, yana kokarin cimma burin gangar jikinsu. Amma shima zufa yake. Shi kansa baya cikin hayyacinsa, kamar wani wanda aka yiwa wahayin lallai-lallai ya amshi sadaqinsa a yau, kuma a yanzu, da farar Safiya, in ba haka ba zai iya rasa ransa.

A cikin kalamanshi na ranar da Safiyyah zata iya tunawa har cewa yayi ta yi masa alfarma, ta bashi dama (koda ta iya

yau ce kadai) domin ya gwada mata girman son da yake mata a aikace.

Manyan idanunsa da suka canza launi suka kuma kankance sun gama gaya mata manufarsa ta yau mai kankat ce, ba sauran ragayya a tsakaninsu.

Koda bai fayyace da fatar bakinsa ba, emotions dinsa sun gama nunawa.

Jin saukar dumin hawayenta kan kafadunsa, gabadaya sai ya shiga damuwa, da kyar ya iya cewa “Sophie, kiyi hakuri kinji, kiyi min alfarfar yau kadai, haka rayuwar kowacce mace ta gada ba rashin so bane, ba rashin tausayi bane, shine cikar manufar hakikanin son da nake miki.

Shine kuma hanyar da zata bamu zurri’a tsarkakakka mai albarka nida ke.

Ji nake yau in ban sameki ba mutuwa zanyi Nana Safiyyah!”

Shima sai nasa hawayen suka digo a gadon bayanta.

Kalamanshi sun bata tsoro. Kuma koda ace Zayyan bai furta hakan da bakinsa gareta ba, idanunsa da rawar da jikinsa keyi wajen shige mata, sun gaya mata yau mai rabata da Habiby sai Allah kadai, wanda ya kulla wannan zazzafar soyayyar tasu.

Duk wata sha'awa da ya tara ta wata da watanni, duk wani feeling daya dade da zama tamkar gyambo ko tsatsa a gangar jikinsa da zuciyarsa, sai yau ya samu suke 'healing' daya samu Safiyyah yadda yake so a kan gadon aurensu. Maganganunsa na karshe kafin ya maidata cikakkiyar matarsa da zata iya tunawa shine da yace "tayi hakuri" and he mean it. Ba abinda zai iya mata a lokacin bayan ban hakurin.

Zayyan yace tayi hakurinnan sau ba adadi yafi cikin carbi, tun tana kirga adadin ban hakurin har ta daina, because he cannot speak any fluent language today, sai baragada, irin wannan;

“I needd yhuhh badly today...I am so so - sorry Sophieeeeeeee”.

Gabadaya yau Habiby umarnin jikinsa da zuciyarsa kawai yake bi, ba abinda take so yayi ko ya bari ba....

Duk wani uzuri da kauda kai da kawaici ya gama yi mata su a can baya.

Yayi mata bajinta da sadaukarwar da maza matasa kamarsa da yawa bazasu yiwa amarensu ba, musamman wadanda suka aura da gumin soyayya.

Dole kanwar naki, Safiyyah yau tayi saranda! Ba dogon musu ta mika wuya ga bautar aure bautar Ubangiji.

Zayyan ya zama mijinta na hakika yau, kamar yadda ya taba ce mata a soron gidansu watarana zai zama In bata manta ba ai dama ya taba ce mata bazasu dawwama a haka ba tunda ba auren Yaya da kanwa suka yi ba!

Ya kuma taba cewa “akwai ranar da bazai saurareta ba, kansa kawai zai taimaka, kansa kadai zai tallafawa a ranar”. To kenan ga ranar tazo.

Ya zamanto cewa rokonta da magiyarta na ya tausaya mata, ya biyar da ita a sannu ma ba ya bari zuwa wani lokaci ba basu yi tasiri ba sam a tare da Habiby, daga yadda gangar jikinsa yaso tafiyar da ita, domin basu taimaka ba ko kankani wajen samar mata rangwame ko yaya yake daga Habibin nata.

And that was how their first night happened, a very passionate night, they had a wonderful love making, ever! Wanda daga ranar yayi *binding* dinsu *together* suka zama cikakkun Zayyan da Safiyyah da a yau yake bada labari.

Tarihin aurensu ya fara ne daga wannan muhimmiyar ranar da ya karbi budurcinta cikin girma da daraja.

Domin a ranar ne ya goge duk wanan ‘fear’ dinta akan aure, ya cire hijabin nan na kunyar Safiyyah da take sawa tana lullube tsakaninsu.

Safiyyah sai taga komai ba’a yadda take zato da hasashe ba. Kuma ba’a yadda Aunty Dije ta suffantashi gwanin ban tsoro da saka fargaba a zuciyar amarya ba.

Bata sani ba Zayyan ya biyar da itane (in a very gentle manner) har ya samu ya gamsar da kansa, duk da irin kidimewa da rikicewar da ya samu kansa a lokacin na kasancewarsa *virgin* shima. *Yet* yana gayawa kansa yabi a sannu (no matter how) ta wahalar dashi, kada yayi hurting dinta is her first night. He wouldn’t take it as a revenge! A haka har ya samu ya karbi abinda yake kulafucin karba, wanda duk wani mijin kwarai ke burin karba daga matar kwarai irin Safiyyarsa....

Macen kwarai data kai mutuncinta gidan miji kadai zata gane irin yanayin da

suka kasance ciki a wannan muhimmiyar ranar shida Safiyyah.

Don haka tafiya Rafindadin da ba'ayi kenan a ranar ba, a gidansu suka shiga Rafindadinsu, sai a sati na gaba. In fact, hakan ya janyo saida ya kara sati daya akan hutunsa, domin satin sai ya koma na jinyar amarya Safiyyah da cigaba da more romon soyayyah tsagwaronta, amarci yake diba son ransa, saida ya fanshe duka hakurinsa, koko muce satin ya zamar masa satin “Shahr Al-asal” (honeymoon) a larabce da kuma turance.

A cikin kwana bakwannan *gradually* dai Zayyan ya maida Safiyyah cikakkiyar matarsa ta sunnah, wadda duk sanda ya zo da bukatarsa da safe ne koda dare koda yammaci, zai samu abinda yake so har da kari, ayi masa *welcome wholeheartedly* babu kailula.

Matsalarsa daya da Safiyyah taki karbar irin sutturar da yake sha'awar ganinta a ciki kullum, kuma bata masa irin

kwalliyar daren nan ko irin (dressing) din da yake son gani a jikinta sabida kunyarta da gidadancinta, ko muce saboda irin ‘orientation’ dinta da ‘background’ dinta wato hakan ya samo asali ne da irin ‘decent upbringing’ dinda ta samu.

Zai wuni yana jinyar Sophie da tarairayarta, in dare yayi kuma ya karbe ladan jinyarsa *in a loving and romantic manner*.

Zuwa lokacin Safiyyah ta ware, ta karbi rayuwar aure ta *reality*. Ta daina tsoron shi, tana cooperating dashi dari bisa dari, tana kuma enjoying soyayyar kamar kowacce mace, ta rungumi rayuwar auren yadda ya kamata duk wata macen kwari ta yi, a shekarun girman diya mace.

Burinta kullum kasancewa tareda Habiby da farantawa Habiby rai, fatanta na yanzu shine samun ‘ya’ya masu irin halayensa da kamanninsa daga gareshi.

A duk sanda ya bukaceta yanzu a take amsar gayyatarsa. Don ta gane wuyar sha'anin ashe-ashe bata kisa, shu'umancin Aunty Dije ne.

Tafiyarsu zuwa Katsina sai a sati na gaba ta yiwu, ya zamanto cewa sati hudu cif kenan rabon Zayyan da gidansu, wato tun bayan tarewar Safiyyah. Saidai koyaushe basa rabo da waya shi da Baba da Mama da 'yan uwansa mata.

Abinda bai sani ba ashe hakan da yayi wato kwashe sati hudu cur bai zo gida ba yayima Mama Fatu ciwo sosai, ya kuma fusatata, don sanin kowa ne Mama ta kallafa rai akan Zayyan, bata maraba da duk abinda zai canza mata shi ko ya canza tsarin rayuwarshi ta baya wajen kulawa dasu, kasancewarsa da namiji kwal data ke so fiyeda sauran yaranta, ta dai tsaya taga iya gudun ruwansu shi da matar tasa, na sai yausha zai zo inda take saboda yayi aure. Mama ta kasa yin uzuri akan hakan. Har rannan take cema Yaya Zubaidah cikin

damuwa, ranar Zubaidah tazo mata yini kamar yadda ta saba zuwa gida ta wuni duk sati.

“Zubaidah ko kin fahimci Baffana mace ta janye min shi tun ba’a je ko’ina ba?”.

Zubaidah tayi dariya kadan, tace “kai habawa Mama! Har yausha aka yi daren da garin zai waye?”

Ki barshi na dan lokaci ne, giyar amarci ke kwasarshi in kwannafi ya kwanta kanwa ta kar tsami zaki ganshi ne da kafafunsa.

Amarya kota buzuzu ce sai an yi dokinta Mama”.

Mama ta ce “umh” kawai.

Don bata so zancen yayi nisa ya kara janyo mata bacin zuciya.

Wannan itace haduwar farko tsakanin Sophie da surukuwarta Mama Fatu, haduwa ta zahiri. Saboda a hoto

kawai Mama ta taba ganin Safiyyah sai ko yau data ganta a gabanta kuma a dakinta.

Nan Safiyyah taga inda Zayyan ya debo ruwan kyawunsa na Rumawa. Bai baro Mama a komai ba. Hatoon na makarantar kwana haka su Zahra suna jami'a.

Cikin sa'a daga Mama har Baba suka samu a gidan, dattijan suna shan hutun karshen mako yadda suka saba. Baba Bello da 'yar lelensa Hajiya Fatimah (Mama shalelen Baba) inji 'ya'yanta.

Kasancewar Asabar ce Baba yana gida bai fita ba. Zayyan ne a gaba, Safiyyah na biye dashi a baya, yayi sallama suka shiga kasaitaccen falon Mama.

Mama dake hakimce cikin kujerar falonta ta sha ado da (swiss lace) dan gaske, ruwan zuma, kwalliyar ta musamman ce yau ta karshen mako kasancewar Baba na gida yau yace ba inda zashi, kai in ka ganta a lokacin tamkar Hakimar Rafindadi, tana

jiran Baba ya gama wayar da yake yi tayi masa korafin Zayyan, har yau bai zo ba tun tarewar amaryarsa.

Yanzu ita dashi sai dai waya, yana faman bata uzuri na zai zo, zai zo, sai kuma katsahan taji sallamarsa.

Mama ta amsa sallamarsa ciki-ciki don ta dau muryarsa tun daga waje, yana shigowa tace cikin nuna mamaki.

“Muryar wa nake ji mai kama data Baffana? Halan ka yi batan kai ne yau Baffa?”

Watakila saboda haushin Zayyan yayi sati hudu bai zo ba shiyasa Mama ta kasa yiwa Safiyyah kallon kirki. Duk wani dan canji yanzu ta cewa kanta sai tana kula, don kada diyar Alaramma ta janye mata shi da laqaninsu da tofinsu na ‘ya’yan Alarammomi. Shi daya jal din da Allah ya bata a matsayin namiji cikin ‘ya’yanta mata kenan bata wasa da al’amarinsa, bazata barwa wata mace kuma ‘yar talakawa da ta

zo daga sama tayi yadda taga dama da rayuwarshi ba.

Idon Mama ya koma kan amarya Safiyyah. Duk inda Zayyan ya cire kafa nan take mayas da tata a falon, cikin yanayi na nuna bakunta da surukuta.

To da yake Mama bata zaci zuwanta a lokacin ba, yasata binta da kallo tana shigowa, da takunta na nutsuwa kanta a kasa. Ta lura wani kallon kurilla Maman Zayyan take mata.

Mama ta tsaida idonta a kanta tana kallon ‘Hijabhi’ din Zayyan dinta, wato Safiyyah Usman Dandume. Tun daga kallo na farko ta hango macen kwari, amma son zuciya daya lullubeta da kyashin kasancewata diyar talakawa yasa taji kawai daga gani na farko Safiyyah bata yi mata ba. kamar yadda tun farkon fara zancen aurenta ma zancen bai mata ba.

Abun mamaki Mama ta kasa boye haka a kan fuskarta, don sai yamutsa fuska

take yi kamar taga abun kyama. Kwarjinin Safiyyah irinna cika tarbiyyah da riko da addini yaso ya dan rikita Mama, wadda a baya take mata kallon raini tun kafin ta ganta, just because an ce diyar Alaramma ce, sai ba haka ta tsammaci ganinta ba, wato dai ya zama cewa Safiyyah din ganinta yafi jinta!

