KYAUTAYIN BAHAUSHE A WA{O{IN BAKA

NA

ABUBAKAR AYUBA

DEPARTMENT OF AFRICAN LANGUAGES AND CULTURES

MARCH, 2013

KYAUTAYIN BAHAUSHE A WA{O{IN BAKA

NA

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MA/ARTS/0844/2009-2010

A THESIS SUBMITTED TO THE POSTGRADUATE SCHOOL, AHMADU BELLO UNIVERSITY, ZARIA – NIGERIA

IN PARTIAL FULFILMENT OF THE REQUIREMENT

FOR THE AWARD OF MASTER OF ARTS

DEGREE IN AFRICAN LANGUAGES

(HAUSA)

DEPARTMENT OF AFRICAN LANGUAGES AND CULTURES

AHMADU BELLO UNIVERSITY, ZARIA-NIGERIA

MARCH, 2013

DEDICATION

This research is dedicated to my parents, family, tutors and to humanity.

DECLARATION

I hereby declare that this Thesis entitled "Kyautayin Bahaushe A Wa}o}in Baka" is written by me and it is a record of my own research work and that it has not been presented in any previous application for a higher degree. All quotations and sources are dully referenced and specifically acknowledged.

_____ _____

ABUBAKAR AYUBA **DATE**

CERTIFICATION

This Thesis entitled “Kyautayin Bahaushe A Wa}o}in Baka” by Abubakar Ayuba, meets the regulation governing the award of the degree of Master of Arts (M.A.) in African Language (Hausa) of Ahmadu Bello University, Zaria – Nigeria and is approved for its contribution to knowledge and literature.

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ACKNOWLEDGEMENT

Thanks to almighty Allah who blessed mankind with language, wisdom and intelligence. Praise is due to prophet Muhammad (S.A.W.), who charged mankind to cherish time, opportunity, and ability.

I have many people to thank for supporting, encouraging and inspiring me throughout the duration of this research. With them, I have enjoyed writing this thesis thoroughly, and I'm please to pay tribute to them.

First and foremost, I wish to thank, my supervisor, Professor Dalhatu Muhammad, for being my philosophical mentor, his incessant criticism, guidance, generous, encouragement, and friendship shaped the thesis firmly. With Professor [alhatu's assistance, I benefited tremendously and have learned considerably. My second supervisor, Professor Munir Mamman painstakingly critiques the philosophical research methods; his precious advice on manuscripts structured the thesis. My profound gratitude to my external examiner Professor Maiku]i {araye of the Bayero University, Kano. May Allah reward you all.

I'm also grateful to Dr. Balarabe Abdullahi, Head of Department, African Languages and Cultures, Ahmadu Bello University, Zaria. Dr. Magaji Tsoho Yakawada of the same department also deserves commendation. Dr Muhammad Lawal Amin, Dean, Faculty of Arts, Ahmadu Bello University, Zaria deserves profound gratitude. I thank Muhammad Abbas Aliyu, Dr. Merle Kruger, Professor Jason Brennan, Malama Safiya Abdul, Ibrahim [an-Halilu, Malam Sulaiman Balarabe of the Department of English, F.C.E. Zaria and late Asma'u Badamasi.

I have been very lucky to collaborate with several people while writing this thesis. My beholden to Professor Halliru Ahmadu Amfani of the Department of Nigerian Languages, Usmanu [anfodiyo, Sokoto. Professor Sa'idu Muhammad Gusau of the Department of Nigerian Languages and Linguistics, Bayero University, Kano and Professor M.A.Z. Sani of the same department. I also recognize [an Iyan Zazzau, Alhaji Yusufu Ladan, Professor Ibrahim Malumfashi of the Department of Nigerian languages and Linguistics, Kaduna State University, Kaduna, Professor Aliyu Muhammad Bunza and Aminu Ladan Abubakar (ALA).

Special gratitude goes to Malama Hauwa Muhammad Bugaje and Malam Shu'aibu Hassan of the Deparment of African Languages and Cultures, Ahmadu Bello University, Zaria. Munir Abubakar Muhammad, Anas Sa'idu Muhammad Gusau, Zainab Isah, Yahya Musa, Musa Muhammad Ahmad, Sub. LT. Umar Faru} Usman, Dr. Aliyu Salihu, Ja'afar Muhammad Sani and Barr. Mu'az have contributed towards this research.