Ta so ganinta typical bakauiyar Dandume, yadda zata ji dadin raina mata wayau. Amma ina! Wane mutum! Safiyyah dai girman kauye ce amma bata da Ruwan kauyawa, sannan ta wuce ido ya kalla ya raina domin Safiyyah ta sha rubutun kwarjini a gidansu ta koshi. Ashe ba duka mazauna kauye keda appearace na kauyawa ba inji Mama.

Sai tafi mata kama da kalar matan manya ba yara ‘yan makaranta irin danta Zayyan ba; *she is looking extremely classy*, a cikin hijabin.

Yawanci mata masu tsayi da kyawun surar fuska dana kirar jiki irinna Safiyyah

basu cika yawa a arewa ba, duk da za'a iya cewa Safiyyah bata da zubin kalar 'yammatan da Mama ta saba gani tareda 'ya'yanta, wato Safiyyah ba 'yar gayu da son kwalisa bace, kwatankwacin 'ya'yanta su Zaitoon da ire-iren kawayensu da ta sani, ma'abota kawar zamani irinna 'ya'yan hutu, wadanda iyayensu wasu ne a Katsina, sun kuma daure musu gindin yin shiga mai tsada ta kece raini, ire-iren 'yammatan da ta so ace Zayyan ya aura kenan, amma kuma ita Safiyyah nutsuwarta da kamewa, da *innocent looks* dinta da zubin halittarta na Alkyabbar mata yasa duk ta fisu kwarjini da kamala.

Ko makiyinta in ya ganta a lokacin, da irin shigar mutunci da tayi tazo gaban surukanta zai ce "Safiyyah is decent and classy".

Duk da fatarta ba mai haske bace can, yatsun hannunta duk sun sha adon jan lalle na amarci har na kafarta, wanda bai gama fita ba har lokacin. Domin kumshi ne mai

nagarta aka yi mata na aure. Kyakkyawar *round face* (zagayayyar fuskarta) kawai kake iya gani a jikinta da zara-zaran yatsun hannunta, bata shafawa fuskarta komai ba bayan ‘lip gloss’ data dan shafa kadan a fatar bakinta mai sulbi kamar yankan reza, zaka gane ita Safiyyah mai yalwar sumar kai ce (mai yawan gashin kai) ta hanyar tudun dankwalinta ta baya, nata tudun kallabin natural ne ba irin wanda ake kira a cuci samari bane.

Koko yace rashin haduwar jini na farat daya shi ya kara afkuwa physically a haduwar Sophie da Mama, tsakanin Mama da surukarta Safiyyah.

Don sam Mama har ranta bata yi farin ciki da zuwan Safiyyah gabanta ba, ta so ace shikadai ma ya zo, su sake su wuni hira abinsu.

Safiyyah tsugunne a gaban Mama Fatu, tana gaisheta da dan sassarfah halshenta na halitta, mai hade da in’ina

(stammering) wadda bata zama (worse) din da za'a kasa gane me take cewa ba.

Mama data gane Safiyyah (stammerer) ce sai ta kama baki cikin kakabi tace.

“Allah Waahidun Ahadun! Yanzu Baffana, ka rasa wadda zaka auro duk fadin Katsina da wajenta sai mai tsamin baki da in'ina haka?”

Bashi Zayyan ne kadai yaji kunyar kalamam Mama ba, hatta Baba da ya ji abinda Mama Fatu ke furtawa saida ya kware da Ruwan da ya kurba a tambulan.

Yayi saurin kallon Safiyyah din, da addu'ar Allah yasa bata ji ba, duk da ya san addu'ar bata karbu ba, saboda Mama da karfi ta fada ba sakayawa, sosai Baba ya ji babu dadi hadi da kunya na wannan kalamam baran-barama na matarsa Mama Fatu akan surukarsu, a dai ranar haduwarta ta farko da surukar tata.

Wadanda *are more of* cin fuska. He *felt embarrassed* har fiye da Zayyan da Safiyyan.

Duk da Safiyyah taji ta muzanta da abinda Mama tace a kan yanayin maganarta, amma ko a fuskarta bazaka ga rashin jin dadin ba. Ta shanye hakan tsaf da kyakkyawan murmushi. Saidai ta kasa kara cewa komai bayan gaisuwar data yiwa Mama, wadda Mama Fatu bata ko kai ga amsawa ba har lokacin saboda takaicin ya dauko musu stammerer. Don da farko Safiyyah tayi niyyar tambayar Mama lafiyar ‘yammatanta wato kannen Zayyan su Hatoon, Zaitoon da Zahrah da bata gani ba, amma sai taji bakinta ya dinke, gwiwarta tayi sanyi kalau da yunkurin sake magana kuma, tunda yanayin halittar maganarta bata yiwa Mama dadin ji ba....

Baba kam sai yayi funfurus dashi kamar bai ji Mama ba, ya zama kamar wani wanda baya jin yaren harshen Hausa,

yayi kamar bai fahimci me Mama tace da Baffa din akan matarsa ba, sai ya fara,

"maraba lale da Nana Safiyyah, yau gidan namu nada manyan baki, tunda amarya Nana Safiyyah ce tazo da kanta ba sako ba!".

Ko dama can Baba Bello mutum ne mai yawan raha ga iyalinsa. Mai saukin kai a cikinsu. Nan da nan yasa Safiyyah ta kara fadada murmushinta, ta duka ta gaisheshi shima, tanata kokarin *adjusting* in'inar, kada shima Baban Zayyan yace irin abinda Mama tace akan in'inarta.

Sai ta baiwa Baba Bello tausayi sosai. Yace yaya Zaria, bude baki Safiyyah muyi hira kinji? Yaya karatun naku da kuma wajensu Malam da Ammi a Dandume?

Ai kuwa Safiyyah taji dadi, ta saketana amsawa with ease. Baba ya tambayeta lafiyar sauran kannenta duka, Safiyyah na amsawa da lafiya kalau suke Baba. Baba Bello yayi duk yadda zaiyi cikin

hikima yake janta da hira (just to make Safiyyah comfortable in his home) daga cin fuskar da Mama tayi mata.

Zayyan kuma sai ya zama dan kallo a hirar Baba da diyarsa Sophie, don Baba baya ko sako shi cikin hirarsu, musamman da yaji cewa Sophie ma dalibarsu ce wato Architect student ce. Sai hirarsu tayi tsayi, yana son sanin meye *plans* dinta bayan gama karatun? Aikin gwamnati ko private zane-zane?

Budar bakin Safiyyah sai cewa tayi, tafi so ta zauna agida ta kula da yara, in yaso ta dinga yin nata profession din daga gida tareda Zayyan, wato tanaso ta dinga yin nata Zanen a gida tana baiwa Zayyan, su hadu su tara *idea* akai, su kayata shi. Ta kuma dinga zama mataimakiyarsa ta cikin gida tunda duk abu guda suke karanta.

Wannan zabi na Safiyyah ya burge Baba Bello sosai, don da wuya ka samu mace mai zurfin ilmin da zata ce maka wai zata zauna a gida ta kula da yara, da

**taimakawa mijinta, hakan yasa ya jinjinawa
integrity dinta cikin ransa.**

**Mama dai nata sauraren in'inar
Safiyyah daga gefe tana dada harzuka, a
kasan ranta tana ta maimaita mitar Zayyan
ya rasa wadda zai kwaso musu sai mai fama
da *stammering*, kamar ance kyawawan mata
masu kyawun lafazi a Katsina da kewaye
sun kare???**

**Saboda kokarin Baba na kyautatawa
da farantawa ga Safiyyah, yasa har suka
tashi tahowa gidansu a Zaria Safiyyah bata
fito gidansu Zayyan da bacin rai ba sam,
duk da Mama bata kara kula ta ba, ta dai sa
mai aiki ta bata abinci, Safiyyah bata ko ci
ba, don sai da shimfidar fuska kake iya cin
abinci, Zayyan kuma yace tare zasu ci a
gaban Mama, hakan yasa ta kasa ci don
tana ganin Mama na satar harararta, saida
Baffanta kadai take tadin hira. Shi kuma sai
yayi ta jefo Safiyyah cikin hirar, ita kuma
saidai tace eh ko a'ah.**

Safiyyah bata kawo komai a ranta ba na basar da ita da Mama tayi, amma a ranta tace ga dukkan alamu bata samu karbuwa gun Maman Zayyan ba, ta fahimci halin Baba Bello Habibinta yabi ya dauke gabadaya, na karrama dan adam ko yaya yake bana Mamanshi mai fadin rai ba.

Ba wata far'a da ta samu daga Mama, balle wata kulawa ta karbar bako.

Har suka bar gidan Mama bata maida hankali akan Safiyyah ba, bata jata a jikinta don ta sake da ita ba, bata nuna mata kowacce irin kulawa da kauna ta surukuwa ba. bata bata fuskar da zata ko iya ce mata sannu bayan gaisuwa ba. Wannan abu bai yiwa Zayyan dadi ba, ya kuma sosa ran Safiyyah daga bisani, ganin kirikiri Mama ta nuna Zayyan ne kawai nata, kuma dashi kadai take maraba. Ita Safiyyah bata san halin Mama bane rashin kara akan yaranta.

Amma ko a fuska bazaka gane bata ji dadin ba. kullum Ammi na nuna musu su

zama masu shanye *facial expression* dinsu da hadiye rashin jin dadinsu akan duk wani *unfavorable treatment* da wani yayi musu wanda bai yi musu ba.

Ammi na yawan cewa ba kowa ne zai so ka a rayuwa ba. Tunda kuma ga Baba Bello da kansa yanata haba-haba da ita name zata damu kanta.

Sai yamma suka bar Rafindadi, suka kama hanyar komawa Zaria. Babu tsaraba kota tsinke da Mama tayi mata. Tsarabar da ita ta kawo mata kuwa Mama ba godi bare an gode, tace da Ankudi (mai aikinta) ta kai kitchen.

Ranar nan da Baba ya koma gida daga sallahr Isha'i ya samu Mama Fatu har dakin barcinta, Mama ta sha fada, wanda da wuya kaji Baba Zayyan nayi mata irin shi, akan abinda ta fada akan in'inar Safiyyah kuma a gabanta, daga bisani wa'azi da nasiha Baba ya maida fadan, yace “ba’a yiwa Allah izgili akan halittarsa, ta koyi iya rike magana a bakinta don rike

girmanta, ba kowacce magana ce ta zo ranka akan halittar wani zaka furta masa ba, yace ta dinga tauna magana kafin ta furta don gujewa tozarta dan adam da ci masa fuska akan halittarsa, kalamai mai dadi ma ga musulmi kawai sadaqah ne. Cin fuska akan nakasunsa kuwa zalinci ne ga zuciyarsa.

Yace yanzu ina amfanin abinda tace da Safiyyah a matsayinta na babba mai hankali kuma Uwa agaresu wadda ta san cewa in'ina halitta ce ta Allah?

Baba ya furzar da numfashi cikin bacin rai, ya dubi Mama yace “Annabin Allah ma yayi in'ina (Musa Alaihissalam) na tabbata kinsan hakan a tarihin Annabi Musa.

Tashin farko a haduwarku ta farko kin zubar da girmanki ga surukarki, matar tilon danki. Wannan cin fuska ne kikayima danki ba ita ba, tunda shi kika bari da ji miki kunyar”.

Mama zancen ya fara isarta, ta shuno baki gaba, tana son cewa wani abu sai ta fasa, ta daure bata ce komai ba dai, har Baba Bello ya gama fadansa da bambaminsa da wa'azinsa da nasiharsa ya gaji ya kyaleta.

Koda suka kama hanyar komawa gidansu a Zaria, shida ita duk suna bayan motar hayar data kawo su Katsina sunyi shiru, direban wanda shi yazo don ya maidasu gida yanata sharara gudu dasu bisa titi, a zaune suke dab da juna, hannunsa cikin na Safiyyah.

Zayyan sai ya samu bakinsa da baima Safiyyah hakuri kan abinda ya faru don ya zama *restless* da ganin shirunta, sai yake tunanin ko akan kalammin bakin Mama Fatu ne yasa ta rage magana, ya damu sosai har fiye da kima, ji yake kamar shi yayi mata gorin.

Safiyyah hakurin da Zayyan yake bata sai taji yafi abinda Mama tayi mata nauyi. Saboda Mama ai Mamansu ce su

duka, ba abinda zata yi ko zata ce da zai bata mata rai.

Shi kuma wannan Zayyan mijinta ne, wanda Allah ya dora sama da ita, amma ya kwantar da kai irin haka yana bata hakuri akan laifin da bai aikata ba.

Sai tayi murmushin da zai kwantar da hankalinsa ta ce. Shirun daka ga nayi ba akan wannan maganar bane, tunanin su Ammi da kwar su Rayyah nake yi.

Yanzu Habibi me aka yi da zaka yi ta bani hakuri haka? Mama Mamana ce fa!

Ai gaskiyar Mama ne inada sassarfan harshen. Nima na sani, kowa ma ya sani, kuma ba so nake yi ba nima, nayi-nayi in bari tun ina karama na kasa, nima bana sonta ko kadan (in-inar), ina addu'a Allah yasa watarana in bari...". Sai taji hawaye ya taho mata. Ta sunkuyar da kai ido fal kwallah don bata so ya gani, tace "this is nothing to worry about Habiby! Please stop

it, hakurin da kake bani shi yafi komai karya min zuciya”.

Zayyan yayi maza ya rungumota jikinsa, (yama manta a motar haya suke), yasa hannu ya dago habarta, yayi kokarin saka idanunsa cikin na Safiyya, duk da tana kokarin kaucewa haduwar kwayan idanunsu saida yasan yadda yayi ya sarke idanunsa cikin nata, tuni ya zuba mata dafin dake cikin haduwar ‘eye contact’ dinsu, wanda ita kadai tasan irin tasirin da suke mata cikin ruhi da gangar jikinta, narka mata zuciya suke, su zuba mata dalmar soyayyarsa. Zayyan yace cikin shauki.

"My Dear Safiyyah, akwai abinda baki sani ba, something you don't know ni kuma bazan gaji da gaya miki shi ba.

Tsamin bakin (as Mama called it) shine abu na biyu da ya fara *inviting* zuciyata zuwa gareki, I love your stammering! Kema kinsan haka. Ni son in'inar nake. Dadi take yi min.

Wani lokacin har *imitating* dinta nake yi nikadai kafin na mallake ki a gefena Sophie.

Idan shaukinki ya dameni cikin dare sai in yi ta kwaikwayon in'inar ina debewa kaina kewarki, kafin Allah ya dube ni da rahmarsa ya bani ke Safiyyahhh!").

Safiyyah ta dago da mamaki tana kallonsa yace "*yes, it's the sweetest voice I ever heard. It sounds so special* saboda zaki ga ba kowa Allah yake yiwa baiwa da irinta ba".

Safiyyah tayi murmushi sosai har saida barin kumatunta na hagu ya lotsa sosai, *feeling highly proud of her voice today*, (cikin jin alfahari da muryar tata yau), tunda har muryar ta na yiwa masoyi Zayyan dadi, a hakan yadda take, to ta yarda don Allah kada ta yiwa kowa dadi.

Da wadannan kyawawan kalamai Zayyan ya lallashi Safiyyah, suka rufe chapter din in'inarta da Mama bata so,

basu kara tada zancen nan ba har inda yau ke motsi.

Safiyyah na level two a lokacin da sukayi aure. Kullum tare suke shiga makaranta in ta rigashi tashi ta jirashi har sai ya tashi ya goyota a bayan LIFAN dinsa su dawo gida tare.

Rayuwar sa da Safiyyah ta cigaba da tafiya a haka gwanin ban sha'awa ga duk wanda ke gefensu, zaka shaida cewa rayuwar aurensu cike take da so da kauna na hakika zallah, wanda babu karya ba kuma kwadayin duniya a cikinsa, suna masu yawan tausayawa juna, da taimakekeniya a tsakaninsu, ta fannin karatu da hidimar gida, har zuwa shigar Safiyyah level three. Zayyan shi ya cigaba da daukar nauyin karatunta bayan aurensu.

Da yawan abokan karatun Safiyyah basu san ma tana da aure ba, balle alaƙar

aure dake tsakaninta da Assistant Lecturer mai tashe a tsangayar zane-zane; Yaya Brainlliant Architect, Zayyan Bello Rafindadi.

Saboda babu wata alama da zata nuna maka cewa Sophie tayi aure yanzu, tunda dama kowa ya riga ya santa ne da shigarta ta kamala wato hijab ko jilbab da kowa ya santa cikinsu. Da wannan kalar ‘dressing’ din ta riga ta suffantu, tun shigarta jami’ar Ahmadu Bello. To da tayi aure ma ba abinda ta canza illa shi Zayyan dake koraffin Hijabin ya daina burgeshi yanzu, don har a cikin gida fama yake da ita akan ta saka masa suttura irin wadda yake sayo mata ya kawo mata, amma saidai ta boyesu a kasan akwati. In kayan kwalliya ya sayo ya kawo mata kuwa don tayi masa kwalliya a gida to su Rayyah da Sabah da Rayha take aikewa Dandume.

Har rannan wani coursemate dinta mai karambani da shishshigi mai suna Balarabe ya kasa shiru yake tambayarta, shin ko Zayyan Rafindadi biological

Yayanta ne? Don yaga suna tafiya gida tare yanzu kullum, yana goyonta akan Lifan dinsa.

Ko kusa bai kawo aure a tsakaninsu ba, sabida Zayyan nada iya taku, baya bada wata kafa da zaka gane akwai alaƙar aure tsakaninsa da Safiyyah Dandume, sai ta karatu a makaranta.

Ita kanta a makaranta “Malam” take kiransa, sai sun dawo gida zaka ji ya koma “Habiby”.

Safiyyah tayi murmushi tace da dan ajinsu Balarabe "eh, Mallam Zayyan Yayanta ne, kuma Malaminta ne".

Bata kuma kara tofa komai akai bayan wannan ba, aka wuce wurin, wato aka bar zancen a haka. Amma shi dai Balarabe ya digawa abuna yar tambaya, don in ba Yayanta bane a kamala irin tata, bazata yarda ta dinga hawa bayan Lifan dinsa ba

Don haka take karatunta lafiya ba idon 'yan ajinsu a kanta, musamman da Zayyan din baya daukar 'yan level three. Level 1&2 yake dauka.

Library kuma bata fasa zuwa ba, ta wuni tana karatu acan da ‘Pink Travel Mug’ dinta na shan ‘hot coffee’. Allah ya sani she is addicted ga shan coffee, yana bude mata kwanya sosai. Musamman a lokacin da jarrabawa ta kusanto, ko in zata yi assignment, tana can library da pink travel mug dinta mai cike da hot coffee, to acan Zayyan yake samunta ya dauketa su wuce gida.

Har Kano Zayyan ya kaita sada zumunci wajen Yayarsa Zubaina, amma basu kwana ba, sun yi zumunci da ita da iyalanta suka dawo Zaria a ranar.

Sosai Safiyyah ta kwantawa Yaya Zubaina a rai, ta yaba da hankalinta da kamalarta, Zubaina ta kasa shiru har sanda zasu tafi ta kira Zayyan zaure kafin su

wuce, ya dawo shikadai, sai ta rike hannunsa tana murmushi tace.

“Gaskiya Baffan Mama, ka gama yin dacen mata, ga kyau ga nutsuwa ga cिकar addini, ka riketa da kyau, kaji Baffa?

Domin na hango maka mace tagari anan, wadda dukkan alamu sun gama nuna ta fito daga babban gida na tarbiyyah da addini, wadda zata baiwa ‘ya’yanka irin tarbiyyar da akeson ‘ya’yan musulmi su samu, a tareda Safiyyah”.

Zayyan ya gyada kai yana murmushi, ya kara jin son Yayarsa Zubaina, ita kadai ce ta yabi Safiyyah a danginsa, su sai dai suyi mocking dinta da diyar Alaramma ko ‘stammerer’. Sai kace fitowa daga tsatson Alaramman ba abun alfahari bane ko in-inar ita ta baiwa kanta. Yace.

“Nagode Yaya Zubaina. Na san you will always stand with me, akan duk abinda na kawo nace inaso.

Ko da kuwa ke abun bai yi miki ba zaki tayani son shi, da kula dashi. Ke kadai ce kika yaba da Safiyyah a cikinku. And I truly appreciate.

In sha Allah zanyi duk yadda kika ce akan Sophie, zan riketa amana, zamu rufawa juna asiri mu zauna lafiya”.

Da aka kwana biyu kuma ya kaita gidan Yaya Zubaidah a Batsari.

Tarbar ta sha banban tsakanin ta gidan Zubaina data ta gidan Zubaida, ko daga ruwan pure water biyu da aka ajiye mata akan plate aka shanyata a falo aka ce za'ayi magana da Baffa cikin daki, bayan daga nesa suka zo ko abinci bata basu ba, sai Baffa data janye uwardakinta tana masa korafin Baban su Amal ya hanata aikin da takeyi. Sabida yadda Mama ke yawan kiran Safiyyah diyar Alaramma yasa itama Yaya Zubaidah tuni tabi ta raina ajin Safiyyah tun kafin ta ganta.

Nan Safiyah ta gama gane ‘clear difference’ na halayen ‘ya’yan Mama, biyu sun biyo Baba Bello sak a komai (Zayyan da Zubaina), hudu sun kwashe Mama Fatu tsaf (Zubaidah, Zahra, Zaytoon da Hatoon).

Safiyyah a wannan dan tsakanin da take karatun digirinta na farko a Zaria, Zayyan na aikinsa na Lecturing, suna yawan zuwa Katsina gaida iyayensu, duk kuma sanda suka je Katsina sai sun shiga Dandume, sun shiga shekara ta biyu da aure yanzu, ta gama fahimtar halin dangin mijinta tsaf, don basa wata daya Zayyan bai kaita cikinsu ba. Musamman lokacin da Baba Bello ya kwanta wata ‘yar jinya.

Baba ya jima yana fama da larurar suga da hawan jini, amma basu taba kwantar da shi ba sai a wannan lokacin, kuma Zayyan ke kula da zarya da shi a asibiti, kullum yana hanyar asibiti dashi, don haka da aka baiwa Baba kwanciya don samun (bed rest) sai yayi tunanin maido Baba asibitin koyarwa na ABUTH kawai

don dai yafi samun damar kula dashi da kansa, in yana kusa dashi saboda aikinsa, ya kuma ragewa kansa zirga-zirgar da yakeyi tsakanin Katsina da Zaria.

Sai hakan yasa takalihun abincin Baba da ake yi masa na musamman irin na masu ciwon suga a zaman asibitin ya dawo wuyan Safiyyah, ita ke kula da yi masa tsaftataccen abincin da ake masa na musamman, kullum ita keyi safe, rana da dare ta kai asibitin da kanta, to anan ne suka cakude da dangin Zayyan suke wuni tare har dare, wani lokacin Zahra da Zaitoon su kan biyota gidanta su kwana, da safe suyi wanka su koma asibiti tare, don autar Mama Hattoon na makarantar kwana har a lokacin.

A dan tsakaninnan kaf! Sophie ta gama banbance halin yayye da kannen Zayyan a kanta, dukkansu dinnan ra'ayinsu ya tafi daya dana mahaifiyarsu Mama Fatu akan rashin dacewar aurenta da Zayyan. A wurinsu ita ba tsarar aurensa bace, kamar wata alfarma aka yi mata da aka aureta, in

ka cire mai saukin halin cikinsu Yaya Zubaina. Babu mai kallon kanta da gashi.

Abin mamaki ko a fuska Zubaina kadai ke kama da Baba Bello, dukkansu da kyakkyawa Mama Fatu suke kwasar kama har Zayyan din, kuma ita kadai take da halinsa na *accommodating* kowa ya rabeta, *irrespect of social status*. Safiyyah ta fahimci ‘yan uwan Zayyan da mahaifiyarsa sun raina ajawalinta, suna ganin bata isa ya aureta ba, kamar ajinta yayi kadan da auren Zayyan dinsu, matsayinta bai kai da auren dan uwansu/dan ta ba, balle ta samu matsayin shigowa cikin su ta hada kafada dasu a matsayin surukarsu/matarsa. Ta kan tambayi kanta to ko mai yasa ahalin Mama suka raina ajawalinta haka? Ita bawulakantacciya ba? Daga bisani ita da kanta ta gane sabida ita ba ‘yar masu kudi bace, kuma ba ‘yar gayu gangariya irinsu ba, ko daga yanayin sutturarta sun raina mata, wadda tasha bambam data ‘ya’yan Mama da abokan huldarsu.

Har ila yau, a wannan zaman ne ta fahimci tsakanin Zayyan da Zubaina akwai

fahimtar juna mai kyau fiyeda tsakaninsa da babbar Yayarsu Zubaida.

Zubaina kamar ba sakuwarsa ba, tunda kowa ya san sako da sako ba'a shiri. Amma su shiri suke kamar aminai. Zubaina ita Zayyan ke bi a haihuwa, wato ita ta saki nono ya kama.

Ita kadai ke taya shi son Safiyyah bilhaqqi, take kuma girmama tushenta, asalinta da nasabarta, saidai kuma ita a nesa take, ko jinyar Baba da akeyi yanzu sau daya ta samu Malam Mahi mijinta ya barta tazo, kuma bata kwana ba a ranar ta koma.

Zubaina ce kadai bata samu ilmin zamani mai zurfi a cikinsu ba, kuma bata aikin gwamnati, don daga sakandire aka yi mata aure, mijinta kuma baya ra'ayin ta cigaba, sai ya bata jari take sana'ar poultry, amma hakika Zubaina tafi Zubaida kyakkyawar alaqa da kowa.