Scholars and researchers within A.B.U. have significantly contributed to me especially Professor M.A. Umar, Dr. Bello S.Y. Al-Hassan, Malam Adamu Ibrahim Malumfashi, Malam Abubakar Sarki Muhammad, Malam Sani Usman, Malam Shu'aibu Abdulmumin, Dr. Haruna Aminu, Dr. Isa I. Sulaiman, Dr. Salisu Garba Kargi, Dr. Nuhu Tahir Tajuddeen, Dr. Adamu Sa'id Khalid, Malam Rabi'u Tahir, Dr. Aliyu Busa, Malama Halima Kabir Daura, Hassan Rabeh, Abdul}adir Abubakar Zailani, Rabi'u Bashir, Adamu Shede, Abdulmalik Aminu, and Nura Isa Zubairu.

I have to thank my parents for raising me and helping my life up to today. Hearty appreciation to my siblings Aliyu Ayuba, Raliya Ayuba, Shehu Ayuba, Abdulhamid Ayuba, Zubairu Ayuba, Abdul}adir Ayuba, Hadiza Ayuba, Halima Ayuba, Ibrahim Ayuba, and Salima Ayuba.

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ABSTRACT

This thesis examines several questions on aesthetic and morality as well as utilitarianism in theory and practice using Hausa songs as the corpus in which goodness and the general philosophy of life are portrayed. It also analyzes primary and secondary data in the research methodology and outlines the study's aims, objectives, purpose, justification, scope, significance, research methodology, and theoretical framework. Moreover, the thesis appraises goodness from the Islamic, Western, and Hausa perspectives and presents an overview of Hausa oral songs, and definition of concepts. The thesis also analyzes the meaning and consistency between beauty and goodness as well as the classification of goodness.

Moreover, the thesis examines goodness in dispensing social and legal justice, which comprises trust, equality, fairness, kindness, generosity and kinship ties among the citizenry. Love and mutual assistance create harmony in society, while egotism instigates violation of the law and injustice. The thesis regards truth in Hausa thought as consisting of trust and justice, while also yielding conformity. In addition, a trustworthy person is loved by everyone due to his esteemed morality nurtured by good name, environment and parental upbringing. His kind responsibility towards humanity earns him respect, and society considers him a father and a leader whose sound advisors help him in distributing justice to mankind.

TSAKURE

Wannan kundi ya nazarci dangantakar tarbiyya da }awanci, kuma ya kawo ma'anar }awa da kyau da yadda suke da nasaba da nagarta a }o}arin ganowa tare da]ora *Fa'idanci a wa}o}in baka da yadda wa}o}in suke adana kyautayi da taho-mu-gamar rayuwa. Hanyoyin gudanar da wannan bincike sun }unshi tambayoyi da nazarin rubutattun littafai da kundaye har ma da ma}alu. Kundin yana }unshe da farfajiyar bincike da ma}asudinsa da dalilansa, da fa'idarsa da muhimmancinsa da hanyoyin gudanar da binciken sannan kuma ra'in binciken. Da]in-da]awa, kundin ya waiwayi kyautayi a Hausa da Musulunci da Turai da wa}ar baka sannan kuma ya kawo ma'anar wasu ke~a~~un kalmomi.

Bugu-da-}ari, adalci yana wanzar da farin ciki da jin da]in rayuwa, domin ya }unshi kyautayi da amana da daidaito da karamci da kuma zumunci a tsakanin mutane. {auna da taimakon juna suna taimaka wa kwanciyar hankali, sa~anin son zuciya da kan haifar da zalunci da }uncin rayuwa. Kundin ya gano cewa, gaskiya a Hausa ta }unshi amana da adalci sannan kuma mutumin kirki yana da kwar jinni saboda nagartasa da kyan kyansa da kishin al'ummarsa da kuma irin nagartattun mutanen da suke kewaye da shi. Duka duka, binciken ya gano kuma ya kasa kyautayi gida biyu: kyautayi ta zahiri da ta ba]ini

BABI NA [AYA

GABATARWA

1.0 SHIMFI[A

Kyautayi }ir}irarriyar kalma ce da wasu malaman zaure suke fassara kalmar *Ihsan* da ita, bincike ya gano sun fara da *kyautata yi* sannu-a-hankali aka ya da ga~ar *–ta* kuma aka ha]e *kyauta* da *yi* daga nan *kyautayi* ta samu. Sai dai kuma wasu suna duban *kyautayi* jam'in kyauta ce, wasu kuma suna bayyana *kyautayi*]abi'a ce wadda ta }unshi kyau da nagarta. Kuma nagarta ta ha]a da ri}o da addini da gaskiya da amana da adalci da kara da kunya da tausayi da ladabi da biyayya da yawan kyautatawa.