Zubaida kuwa babbar ma'aikaciya a Batsari Local Government. Su kam su Zubaida, Safiyyah kan fada a ranta, duk an tsotso hali daga Mama, na raina mutanen da basu kaisu a *status* na rayuwa ba, halinta ba wanda suka bari sai ma wanda suka dara ta.

Abin nufi, 'ya'yan Mama kullum suna kallon kansu da matsayin mahaifinsu da shaharar sunansu a Katsina, cewa su iyalin Bello Rafindadi ne, kamar diyan gwamna haka su Zahra ke jin kansu, in kai ba kowa bane a Katsina, iyayenka basu yi suna kamar nasu uban ba, kuma basu taka wani matsayi a boko ba, to 'ya'yan Mama da ita kanta basa wata alaqa mai dadi da kai.

Ta gane wannan halinsu ne na cikin jini, akwai girmama abun duniya da daukaka sama da asali da nagarta.

Don haka Safiyyah ta zama kamar wata 'yar karere a cikinsu, saboda yadda suke wareta gefe su manta da ita a wurin a zaman asibitinnan, kamar wata 'yar aikin

Mama haka suka dauketa. Don haka sosai Safiyyah ta kama kanta daga shiga sha'aninsu.

Bayan ritayar Baba Bello daga jami'ar Umaru Musa, kafin ciwon nan ya ci karfinsa, Arch. Bello ashe ya tara duniya a boye, domin ya koma ya kutsa sosai cikin sha'anin (Real Estate Business).

Baba Bello ya samu arziki ya kuma samu budi mai yawa akan harkar zanen Estate da ginasu da bada hayarsu cikin dan lokaci, ya samu alkhairi akan real estate nan da nan, har fiyeda lokacin da yake shugabantar jami'ar Katsina bakidaya.

Wannan budi da Baba ya samu rana daya sai girman kai da fahari (pride and arrogance) ya karu ga 'ya'yansa mata, da mai dakinsa Haj. Fatu Rafindadi, mulki da zuba iko a cikin gida ya karu ga matarsa Mama Fatu, kai kace itace first lady ta lokacin watau "Turai 'Yar Aduwa", don a lokacin nan da yake tunowa in har bai manta ba, kuma ya tuna daidai, marigayi

Alhaji Umaru Musa ‘Yar Aduwa ne yake mulkin kasar Najeriya.

Kodayake Mama ai first lady din ce, amma ta Baba Bello kadai.

Da wuya tayi laifi a gun Baba, don ko bata kyautatawa kowa ba, shi ya shaida tana kyautata masa.

Arzikin da Baba Bello yaketa samu farat daya akan harkar ‘real estate’ ya sa *competition* ya shigo cikin sha’aninsu, ya samu abokan hamayya na sana’a sosai, saboda cikin dan lokaci Baba Bello ya kudance yayi suna a harkar Real Estate, ya zamana yanzu harkokinsa da zaman sa yafi yawa a jihar Lagos.

Domin acan ne yafi karbar kwangilar zanawa da gina Estates har daga gwamnatin tarayya yana karba, daga baya daga masu private companies ma irinsu “Lange and Grant” da “Julius Berger Nigeria” Baba na samun kwangilar zane da

gini daga hannunsu da aka gane shahararsa.

Rayuwa ta wani irin canzawa iyalin Baba Bello rana daya, fiyeda sanda yake aikin gwamnati a jami'ar Katsina.

Wani abu da zai burgeka ya kuma baka mamaki da Zayyan Bello Rafindadi shine, ko sau daya arzikin mahaifinsa na yanzu bai taba canza tsarin rayuwarsa daga wadda yakeyi a baya ba, kamar yadda ta kannensa mata ta canza. Yana nan a yadda yake. Zayyan mijin Nana Safiyyah. Don hatta Zahra da Zaitoon yanzu motar kansu suke ja mulmulalla, kalar da kowaccensu ta zaba Baba ya sai mata.

Shi kam har lokacin yana nan a yadda yake rayuwarsa tun fil azal, irinta malaman jami'a ba yabo ba kuma fallasa. Karamin Lecturer ne mai jini a jika da farin jini a wurin aikinsa, irin malaman jami'ar nan ne 'yan zamani da suka san ciwon kansu matuka, suka san muhimmancin ilmi da amfanin neman na kai. Wadanda basa taba

daukar samun wani a matsayin abin tinkahonsu ko dogaronsu.

Shi bai dauki rayuwar nan ta duniya da zafi ba, yana rayuwa within his own income, ya yarda komai na dan adam lokaci yake dashi, kuma arzikin Baba Bello ba nasa bane. Gumin Baban ne.

Arch. Zayyan Bello Rafindadi kenan. Wanda kowa ya san shi ya san shi da babur dinsa LIFAN mai lafiya guda daya da yake matukar kula dashi, tun wanda Baba ya bashi *as gift* din aure yau shekara uku kenan yana kula da lafiyar abinsa, da matarsa daya kamar ransa gimbiyar zuciyar Zayyan “Mrs. Safiyyah Rafindadi.

Ya kan yawan gayawa Safiyyah yadda yake matukar son ‘Bike’ din nasa da yake kira ‘Lifany’.

Yace in yana tukashi tana bayansa ta dafe masa suna tafiya wani irin nishadi yake tsintar kansa a ciki, wanda yafi gaban yadda zai iya fasaltashi. He feels himself on

top of the world's greatest happiness and excitedness. Safiyyah sai tayi ta dariya don itama tana son 'Lifany' din nasa. Tana wanke masa shi duk sati da kanta a harabar flat dinsu.

Don koda Baba yace zai canza masa da mota lokacin da Mama tayi korafin an sayawa su Zaitoon motocin kansu, yara dasu, an bar Baffanta da fama da tsohon Babur, shi da yake da nauyin iyali a kansa, Zayyan ki yayi sam, yace,

“Baba kyale Mama kawai ta tsani Lifany na rasa dalili, ni kuma wannan Lifan din na riga na saba da ita, ina sonta sosai fiyeda zatonta, jinta nake kamar jirgin sama, kuma ta isheni rayuwa a yanzu, ban san gobe ba. Koda zan sayi mota nafi son ya zama cewa da gumin aikina na sayeta. Baba kayimin komai a rayuwa tunda ka bani iyali to ka gama role dinka as a father, bai zama dole sai ka saya min mota ba.

Daga gidana zuwa cikin makaranta dai Allah na tuba babu wani nisa, in mun so ma

a kafa muke takawa nida Sophie don motsa jiki da karin lafiya”.

A kullum Prof. Rafindadi yana matukar jin alfahari da godewa Allah da ya bashi Zayyan, Allah bai bashi wadatar ‘ya’ya maza ba sai Zayyan tilo a cikin mata, ya kuma zama jarumi a cikinsu, daya tamkar da goma.

Halinsa duk na dattako ne da ya banbanta dana sauran ‘yan uwansa mata, masu son jin dadi da rayuwar high taste anyhow, flamboyant life itace rayuwa a gun ‘ya’yan Mama.

Mama saida ta san yadda tayi ta kalallame Baba da lallami ya sayawa Zahra da Zaitoon motocin da suke hawa yanzu ba don ran Baba ya so ba, wadanda suke shekarar karshe a jami’ar Katsina a lokacin, don dai competition da kawayensu ‘ya’yan masu akwai.

Da wuya kuma Mama tayi umarni Baba ya tsallake ko baya so. Don yakan ce

dasu komai ya samu a rayuwarsa tareda ita (Mama) suka sameshi. So baya iya yi mata iyaka da duk abinda ya mallaka.

Baba na matukar jin dadin yanayin rayuwar Zayyan dinsa, bai dauki rayuwar ‘ya’yan masu kudin Katsina ya dorawa kansa ba, wai don ganin budin da Babansa yake samu a yanzu, kamar wanda aka yiwa wahayin arziki ya sameshi a tsufansa.

A kullum Zayyan sakawa yake a ransa arzikin Baba ba nasa bane, gumin Baba ne, daya rayu yana fafutukarsa, Allah kuma ya rubuta bazai samu cin gajiyarsa ba sai a shekarun tsufansa bayan ritayarsa.

Irin manyan kwagilolin zanen Estates da gine-ginensu da Baba yake samu yanzu a Lagos, sanda yake aikin gwamnati bai samu ko kwatan-kwatansu ba, don haka shikam bashi da wani buri a kan dukiyyar Baba, bai sakawa ransa fahari ko amfani da dukiyyar Babanshi da ba guminshi ba.

Yafi maida hankali ga neman na kansa ta hanyar murza albarkar bironsa. Kullum yana gayawa kansa saida Baba ya sha irin wannan wahalar a kuruciyarsa, sannan ya samu nasibin da yake samu yanzu a shekarun girmansa.

Baba kuma nada yaqinin cewa, kyawun turbar rayuwar da Zayyan yake kai a yau, har da *influence* na auren macen kwari, wadda ke taka rawa sosai wajen taya shi zama mutum nagari a cikin gida da waje, wato maidakinsa Safiyyah Usman Dandume, tana da hannu dumu-dumu wajen kara dora shi a kan turba sahihiya.

Rana daya ciwon Baba ya rikice, aka kuma rasa gane kan ciwon, tsakanin sugar dinsa da hawan jini likitoci sun kasa gane wanda ya kwantar dashi.

Baba Bello ya sha jinya mai tsayi a ABUTH. Safiyyah kuma tasha hidima da dawainiya da girke-girkensa da sauran hidimarsa a kullum, ta sha albarka kwando yafi dubu a gun Baba Bello, kullum ta kawo

masa abinci tace ya tashi yaci da irin kalar addu'ar da zai yi mata mostly akan Allah ya bata 'ya'ya nagari masu irin halayenta.

Bazai taba manta yadda a jinyar nan da Baba Bello yayi, kullum suka kebe shi da Baban a bayan idon Safiyyah, sai ya jaddada masa bukatarsa ta cewa ya kula da matarsa Safiyyah. Don Baba shikadai yasan wacece matarsa Mama Fatu? Macijin sari ka noke ce, akan duk abinda bata ra'ayi. Ko kuwa *green snake under green grass* idan bata son abu.

Duk da cewa Arch. Bello yafi karfin gidansa, kuma Mama na jin maganarsa, amma kowa da halinsa bai isa ya canza mata hali ba, shikadai yake iya tsawatar mata in tayi ba daidai ba, ya san wasu lokutan Mama sai a hankali, musamman in mutum bai yi mata ba, wato baiyi daidai da zabinta ba, yana sane da cewa tana ragawa Safiyyah wani wulakancin sau tari saboda ganin idonsa, don ta san bazai dauka ba,

baya bari tayi mata wani abu da bazata ji dadi ba in dai yana wuri.

Baba yana iya kokarinsa wajen kulawa da Mama, wajen yi mata nasiha da karkato da hankalinta kan rayuwar duniya kalilan ce, hatta zumuncinta da danginta na Rumah sai ya tashi tsaye a kai take dan yi.

Lokacin da ya fahimci sam bata damu da alaqa da danginta ba, saboda basu da shi, sai kwashe-kwashen matan manya irinta, Baba bai kyale abin haka ba, haka kawai sai ya shirya kayan abinci ya cika bayan motarsa yace tazo su tafi Rumah su gaishesu.

Baba shine kamar uwarta kuma shine kadai ubanta mai sata a hanya, don iyayenta sun jima da kwantawa dama.

Baba Bello shikadai yake iya *shaping* din Mama Fatu ya tankwarata ta yi abu ko bata so, ya san halin Mama sarai bataso kowa ya rabeta sai ‘ya’yanta kawai, koda kuwa nata danginne, shikadai yake iyawa

da halin Mama ya biyar da ita cikin lislama su zauna lafiya, kuma shikadai ya iya zama da ita, amma mutane da yawa musamman danginta na Rumah basa jin dadinta, yafi kowa sanin halinta ciki da bai dinsa, ya kan ce.

“Fatima zuma ce ga zaqi ga harbi”.

A zaman jinyar nan tasa da yayi a ABUTH yana ganin yanda Mama da ‘ya’yanta ke ware Safiyyah su mayar da ita bare a asibitin, sun mayar da ita kamar’yar aikinsu, saidai ka ganta ita kadai a can gefensu tana karatu a cikin wayar hannunta kamar basu san da kasancewarta a wurin tare dasu ba.

In har ba Zayyan yana nan ba, sai ya shigo wurin take dan sakewa don shikadai ke janta da zance, ko sakota cikin hirarsu.

Baba ya san shikadai yake iya yiwa Mama magana taji, baya taba saka kara Mama ta tsallake. To bai cika son yana mata gargadi akan Safiyyah ba, tun bayan wanda

yayi mata na ranar haduwarsu ta farko,
don kada ta tsaneta.

Ita Safiyyah din dai rannan yayiwa
magana cikin sirri cewa “tayi hakuri da
Mama, ta kasance mai hakuri da kowa
zama ko alaqa ya hadata dashi”.

Saboda tun wancan fadan da ya taba yi
mata akan Safiyyah din, lokacin da taci
fuskarta a gabansa, da tace Zayyan ya rasa
wadda zai dauko musu sai diyar
Alarammomi mai tsamin baki (stammerer).

Baba da yayi mata fada batace komai
ba, sai lokacin kwanciya barcinsu tayi masa
martani, inda tace “ta lura yana son
Safiyyah dinnan da yawa. Ita kuma bazata
so su dinga samun matsala shi da ita akan
suruka ba”. Tun daga lokacin yake
kiyayewa da yi mata magana akan Safiyyah
kada ya sayo mata tsana a wurinta.

Haka duk abubuwan dake faruwa a
lokacin jinyarsa yana lura. Waretan da suke
yi shi yafi komai saka shi a damuwa. Shi ya

san Mama bata yin Safiyyah tun farko. In kuma Mama bata yin ka, ba wanda ya isa yasa ta yi ka.

Mafi a'ala gareka shine ka yi nesa da shiga sha'aninta.

Zayyan ya kara rintse idonsa a lokacin da tunaninsa yazo nan, ya ciza lebbansa na kasa cikin tuno rayuwar Baba Bello. It was a bitter past moment da baya ko son tunawa, amma dole ya tuna presence din Baba cikin rayuwarsu. Baba ya so Safiyyarsa, ya so zamar mata bango abin jingina a cikin iyalinsa.

Aka ce Allah baya barin wani don wani yaji dadi, shekarar Zayyan uku da auren Safiyyah Allah ya karbi ran mahaifinsa Arch. Prof. Bello Rafindadi.

A wannan shekarar da Baba Bello ya rasu, shugaban kasa 'yar Aduwa shima ya rasu. Jihar Katsina bakidaya ta gigita ta

girgiza. Katsinawan Dikko sun dimauta. Anyi rashin da za'a dade ba'a mayar a Katsina ba.

Safiyyah ta rasa mai kaunarta da gaskiya a family din Zayyan, wanda yake tamkar 'shield' ko 'savior' a gareta, Late Arch. Prof Bello Rafindadi.

Mutuwar data gigita iyalinsa, da daukacin al'ummar jihar baki daya.

A ranar lafiya kalau yayi sallar isha'I ya koma ya kishingida, kafin gari ya waye sai barci mai nauyi ya daukeshi. Ashe Baba tafiyar kenan, don ganin gari ya waye hantsi na neman ya dubi ludayi Baba bai juya ba bai motsa ba bai kuma tashi yayi sallahr asubah ba, hakan yasa Mama shan jinin jikinta, don ta san Baba ko ciwo baya saka shi jinkirta sallah balle barci.

Ilai kuwa tana dubawa ta tabbatar Baba anyi shahadar daren Juma'ah. Ta kira Zayyan a waya a lokacin yana kan hanyar isowa asibitin da abincin safensu. Yaji muryar Mama cikin rishin kuka tana fadin.

“Na rasa bango na Baffa, na rasa komai na. Bello ya tafi ya barni daku! Mazan duniya sunyi kaura, sun barni a duniya da tarin marayunsu, sun amsa kiran mahaliccinsu”.

Fadin halin da Zayyan ya shiga na rashin Baba yayi kadan biro ya rubuta shi, a ranar aka wuce da gawar Baba Katsina, dimbin al’ummar ciki da wajen Rafindadi sukayi jana’idarsa a washegari.

In kaga Safiyyah da Zayyan lokacin amsar makokin Baba suna daka koyaushe, ko fitowa cikin jama’a basa yi, in ka gansu duka sai sun baka tausayi, sun yi laushi kamar an zare musu laka da bargo, musamman Safiyyah, da take ji a jikinta mai sonta kwalli daya cikin gidan Rafindadi ya tafi ya barta cikin fitinannun iyalinsa, wadanda ita da kanta ta shaida bata da farinjini a wurinsu.

Malam da Ammi tare dasu Sabah sun zo musu ta'aziyah daga Dandume, sun wuni sur tare da ita a gidan makokin, Malam Usman ya girgiza kwarai da gushewar surukinsa na kwarai wanda suka zama tamkar abokai wato Baba Bello, saida aka yi sadaqar bakwai ne mutane suka fara watsewa Safiyyah da Zayyan ma suka koma Zaria.

Tunda suka dawo gida kuma sai Zayyan ya komawa Safiyyah tamkar yaron goye, ya jangabe a kwance ya kasa tsinana komai, komai sai ta kawo masa inda yake har Ruwan alwala ta kuma saka masa naci sannan zaiyi, abinci kuwa sai ta bashi a baki, kafin ta fahimci tamkar ciwon damuwa na wucin gadi ya kama shi (depression) don shikadai yasan halin rashin da yake ciki, shikadai yasan girman rashin Baba da yayi, da kuma irin kewarsa dake nukurkusar zuciyarsa da azabtar da ruhinsa bayan ya kaishi makwancinsa na gaskiya, don yasan rayuwa bazata kara

koma masa yadda take a baya ba, tunda babu Baba.

Har ila yau, damuwarsa takan karu idan yana kintato girman *burden* din da ya hau kansa yanzu, na kula da mahaifiya da marayun kanne mata wadanda Baba Allah bai yi zai aurar dasu da hannunsa ba, wannan ma ya taka muhimmiyar rawa wajen jefa shi a halin da ya samu kansa na zama depressed, ga wani zazzabi-zazzabin damuwa da masassara dake sakadarsa cikin dare, alamun son shiga lalurar ‘anxiety’ sun gama bayyana kansu a tare dashi, sallah kadai yake iya tashi yayi in Safiyyah ta matsa masa, ko aiki Zayyan ya daina zuwa.

Safiyyah a kan haka saida ta dangana da dauko Malam wato mahaifinta, tun daga Dandume yazo har Zaria, tana kuka tace Malam yazo ya taimaketa Zayyan ya zama daddawar daka yafison ta barshi yayi ta kwanciya a gado kamar ruwa, ya daina fita aiki, karon Malam Usman na farko kenan

da taka kafarsa gidan diyarsa ta farko da yake kira Nana Safiyyah.

Malam Usman ya samu Zayyan har kan gadon Safiyyah, ya rufeshi da wa'azi da nasiha mai shiga jiki da huda zuciyar musulmi, akan ya karbi rashin mahaifinsa da kyakkyawar zuciya da tawakkali cikin godiya ga mahaliccinsa, yace hakan shine cikas imanin bawa.

Har ila yau, Malam yace masa, ya tuna nauyin da yake rataye kansa yanzu, na uwa da 'yan uwa, sai ya zama namijin duniya sosai zai iya saukewa musaman sha'ani na mata, yace ya tsaya akan zuciyarsa kada ya bari ta rinjayeshi yayi fushi da yin Allah.

Allah yafi shi son Baba Bello, shi yasa ya dauke abinshi, a sanda kowa ke tsaka da bukatarsa. Ko ya san cewa mafi yawan mutanen kirki basu cika jimawa a gidan duniya ba?

Malam Usman bai tafi ba saida yasa Zayyan ya shiga toilet yayi wanka, yayi

askin fuska da yanke akaifarsa, ya canza kayan jikinsa daga jallabiyyar data jima a jikinsa, ya kuma umarceshi da ya daure yaje ya ga Mama don Safiyyah ta gaya masa tun baya sadakar bakwai bai kuma komawa Katsina ba, kuma baya kiran kowa a waya, yama kashe wayarsa tun da jimawa, Mama ko ta kira bata samunsa, fadin ranta kuma ya hana ta kira Safiyyah tace ta hadasu, Malam ya tuna masa cewa shine karfinta a yanzu don haka ya dinga zuwa ganinta akai-akai fiyeda baya.

Bayan tafiyar Malam Usman a daren ranar Safiyyah itama kwana tayi lallashin Zayyan, tana mai tunasar dashi muhimmancin karbar kaddara kyakkyawa ko mummunu. Tace.

“Shi kam Baba ai kowa ya san tasa tayi kyau, tunda ya rabu da kowa lafiya, ya mutu bai yi satar dukiyyar al’umma ba, babu bashin kowa a kansa. Dubi yadda al’ummar musulmi suka yi dafifi don raka shi masaukinsa na gaskiya.

Hakika Baba ya samu kyakkyawar shaida ta kwarai, irin wadda kowa ke burin samu a karshen rayuwarsa Habiby.

Baba abin so ga Dalibansa, kada ka so ka ga yadda dalibansa suka dinga tuttudowa zuwa ta'aziyarsa, da sauran al'ummar Katsina bakidaya”.

Safiyyah bata gushe ba cikin lallashin, tareda gaya masa kyawawan halayen mahaifinsa da kowa ke fadi, wadanda sukasa ake masa kyakkyawan zato.

Kawai sai ya mika hannu ya janyota jikinsa, tabi umarninsa ta kwanta lumm a kirjinsa, su duka suna sauke ajiyar zuciyar tuna Baba Bello.

A karshe sai da ta dangana da inganta masa daren, yadda biro bazai iya bayyanawa ba sannan ya fara regaining consciousness, wani yanayine suka samu kansu na tsantsar soyayya mai shiga rai da farantawa juna rai, bayan nan haka suka

kasance manne da juna cikin duvet a tsayin daren bakidayansa.

Fatan ta da burinta kadai Zayyan ya dawo hayyacinsa, ya karbi rashin Baba in good faith, so take ya koma Zayyan dinsa data sani, mai karancin far'a da rashin faram-faram, wato ya dawo normal Zayyan dinsa na baya, shikuma Zayyan bata sani ba, ya yanke tsammani da hakan, don ji yake a jikinsa bazai taba warwarewa daga rashin Baba har abada ba.

Baba ya tafi ya bar shi da wata irin kewarsa, ga nauyin mahaifiyarsa, kanne mata da ya yayye mata shi kadai namiji kwal a cikinsu da ya hau kansa yanzu.

Wannan kadai in ya tuna yana kara saka masa damuwa, don ya san yadda Baba ya rayu wajen sonsu da nuna musu kauna hadi da kyautatawa iyalin sa ba mai iya maye musu wannan gurbin.

Iyalin Baba basu san babu ba, basu san su nemi wani abu su rasa ba. Kome sukeso shi yake basu in dai baifi karfinsa ba.

Baba tsayayye ne akan bukatun gidansa da tarbiyyar su Hatoon, duk da ba koyaushe yake samun yadda yake so daga Mama akansu ba.

Shi kam har bai san ta ina za'a fara da maye musu wannan babban gibin ba.

Maye gurbin Baba babban maye gurbi ne mai wuyar samu. Ko yace wanda bazai samu ba. Bazai taba mantawa da watarana da Hatoon tace bata son abinda aka girka a gidan, haka Baba ya dauki mota ya fita cikin dare ya nemo mata abinda take so, haka da Zaitoon bata cin Biredi sa Gurasa Baba Gurasa yake saya mata kullum har rasuwarsa bai fasa ba.

Duk sanda yaji mai zuwa kano sai yayiwa Zaitoon sautun Gurasa. Ire-iren kulawar Baba Bello kenan akan iyalinsa, in

dai akan farin cikinsu ne baida namba two, ko ta ina zai kwatanta zama shi a garesu???

Baba Bello daya ne cikin dubu, ko a cikin iyaye, ta fuskar kula da iyali, komai cewa yake “my family first”.

Kasancewarsa shikadai namiji a cikin su a ganinsa bazai isa hujjar da zai iya zamewa ahalin Baba makwafinshi ba, ko mayewa ‘yan uwansa da uwarsu wawakeken gurbin da Baba ya bari. Gabadaya wannan tunanin yasa ya raunana, babu sauran jarumta ko kankani a tare da shi, sabida tunanin halayen Baba masu wuyar *imitating*.

Ba rabo da gwani ba, aka ce maida kamarsa!

Da wannan mutuwar jikin da raunin zuciyar yake kwana yake tashi tun rasuwar Baba Bello. Wanda shi ya kassara shi, ya kuma karar da duk wani karsashin da yake

dashi, ya kusa sabbaba masa ‘anxiety disorder’.

Duk kuwa da kokarin Safiyyah na son (reviving mood) dinsa da yi masa addu’a a ruwa ta bashi ya sha, hadi da nau’ikan kulawa da soyayyarta na macen kwarai wadda ta damu da *situation* din mijinta, mijinta Zayyan da kusan suke sharing the same feelings itada shi a komai. Soyayya take gwada masa gangariya akan gadon barcinsu, but he hardly respond. Komai ya fita kansa fit, including soyayyar.

Shi kawai ya san bazai taba mayar da farin cikin da ya samu a rayuwar da yayi tare da mahaifinsa ba, tun daga haihuwarsa har girmansa a jikin Baba Zayyan ya rayu.