Kyautayi ~oyayyen suna ce kuma kammalallar]abi'a ce da ta dace da tunanin mutane kuma take inganta al'amari. Sannan kuma *Kyautayi* ta }unshi kyakkyawan }uduri da magana mai da]i, tare da yin aiki nagari da sauransu. Wato gaskiya da mutunci da kyau ~angarori ne na kyautayi sannan kuma kyautayi na iya kasancewa ta zahiri ko ta ba]ini. Bugu-da-}ari *Kyautayi*]abi'a ce tagari, wadda kan tabbata a mu'amala. A wani lokaci hannu yana shaida abin da aka yi wa kyautayi, ido yana ganin kyan abin da aka kyautata, }wa}walwa na yin zurfin tunani game da kyan abun da aka kyautata ko kyautatawar da aka yi, sannan kuma zuciya na yin fari matu}ar ido ko kunne da sauran sassan jiki suka tabbatar al'amari ya yi kyau.

Nazarin kyautayin Bahaushe a wa}o}in baka, wani yun}uri ne domin gano dangantakar wa}a da falsafa da kuma yadda wa}o}in baka suke damfare da nagarta

domin inganta tunani da rayuwar al'umma, kasancewar wa}a tana da saurin shiga zuciya (Furniss, G. 1996:129), tana kuma na]e nau'o'in adabin baka sannan tana yin }arin haske game da ilmi da basirar mawa}i da yadda yake sarrafa al'adun al'ummarsa (Abdul}adir, [. 1975:190-1 & 204-5). Sannan kuma, tasirin wa}a a rayuwa muhimmin al'amari ne tsawon zamani, kuma mawa}a suna bayar da gudunmuwa wajen jadda }uduri ko manufa, sannan kuma wa}a tana raye kodayaushe (Richards, I. R. 1924:14-16 & 20). Da]in-da]awa, }ira aikin da ma}iri ya aiwatar suna da dangantaka da al'amuran da ke faruwa da shi ko kuma ma a iya cewa, }ir}irar ma}iri tana nuna magijin abin da duniyarsa ta }unsa ne. Manufa idan aka dubi duk wata }ir}ira za a tarar cike take da kai-kawon da ake yi a duniya, idan aka kula sosai sai a fahimci duk wata }ir}ira tana isar da sa}o ne ga matarka ('yan kallo ko makaranta ko masu sauraro) (Abrams, M. H. 1958:6). Har-ila-yau, duniya takan yi tasiri a tunanin fasihai wajen }ir}irar adabi, inda sukan fayyace rayuwa ta zahiri da kuma]abi'un mutane (Garving, H. R. 1982:9). Tasirin da duniya kan yi wa fasihi ne yake sa shi ya furta wasu batutuwa game da duniyar domin ta yi wa zukatan mutane tasiri a fuskokin rayuwarsu (Liu, J. J. Y. 1982:1-4).

Da]in-da]awa, adabin baka na adana al'adu da]abi'un al'umma kuma yana fa]akar da ita sannan yana ilmantarwa da sauransu ({araye, M. 1995:184). Da wannan a iya cewa, wa}o}in baka na Hausa suke adana kyautayi sosai, kuma suna horon Hausawa da su aikata alheri; musamman ri}o da addini da fa]in gaskiya da son juna, da taimakon juna, da mutunta juna, da ha}uri da kunya da biyayya da

tausayi da muhimmancin nagartaccen tsatso da dai duk wani halin kirki. Wani lokaci wa}o}in suna yi wa Hausawa hannunka-mai-sanda game da abin da ke kai-komo a rayuwa, suna kuma bayyana muhimmancin tsafta da kyakkyawan muhalli. Kodayake }udurin yawancin mawa}an shi ne su yabi nagartar gwarzo domin faranta masa rai, sannan kuma suna yi wa abokan hamayyarsa zambo da habaici domin tsoratarwa da kuma dakushe nagartarsu a idon mutane. Kusan a iya cewa, wa}o}in baka na Hausa suna }unshe da taho-mu-gama a rayuwar Bahaushe, domin yawancin mawa}an Hausa suna sane da fa'idar nagarta da kuma illar mugunta ko mugun hali. Don haka suna yaba nagartar gwarzo da ta iyayensa da kakanni domin tunatarwa, kuma suna yin zambo da habaici ga akasarin miyagun]abi'u.