Kalamansa ne da support dinsa suka raineshi, har ya zama jarumin da ya zama. Yanzu kuwa da Baba ya tafi ya barshi, ya tabbata ya tafi harda jarumtarsa.

Sabida haka ba wani abu na farantawa ko wata soyayya da wani ko wata zai nuna

masa yanzu da zata hana shi damuwa da rashin Baba da yayi. Saidai ya kalleka kawai. Har sai bayan zuwan Malam Usman ne ya dan samu canjin yanayi kadan.

Da safe suna karya kumallo, ya kalli Safiyyah, sai ya ga itama duk ta rame saboda damuwar da yake ciki, kamar ma ya fita kuzari yau, ya sa hannu a habarta yace “Sophie”, sai ta dago a hankali ta dube shi sai ga kwalla fal! A kwance cikin idonta.

Zayyan yasa yatsarshi manuni ya tabo kwallar ta idasa gangarowa, yayi mata murmushi yace “haba Sophie na, ban sanki da saurin karaya ba, in duk muka karaya wa zai cigaba da karfafa wani? Kiyi hakuri dani kinji, kici gaba da karfafani, ni nasan situation dina ba mai wucewa bane in har zan tuna Baba.

But I always pray that it will come to pass idan ina ganin ki a tare dani cikin walwala”.

Ya fadi hakan ne da ya yana tuno wasu kalaman Baba Zayyan akan Safiyyah, watarana suna hirarta yace dashi “Zayyan ina fada maka ka riketa da kyau, wannan matar kwarai ce, kada ka bari ta kubuce maka, ita kadai ta isheka rayuwar duniya kamar yadda Mamanku ta isheni, ni nasan ‘yar baiwa ce, tsatson albarka mai iya tattalin farin cikin mijinta, ko a fuskarta mutum zai karanci kaunarka, ka tattalata ka sata farin ciki kullum wallahi kadara ce ita babba gareka”. Sai yaji murmushi ya subuce masa. Yana shafa habar Sophie yana fadin “Sophie diyar Babanta, Baba Bello, I truly love you!”.

Murmushin da Safiyyah ta dade bata gani daga gareshi ba, watakila tun kafin rashin Baba rabon da taga murmushinsa. Yace.

“Zan wuce Katsina yanzu, amma bazan kwana ba in sha Allah, ki daina damuwa kinji Sophie na? Everything will be alright da karfin tawakkali.

My mood will be restored soon, idan wannan shine damuwarki. Zan yi kokari in dawo Habiby dinki da kika sani, kin ji Sophie?”

Safiyyah ta kusa shidewa don farin ciki, domin taji dadin kalamansa sosai, ta kasa boye jin dadin data yin ta hanyar fadawa jikinsa ta rungume shi, ta sumbace shi saman lips dinsa yayi maza ya kwaci kansa yana dariya yace “kada ki karya min alwalar walha” tace ba damuwa sai ka daura wata, nasan wannan ta riga ta kwance. *I have no idea* na yadda nayi missing *my man* anan wurin...”.

Ta fada tana rufe idon da ya bashi dariya, har yana tantama anya Sophien shi yau take masa wannan soyayyar? Safiyyah sarkin kunya sarauniyar ustazan Dandume? Inama ta dore da hakan, da ya zama dan sarki. Amma ya san mawuyaci ne ta dore din, kunya a jininta take. Da kyar ta bar shi ya tafi, don sai da aka yi alwala mai dalili, sannan ta bashi sakon gaisuwarta ga

Mama dasu Zaitoon, ta rako shi har kofar gida.

Safiyyah bata koma gida ba sai da ya hau okada (babur) din da zata kai shi tashar da zai hau motar Katsina.

A farkon shiga unguwar Rafindadi ya sauka daga kan Achaban da ya dauko shi daga Tasha, ya taka a kafa, da dan nisa kadan kafin ya isa gidansu, sannu kan hankali yake takawa don isa zuwa kofar gidansu.

Ya sauka tun daga dan nesa da gidan ne don kawai ya motsa kafarsa, don ya dan dade bai taka ta sosai ba, hakan yasa ya samu damar da ya gaggaisa da jama'ar unguwarsu. Suna kara yi masa ta'aziyya. "hakika Baba Bello na kowa ne, Allah yabamu hakurin jure rashinsa" yadda 'yan shiyyar Rafindadi da suka hadu a hanya suke yawan fada masa kenan.

Tun daga bakin kofar gidansu da ya sako kai ya shigo cikin harabar gidan,

Zayyan ya kara gayawa kansa “lallai bangon gida ya fadi!” kamar yadda Mama tace. Wato Baba Bello ya barsu. Ya subhanallah! Meyasa yayi wannan dadewar bai zo gida ba ina tawakkalinsa da imaninsa suka je suka barshi?

Saboda da shigowarsa harabar gidansu yaga hatta fulawoyin gidan kansu, da grass carpet duk sun fara bushewa, kamar an shekara ba’a basu ruwa ba, alamu ne na rashin samun kulawa kamar da.

Abin mamaki ma’aikatan gidan sun fara watsewa wai ace daga rasuwar Baba, ko arba’in ba’a yi ba, ko a tunaninsu an daina biyansu ne yanzu, oho! Ko kuma don ya dade bai zo Katsina ba? Mama kuma ya san bata tasu take ba a wannan lokacin da take cikin alhini da Takaba. Maigadin Baba Malam Ilyasu ne kadai bai tafi ba. Ko dama can shi dan amanar Baba ne.

Busassun ganyaryaki duk sun cika harabar wajen ba’a share ba. Hakanan

yake jin kararsu duk takun da yayi suna bada kara rakakas-rakakas na bushewa.

Wannan abu ya yiwa Zayyan ciwo. Yace yau gidansu ne za'a maida kango *as early after the demise of Baba?* Malam Ilyasu na gaisheshi bai ko amsa ba don bacin rai, kawai zuciya ta kawo shi wuya, ya fara fada ta inda yake shiga bata na yake fita ba akan Dattijon, har ya manta da shekarun Baba Ilya.

“Baba Ilya, yaya akayi aka bar gidan haka babu shara, sai kace bola?

Yaya aka yi shukoki suka mummutu haka ba kwa basu ruwa da taki ne? Motocin Baba ne sukayi irin wanan kura haka? Saboda babu Babana ko? Saboda ba'a biya ku kudin wannan watan ba? Ko babu mutane da suke rayuwa a cikin gidan ne?”

Nan Malam Ilya ya sadda kai, ba ciwon fadan da yaron ke masa yaji ba, a'a ya san feeling dinsa na yanzu, kamar baya cikin hayyacinsa yake maganar. Shima sai kewar

Alhajinnasu ta zo masa har saida ya share kwalla, da kyar ya dafa kafadun Zayyan yana lallashinsa, yace masa “kayi hakuri Zayyanu, inna kira wayarka bana samunka, Hajiya kanta tace bata samunka a waya wai ta rasa lambar maidakinka cikin wayarta, naso in gaya maka Habu ya koma garin su tun bayan bakwai, wato mai kula da shukokin gidan, shikuma Umaru mai wankin motoci da share-share shima yace ya samu wani aikin don haka ya tafi, Bala direba kuwa ko sallama bai yimin ba na daina ganinsa”.

Zayyan yace a ransa “dan adam kenan! Babu komai, it is well. An gode”.

A fili kuma yace “kuma da babu Habu ba Umaru ba Bala a gidan, saboda su butulallun Allah ne, kai sai ka kasa share harabar gidannan ko sau daya?”

Shi bai san ba su Habu kadai ba, duk ma’aikatan cikin gida mata ma sun ware, don Mama tace bata bukaratar kowa, Ankudi kawai tace ta zauna to itama tace zata ganin

gida kafin sadaqar arba'in amma har yau bata dawo ba.

Daga cikin gida Mama ta jiyo tashin sautin Zayyan yana magana da Baba Ilya cikin fada-fada, take cema Hatoon “ke duba min ki gani naji kamar muryar Baffana yana fada a waje, jeki gano min shi da waye? Dama ashe Baffa ya iya fada haka?”

Hatoon ta leka ta taga ta ganshi, tace da Mama “ai kuwa shine. Baba Ilya ne maybe ya taka sawun barawo”.

Ya tako zuwa cikin gidansu yana gayawa kansa sai yayi da gaske, ya kuma tsaya tsayin daka don ganin gidansu bai mutu ba, a rashin Baba Bello.

Dole ya dinga zuwa akai kai, fiyeda baya don tabbatar da lafiyar gidansu, lafiyar kannensa data mahaifiyarsu, da bukatunsu na yau da kullum.

Yayi sallama a falon Mama Fatu, Maman ta amsa daga zaune akan

sallayarta, bata dade da idar da sallahr azahar ba ya shigo, ta ce.

“maraba lale da Baffan Mama, kuma Baffa daga zuwa sai fada? Kai da waye halan? Waya taba min Baffana magajin gida haka?”

Zama Zayyan yayi, yana ajiyar zuciya, ransa yana sanyi da ganin Mama, da kalamam maraba da take yi masa cike da murnar ganinsa, bai ce komai ba, sai sauke ajiyar zuciya yake yana kallon Mama cikin tausayi, ganin yadda duk kibar nan tata ta jin dadi ta zaizaye rana daya yasa yaji zuciyarsa ta dada tsinkewa, gabadaya ta rame, alamu ne na har yanzu bata wartsake daga dukan da rashin Baba Bello yayi mata ba.

Idanuwanta duk sun yi ciki sun kankance don yawan kuka, Mama ta koma yellow kamar mai ciwon shawara daga fara, kuma jajazir din Barumiyarta.

Gidan da kullum zaka samu kowa cikin annuri ana raha da wasa da dariya, a shiga nan a fita can, walwalar gidan data mutanen gidan duk ta kaura yanzu, tabbas Uba shine jigon gida, don haka Mama Fatu kam ta ga mutuwa irin wadda bata taba gani ba, saboda Baba Zayyan dinnan shikadai ta sani ta kuma rika a duniya a matsayin komai nata, bata gajiya da fadawa ‘ya’yanta “Bello ne uwarta shine ubanta” tunda bata tashi tareda iyayenta ta san dadinsu ba sai nasa, shine kuma danginta don ba abinda dangi suka kulla mata a rayuwarta, tun tana karama iyayenta suka rasu, aka rasa mai daukarta sai wata kanwar mahaifiyarta a Rumah, ya kuma aureta ne da kananan shekarun da basu fice goma sha biyar ba.

Sun yi zama na kauna da soyayya abar buga misali ita dashi da ‘ya’yansu, na kusan shekaru arba’in da doriya.

Zayyan yasa farin hankacinsa yana share fuskarsa da tayi jajawur da gumi, hawaye ya digo masa.

Mama ta taba ce ma Zubaina.

“Wannan shine hawayen Zayyan na farko data yi witnessing a shekarun girmansa”.

Ko ranar da Baba ya rasu, Zayyan yafi kowa jarunta da nuna dakiya, amma a yau ganin yadda gidan mahaifin nasa ma neman mutuwa yake yi ya jefa shi cikin wani hali na jin mutuwar Baba Zayyan fiye da kullum.

Da kyar Mama ta samu ya saki ransa suka soma gaisawa, tace ina Safiyyah? Yace a ransa yau wace rana Mama ta tambayeshi Safiyyah? Ya gaya mata tana lafiya tana kuma gaisheta.

Yayi fatan Allah yasa Mama ta fara son Safiyyah ne saboda rashin Baba Zayyan, tunda ta san yadda shi Baban yake sonta

kamar ‘yarsa, in ta cigaba da nuna rashin kauna ga Safiyyah abin zaiyi masa yawa.

Sunyi hirarraki masu dama ranar, Mama tace “dama inata jiran zuwanka tunda kaki ko waya ka kunna, in gaya maka sakon Babanku Alhaji Murtala.

Zuwansa har biyu kenan bai sameka ba, kan maganar dukiyoyin Babanku dake hannunsa da wadanda ya sani dake hannun Lauyansa dama wadanda ke Banki, yazo ne kan batun, don yanaso zai tattarosus a raba gado ranar sadaqar arba’in, a raba marigayin da wannan nauyin”.

Kamar yadda ya riga ya sani Arch. Murtala shine babban aminin Baba Bello, kuma kamar Ubangida yake a gareshi a harkar Real Estate, shi ya fara budawa Baba harkar ya shigeta sosai da taimakonsa, bayan ritayarsa daga aikin gwamnati, saboda Alh. Murtala yanada *connections* sosai da gwamnatin tarayya, da kuma gwamnatin jihar Lagos.

Arch. Murtala Babangida Masari, abokin Baba Bello ne tun na kuruciya (childhood friend) wanda tun zamanin makarantar sakandire suke tare, kuma sukayi karatun jami'a shima tare a fanni guda, don haka lokacin da Baba yayi ritaya sai ya jawoshi jikinsa ya tsundumashi a harkar da yakeyi ta kwangilar gine-gine da zanen gidaje.

Zayyan yace da Mama cikin raunin murya da karaya.

“Kamar ana jiran matsawar Baba har an soma zancen raba gadonsa? Hakan bai yi wuri ba saboda Allah Mama?”

Mama tace “umarnin Allah ne ai na raba gado cikin lokaci, ba umarni na bane, ba kuma na Babanku Murtala ba, don a raba mamaci da nauyinsa, ba don komai ake rabawa da wuri ba ai don amfanin mamaci ne, ba kuma ni nace dashi azo a raba din ba, balle kace na fiya kankanba”.

Kafin Zayyan ya samu abun cewa sai Hattoon ta fito daga daki, ta gaida shi, ta wuce kitchen ta zubo abincin da Mama tayi yau, ta dawo cikinsu ta zauna gefe tana ci, Mama tayi mata kallon takaici tace.

“Shi Yayanku da yayi sammako yayi doguwar tafiya tun daga Zaria baki ga ya kamata ki bashi abincin ba? Hattoon, na rasa irin hakalinki, yausha zaki girma ne? Kullum sai kin nunawa mutane halinki na rashin da’a da sanin yakamata da zaisa aga laifina wajen baki tarbiyya kike jin dadi ko?”

Cikinki kadai kika sani. amma na dan uwanki ko oho ko?”

Karo na farko da zai iya cewa yaga Mama tayiwa Hattoon dinta fada, kuma a kan abinda ya kamata. Kullum saidai tayi laifi in an yi yunkurin yi mata fada ko gyara ta tare mata.

Yau dai yanata ganin sauyi a tareda Mama yayi fatan Allah yasa ta dore. Yana matukar son ace halin uwarsa yafi na kowa

kyau. Ganin yadda Hatoon ta zumburo baki, dama aka ce icce tun yana danye ake tankwara shi.....

Hatoon zatayi shagwabarta yadda ta saba sai suka hada ido da shi, irin kallon da ya sakar mata yasa ba shiri ta mayar da bakin data zumburo ya koma daidai, daga yadda taga yanayinsa zai iya marinta yau, don haka ba shiri ta tashi da sauri, ta koma kitchen din ta zubo masa Sinasir, Waina da miyar ganyen alayyahu da tantakwashin Sa, da Mama tayi. Ta kawo gabansa ta lallaba ta ajiye ta gudu dakinta bata kara fitowa ba.

To dai da yake yana jin yunwar da gasken gaske, shiyasa ya yarda da tayin Mama, ya mika ya wanko hannunsa a *sink* din falo, ya dawo ya zauna, ya yiwa Sinasir da wainar nan kyakkyawan ci, ko babu komai Mamansa ce tayi da kanta.

Yayi kwar girrinta sosai, don Mama ta iya girki na gargajiya, yana ci suna hira da Mama, hirar da suka jima basu yi irinta

ba, yace zai je gidan Baba Murtala din cikin satinnan ya same shi har Lagos din.

Haka ya wuni sur tare dasu har la'asar yana Rafindadi, har su Zahra suka dawo daga makaranta suka sameshi a gidan suka sha hira shida su, abinda bai cika yi dasu ba a baya, amma yau ya zauna cikinsu ya saki jiki da fuska ya ji damuwar kowaccensu da sha'anin karatunta, ya basu abinda suke bukata don tausayinsu yake ji su duka in ya tuna yanzu sunansu marayu, musamman sanin yadda Baba ke kula dasu, kafin yamma tayi ya juyo Zaria. Sai dare can ya iso gida.

Ya koma Zaria da kyakkyawan kudurin ba zai sake nisa dasu Mama ba, hakika suna bukatarsa a kusa dasu, domin yaga yadda rashin Baba ya ragaita su.

Ya barwa ransa in sha Allah ba zai kuma jimawa bai zo garesu ba.

Ya tafi da tausayin Mama fal a ransa, da damuwar ganin su Zahra duk sun rage

karsashi da kidifiri, wannan fallin nasu na gayu da iyayin ‘yammatacinsu duk babu shi yanzu, walwala kanta ta kaura a gidan Mama da ‘ya’yanta. In ka dauke Hattoon babu wani mai walwala a cikinsu.

To kafin ma Zayyan ya saka ranar zuwa Lagos gun aminin mahaifinsa Baba Murtala shi ya zo da kansa har Zaria ya same shi tareda Lauyan Baba Barr. Abba Gana Shattima. Sun tattauna *extensively*, an kuma tattaro dukiyyoyin Baba na gida dana banki da wadanda ke hannun Baba Murtala wadanda Zayyan kansa bai san dasu ba, don haka ya sha mamakin jin abinda Baba ya bari ya kuma jinjina amana irinta Baba Murtala don shi ko sau daya Baba Bello bai taba gaya masa yanada dukiya mai yawa cikin dukiyyar Murtala ba.

Ya kara jin gudun duniya ya shigeshi, da tsoron tara dukiya.

Mutuwa mai tonon asiri! Ashe har Estates Baba Zayyan ya gina ga gwamnatin tarayyah da ba’a kai ga biyanshi kudin

kwangilarsa ba, sai yanzu da ya rasu, Baba Murtala ya tsaya tsayin daka yayi fafutuka aka biya magadansa.

Baba baya tattauna harkokin business dinsa da shi dan sa Zayyan saida Baba Murtala kadai, ko mai yasa? Ko don ya san baya ra'ayin business din? Zayyan a lokacin bai takura kansa da dogon nazari akan dalilin da yasa Baba Bello baya gaya masa samunsa ba, a take ya baiwa kansa amsa don ya dade da sanin *doctrines* din Baba Bello fiye da kowa;

Shi ya san ba don komai Baba yayi hakan ba sai don yafi so ya koyi dogaro da kansa, ta hanyar amfani da ilminsa bada dukiya da waninsa ya tara ba.

Kuma alhamdulillah Baba yayi nasarar tsayar dashi akan kafufunsa, ta hanyar bashi ilmin addini dana zamani, don tuni ya tashi daga Asst. lecturer zuwa cikakken lecturer a ABU yanzu.

Aka tattara dukiyar baba Bello waje daya da taimakon mai shari'a da lauyansa aka rabawa iyalinsa gadonsu bisa tsarin addinin musulunci.

Inda kamar yadda addini ya tsara shi ya tashi da kason da ya rubanya na 'yan uwansa mata. Mama kuma ta karbi tumunin takabarta.

To bayan gama rabon gadon ne Mama ta tara yaranta mata duka suka yi (closed door meeting), suka amince da shawarar da Mama ta kawo musu.

Mama ta kira Zayyan a washegarin ranar data zauna da yaranta mata, suka zauna daga ita sai shi, bayan sun gaisa yaci abincin data aje masa ta tabbatar ya samu nutsuwa, sai tace masa.

“Baffana, nida ‘yan uwanka Zubaida, Zubaina, Zaitoon, Zahra da Hatton, mun yanke shawarar damka maka ragamar komai namu a hannunka, wato mun maido kason kowaccenmu hannunka, a sake cure

dukiyar nan waje daya in yaso ka cigaba da juyata kamar yadda Babanku ke yi a harkar Real Estate.

Da sauri ya dago ya dubi Mama a rikice, ta bude ido sosai tace “Eh, haka nake nufi ka bar aikin gwamnati, muna son a matsayin ka na Da namiji kai kadai a cikinmu ka dora mana daga inda Babanku ya bari”. Ta soma matsar kwalla da gefen hijabinta.

Tana cewa “ni ban ga me kake samu a koyarwar nan ba, ni ban saba da wahala ba haka ‘ya’ yana, dole ka taimaka mana kada rashin Babanku yasa mu ragaita, kaga dai dukiya in ba juyata ake ba bata da albarka, nan da nan za’a nemeta a rasa. Ni dai ka ajiye aikin gwamnati, kazo ka zame min Bello Rafindadi tunda dai ga jari ya bar mana”.

Zayyan a wannan lokacin sai ya karaya, har fiyeda kima, irin abunda yake gudu kenan tun rasuwar Baba. Ya san duk

nauyin gidansu kansa zai dawo. Mama ta manta kama da wane bata wane.

Dama har lokacin cikin dimuwar yawan dukiya da Baban ya bari yake. Yana ganin bazai iya da wannan nauyin da Mama da ‘yan uwanshi ke son dora mishi ba.

Arch. Bello Rafindadi, bayan kasancewarsa tsohon dan boko tofa rikakken dan gwagwarmayar kasuwancin gine-gine ne. Baya taba tsugunnawa a waje daya, duk inda ya samu kwangilar zane ko gini zai je yayi a cikin Nigeria.

Shikuwa ya riga ya san kansa cewa shi malamin makaranta ne, wanda samunsa duka ya ta’allaqa ne ga albashinsa na wata. Bai taba mafarkin zama irin Babansa a harkarsu ta kasuwanci ba, ko zama dan gwagwarmayar neman kudi kamar Baba Bello, wanda ba abu ne mai sauki da zai iya ba a halin yanzu.

Da karyayyar zuciya da kuma sanyin murya Zayyan yace da Mama cikin bijirewa.

“Mama naji bukatarki data ‘yan uwana mata, amma ina baku hakuri, wannan wani nauyi ne mai girma kuke son dora min da bazan iya dauka a halin yanzu dana samu Rauni a zuciyata ba, tunda nauyi ne na dukiyyar marayu kin ga, ina tsoron wani abu ya samu dukiyyar ‘yan uwana a hannuna saboda tsautsayi ko sakaci na, tunda kinga ba wai na iya harkar bane, ban kuma taba gwadawa ba.

Ni a ra’ayina da dai kin bar kowaccen su ta juya dukiyyarta da kanta, tayi sana’ar da take so da kasonta, nikuma zan taimaka musu da shawarwari da goyon baya duk sanda suka bukata”.

Amma Mama tace “a’ah, sam ban yarda ba, ni da kai kanka da su ‘yan uwan ka mata duka abu guda ne, ba kuma ‘yan Uba kuke ba balle kace min zasu zargeka, hadin kanku nake so a duniya tunda baku

da wanda yafi muku junanku, shiyasa nace a hade komai wuri daya a damka maka.

Da a samu riba, da ayi asara duk daya ne a wajenmu, indai dukiya nan a hannunka take Baffana bamu da haufi kaji?!".

Zayyan ya buga ya raya akan bazai iya ba, Mama Fatu ma ta kafe akan bakanta. Tace "zamusa kafar wando guda nida kai in ka ki jin maganata".

Don haka da damuwar wannan maganar da sukayi da Mama ya juyo Zaria a ranar. Har yace sai ya kai kararta gun Baba Murtala.

Kwana biyu kullum Safiyyah cikin damuwar nan da kuma tunanin nan take ganinsa ciki, tun dawowarsa daga Katsina, ta kuma fahimci (family issue) dinsu ne, shiyasa bata tsananta masa da tambayar abinda ke damunsa ba, kuma bata saka

baki ba, tunda shima bai sakata a cikin sha'anin ba.

Ko a daren ranar ma tana ji yana waya da Yaya Zubaina akan wata bukata da Mama ta saka shi da bazai iya ba, taji Zubaina tana kara tabbatar masa sun riga sun gama shawara shi zai ja ragamar dukiyar Baba, bata son wata magana daga gareshi bayan wannan, kada ya zama raggo mana?

Zubaina ta kare da cewa “Ita ba haka tasan Zayyan dinta ba, rashin Baba duk ya salube jarumtakarsa”.

To sati biyu bayan nan, da ya dan samu nutsuwa don Mama da ‘ya’yanta duka sun dage akan bakansu, ya gayawa Safiyyah zai je Lagos gun aminin Baba, kuma zai kwana uku don bazai yiwu ya dawo a washegarin ranar ba tafiyar motar haya ce.

Tunaninsa a lokacin shine yaje wurin Babansu Alh. Murtala, ya kai karar Mama dasu Zubaidah, kan suna son dora masa

nauyin da bai shirya dauka ba, ya kuma nemi shawararsa kan batun.

Kasancewar ya san Baba Murtala a matsayin mutum mai amana da rikonta, mai son cigaban Baba Bello da zuriyarsa da zuciya daya ko ba'a fada ba, duk shawarar daya bashi zata zama mai amfani ce a gare shi fiye da tasu Zubaina.

Safiyyah ta kwana yi masa shirin tafiya Lagos, a washegari sukayi sallama ya tafi kamar bazasu rabu ba, soyayyar Safiyyah da Zayyan kullum kamar a ranar suka fara ta, basa taba gundura da juna da nuna ma juna so da kulawa, sai ka zauna kusa dasu zaka gane tamkar 'tube' da 'tyre' suke rayuwa.

Koda Zayyan ya isa Lagos cikin motar haya ta luxurious, unguwar Ikoyi ya nufa wato inda gidan Baba Murtala Masari yake, kyakkyawar tarba Baba Murtala yasa aka shirya masa da masaukin da zai sauka tun kafin isowarsa.

Sauka irin ta Dan da ka haifa a cikinka, ka kuma dade baka ganshi ba, ita Baba Murtala ya shirya masa.

Aka kaishi dakin baki ya ci abinci ya kintsa, tare da Baban suka yi sallahr maghriba da isha'i a jam'I, sannan suka zauna a falon Baba Murtala don tattaunawa, ya fara gaya masa abinda ke tafe dashi, wato rigimar Mama data 'yan uwanshi, na sai ya kwafe musu Baba, ya koma sana'ar da Baba ya bari da dukiyarsu.

Ya gayawa Baba Murtala shi bai taba sha'awar wata sana'a bayan koyarwar da yake yi ba. Kuma bashida ra'ayin tara dukiya a rayuwarsa, don a ra'ayinsa ma nashi kason da aka bashi ya yanke shawarar Mama zai hadawa ta hada da tumunin takabarta ta kara jarin kasuwancinta.

Yace. "A komai yana so ya gaji Babansa, amma banda a harkar irin neman kudinsa na rashin hutu da tara dukiya,

baya kuma son yayi *disappointing* Mama da ‘yan uwansa in bai zame musu abinda suke hange a juya dukiyarsu ba”.

Baba Murtala sai yayi murmushi, ya sake murmusawa, don ya lura rashin mahaifinsa ya karya lagon jarumtar Zayyan da yawa, ta wani fannin kamar mara sauran ‘hope’, a rayuwa, wato ya maida kansa (hopless) wanda bazai iya tabuka komai ba, tunda ya rasa *source of inspiration* dinsa Baba Bello.

Daga ranar Alhaji Murtala ya sha alwashin zamewa dan amininsa Zayyan UBA mahaifi. Uban da zai karfafa shi a rayuwa har zuwa nasa karewar numfashin, sannan ya zame masa ubangida na kasuwanci.

Ba abinda yake bukata a lokacin irin soyayyar Uba da ya rasa, wanda ita kadai zata karfafeshi a yanzu, ta dawo da jaruntakarsa.

Don haka Arch. Murtala Babangida Masari, ya dafa kafadarsa ya ce dashi cikin yin kasa da murya.

“Faduwar wani tashin wani ce *my son* Zayyan, kada ka taba bari faduwar wani naka ta zama faduware.

Dama wannan ranar nake jira, wato rana irin wannan da zaka tako ka zo gabana da kanka ba tareda Fatuma ta turoka ba, ka nemi zama cikakken ‘Architect’ makwafin mahaifinka a gabana.

Hajiya Fatu dasu Zubaina sunyi abinda ya dace. Ka sani Bello ba raggo bane, na kuma tabbata bai haifi raggo ba”.

Yayi murmushi ya cigaba “hakannan Bello bai abota da ragwaye a sanina dashi tun muna makaranta, in yaga baka da kokarima baya kusantarka, kada rashinsa ya maida kai ragon maza kaji ko Zayyan, ka mika ka zama mai zafin nema irin Babanka, duniya bata aure da ragwaye yanzu, shi namiji rayuwarsa duka ‘yar

gwagwarmayar nema ce, in dai da dama kuma da nasibi. Balle kai gashi kana da damar, a gefe kana da ni, Babanka Murtala. Allah kuma yace tashi in taimakeka, sai ka shiga da kwarin guiwarka ka gani idan akwai nasibi a ciki ko babu.

Dama jira nake komai ya lafa ka kuma kara samun nutsuwa, sannan in nemoka ko baka zo ba. Duk da dai inada kyakkyawan fata, na cewa zaka zo din watarana.

In ce da kai, ka zo mu cigaba daga inda muka tsaya ni da mahaifinka. Ka mayemin gurbin abokina Arch. Bello.

Nima cikin kewar rashinsa nake cigaba da nawa harkokin. Mahaifi ko kwasar kashi yake a matsayin sana'a yana so Dansa ya gaji wannan sana'ar, in dai ta halal ce.

Da na Zayyan, ka zo a dama da kai a harkar “Real Estate”, ka kutsa cikin *profession* dinka da kyau ka yishi practically, ka zama *Professional Architect* dinda duniya zata san da zamansa, kamar

mahaifinka. Wato ka zama cikakken magaji ga Bello Rafindadi, akan komai nasa.

Ina kara jaddada maka, “*mutum ko kwasar kashi ce sana’arsa, zai so ace dan sa ya gajeshi a kanta*”.

Ita wannan harkar ta gine-ginen gidaje da zana su da bada hayarsu, wadda ta zame mana silar alkhairi nida mahaifinka, ba kamar aikin koyarwar daka saba da shi bace, harka ce da babu hutu a cikinta kuma wadda ke bukatar tsayuwar daka da cinye lokaci, dole sai ka zage damtse ka kuma jajirce sannan zaka ci ribarta.

Amma harkace ta ilmin zamani dake kawo alkhairi sosai ga mamallakanta.

In da ka san irin wahalhalun da muka sha ni da Bello, da fadi tashin da muka sha akan harkokin nan kafin mu kawo wannan matakin, zaka fi yarda kada abar sana’ar ta bi ruwa a cinye jarinta a wasu abubuwan daban, tunda Allah yasa akwai namiji a cikinku”.

A nan Baba Murtala ya shiga baiwa Zayyan tarihin *struggle* din Babanshi Bello Rafindadi, wajen gina abinda ya tara da guminsa, yace bai dace ya yarfe wannan gumin ya zubar ba, tun yana malamin jami'a a mataki na farko Bello yake koyarda Zanen gidaje mai ban mamaki ga dalibansa, ya kara da bawa Zayyan nagartattun shawarwari akan yadda ake cimma nasarar harkar REAL ESTATE, ya kuma ce ya zo su tsunduma cikin harkar tare, zai kama hannunsa zai masa jagora.

Har zuwa sanda zai gama gane kan harkar “Real Estate Business” bakidayanta sannan ne zai saki hannunsa, ya barshi ya cigaba da tsayawa akan kafarsa.

A takaice wannan shine mafari, sila, kuma tushen kafuwarsa, da silar arzikin da yau yayi cikin dan lokaci da fitar sunansa a harkar Real Estate.

Arch. Zayyan Bello, ya shiga harkar da kafar dama kamar, koma fiye da mahaifinsa Arch. Bello Rafindadi.

Duk wata hikima da baiwa ta mahaifinsa sai ta yi hijira ta dawo cikin kansa kamar yadda dukiya ta dawo hannunsa.

Don kuwa a gaba kadan, bayan kamar shekaru biyu da farawarsa, Arch. Zayyan yayi resigning daga aikin koyarwarsa da jami'ar Ahmadu Bello.

A lokacin tuni Safiyyah tayi graduating (ta kammala digirinta na farko) itama a fannin nasu na Architecture, har tayi hidimar kasa duka a Zarian. Safiyyah na gama makaranta Zayyan ya bar Zazzau ya koma Abuja, inda acan ne Baba Murtala yake kokarin kafa Zayyan akan harkar zanen Estate da karbar kwangilar gina su da bada hayar su.

Kuma acan ne duka harkokinsu suka fi karfi yanzu. Duk da Baba Murtala iyalinsa

suna Lagos yana yawan zaman Abuja yin harkokin kwangilar gine-ginensa.

Saida ya dan fara kwari a harkar ya soma tunanin dawo da Safiyyah kusa dashi don su bar Zaria gabadaya. Da farko Zayyan ya fara da kama musu shida Safiyyah dan madaidaicin gida flat a wani (block of flats) mai daki uku da falo a Jabi.

Estate din da Zayyan ya fara zanawa ya kuma gina na farko mallakinsu ne shida ‘yan uwansa mata, wato hadakar dukiyarsu ce su duka, a jihar Katsina suka samar dashi, a can ya fara gina Estate, don akace kowa ya bar gida gida ya barshi, wanda suka sakawa suna; “BELLO RAFINDADI ESTATE”.

Sai suka zuba ‘yan haya duk shekara Mama da ‘yanuwanshi na damkar makudan kudade, shi da Safiyyah ne suka zauna sukayi ta musu, (debate), akan sunan da ya dace a sakawa Estate dinsu na farko, har a karshe suka ambaceta da ‘surname’

dinsu gabadayansu, watau “Bello Rafindadi Estate”. Anan GRA Katsina.

Zayyan ya muskuta daga kwancen da yake, yana cigaba da dogon tunanin da yake yi.... wani lokacin har yana matse kwallah, wani lokacin kuma yayi murmushi duk shi kadai.

Safiyyah have immensely contributed a lot to his achievements and successes (Safiyyah tayi matukar bada gudunmuwa ga nasarorinsa da abubuwan da ya cimma na nasara a rayuwarsa). Domin a duka wadannan lokutan Safiyyah na tare dashi cikin halin dadi dana babu dadi, *against all odds* ta tsaya a gefensa, kuma tana kula da rayuwarsa da cikinsa da lafiyarsa da bukatunsa na Da namiji cikin kauna da soyayyah.

Ta taya shi raba dare suna ‘sharing idea’ da musayar fasaha, inda zaka gansu sun zauna a falonsu sun baje takardun Zane a gabansu cikin dare, kamar abokan aiki ba mata da miji ba, suna tsara Zanen Estate

tare, tareda da shirya time-table na yadda zasu gudanar da kwangilolin ginin gidajen da suka samu su aiwatar dasu bi da bi cikin tsari da sarrafa hikima.

Bazai manta ba, shi da ita ne suka raba dare a wani dogon dare mai dumbin tarihi tarihi suka samar da ‘idea’ din kirkirar “SUNSET ESTATE”.

Wanda zai zama mallakinsa ne shikadai watau ba tareda dukiya ‘yan uwansa a ciki ko mahaifiyarsu ba. Cewa suka yi bari su hada duk wata fasaha da suke da ita ta ilmin Architecture a kan Estate din, da duk abinda Zayyan mallaka ya sayar ya saka a cikin capital dinsa ta ginin da zasu yi, su yi Estate din amma wannan karon a matsayin nasa shikadai.

Saboda shekaru uku bayan kama harkar ‘real estate’ da yayi dukiyarsu Zubaida ta rubanya a hannunsa, kusan kashi hudun yadda ya karbeta daga

hannunsu, kowaccensu ta mallaki Estate nata na kanta yanzu a Katsina, haka shima yanada Estate sun kai hudu a Katsina, hakika Allah ya sanya masa hannu da nasibi a harkar ‘real estate’, da kuma taimakon Baban kwarai Baban marayu, Alhaji Murtala Babangida Masari.

Bayan ya tsayar da *idea* din yin nasa Estate din na kansa, bisa shawara da gudummuwar Safiyyah, sai yaje ya samu Mama Fatu akan yana son gina Estate nasa na kashin kansa a Abuja.

Mama Fatu bata hanashi ba, ta dai ce in dai zai cigaba da rikewa ‘yanuwansa mata nasu Estates din, ita bazata hana shi yin yadda yake so ba. In kuma Safiyyah ce ta zugo shi akan ya ware dukiyarsa daga Katsina ya mayar Abuja don tana bakin cikin yana kulawa ‘yan uwansa da Estates dinsu a Katsina, tana so ta janyeshi gabadaya ya maida hakalinsa a Abuja, to tayi a banza, tunda dukiyarsa dai zata taba zama tata ba, tunda gata nan har yau sai

cika masai da kashi ta iya, ko gudan jini bata taba ajiye masa a kasa da sunan dansa ba.

Maganar ta dade tana masa yawo a kai, amma bai ce komai ba. har yausha akayi auren da za'a soma cewa Sophie bata haihu ba?

Bisa shaidun da suka kamata wato Lauyan Baba Barr. Abba Gana Shettima da Baba Murtala da Mama, Zayyan ya zame komai nasa daga cikin na 'yan uwansa su Zubaidah, amma zai cigaba da kula musu da komai nasu. Mafari kenan na fara samuwar assasa tubalin ginin SUNSET ESTATE a unguwar Guzape.

Bisa zane da tsari irinna zamani, wanda yayi amanna bai taba yiwa kowa irinsa ba. Kuma anyi ittifaqin bai dauko samfurinsa daga ko'ina ba. A'ah, zallar *idea* dinsu ce shi da Safiyyah.

Domin sun kure duk wata fasaharsu ta Zane a kansa shida Sophie. Shi da Safiyyah

suka samar da SUNSET ESTATE. Bayan shekaru biyun da suka dauka suna raba dare akan zanensa, tareda tsara *proposal* din ginin, komai na shirye-shiryen ginin ya kammala a shekara ta shidda da aurensu, sai aka fara gina ‘Sunset Estate’.

Mu karasa a littafi na biyu.

Tare suke.

Sumayyah Abdulqadir

07030137870

(whatsapp only).

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