Nazarin adabin baka na Hausa ya fi dogara a kan *structuralism* da *functionalism* ({araye, 1995:183) amma, domin a fa]a]a nazari sai aka]ora wannan bincike a kan ra'in *Fa'idanci, kasancewar sa ra'i ne da yake kai-komo a kan tarbiyya da nagarta; wanda yake }unshe da fifikon wasu]abi'u a kan wasu, domin a}idar da ta dace da tunanin al'umma tana haifar mata da farin ciki da nisha]i ko murna da jin da]i a zukatan yawancin jama'a. Haka kuma tunani jama'a yana tantance kyakkyawar]abi'a da mummuna, yana kuma gaskata kyan abu mai kyau da kuma duk wani abu mai wanzar da nisha]i da farin ciki.

Don haka Jeremy Bentham (1748-1822) yana a sahun farko wajen ha~aka *Fa'idanci, inda yake ganin nagarta tana haifar da murna da farin ciki da nisha]i ko jin da]in rayuwa, John Stuart Mill (1806-1873) shi ma wani sadauki ne game da

kare wannan ra'i daga sukan wasu mutane, inda ya biyo Bentham a }arni na sha tara kuma yake ganin, murna da farin ciki da kuma jin da]i hawa hawa ne, sannan ilmi yana da tasirin gaske wajen tarke abin da ya fi wa al'umma fa'ida a tarbiyyarta. (Markie, P. and Cahn, S. M. 2006: 309 &317).

Saboda haka, abu mai fa'ida yana da kyau kuma yana haifar da farin ciki a tsakanin jama'a. Kuma ra'in *Fa'idanci yana ganin fa'idar aikata alheri a rayuwar kowane mahaluki. Har-wa-yau, ra'in yana da ala}a da adalci kamar kuma yadda ala}arsa take da *Sakamakonci; domin ra'in yana (la'akari da sakamakon aikin kowane mutum), yana kuma lura da yadda jama'a suka raja'a ga wasu]abi'u a bisa wasu. Don haka *Fa'idanci yana ganin mutum yana girban abin da ya shuka ne a rayuwarsa, wanda kuma duk yake son ya aikata alheri, to, sai ya zama nagari kuma namijin tsaye, mai hankali da basira, wanda zai ri}a yin hisabin ayyukansa da kansa ta sauraron tsokacin mutane da kunnen basira, sannan kuma ya ri}a la'akari da masoyansa da kininsa da mutanen }asarsa da kuma duniya baki]aya, saboda kada ya ya sa~a wa manufar rayuwa tagari. Ra'in yana lura da cewa rashin kiyaye ha}}o}in zamantakewa kan haifar da }unci da fitina a rayuwa. (Markie, 2006:311-350).

Idan aka lura da kyau, *Faidanci ba ra'i ne da yake magana a kan adabi ba, sai dai yana magana game da falsafar nagarta ko tarbiyya. Kusan idan ma akwai dangantaka tsakanin *Fa'idanci da *functionalism* ita ce ta yadda adabin baka na Hausa ke ilmantarwa da fa]akarwa da adana tsarin gudanarwa ({araye, 1995:184-5)

domin daidaita tunanin al'umma da]orewar zaman lafiya. Har-ila-yau, wata dangantaka da za a iya gani tsakanin wannan bincike da *functionalism* ita ce, kasancewar yawancin mawa}an suna da ilmin addinin Musulunci, inda suke yawan amfani da shi wanda kuma yake kyautata tarbiyya da tunanin al'umma, wata hujjar da ta sa mawa}an baka na Hausa adana kyautayi ita ce, fahimtarsu game da nagartar Hausawa da kuma abin da suka fi so a rayuwarsu. Domin haka, a iya ganin wannan dangantaka ce tsakanin *functionalism* da *Fa'idanci kuma su ne suka sa wannan bincike ya ra~i wasu bayanai da suke da ala}a da *Fa'idanci a *functionalism* kuma aka nazarci bincike binciken manazartan wa}o}in Hausa domin nazarin kyautayi. Domin nagarta da tarbiyya da kuma yadda rayuwa ke sarrafa taho-mu-gama (wuya da da]i da kuskure da daidai) (Markie, 2006:309) sannan tunanin al'umma da a}idarta suna gane munana da kyawawan]abi'u ginshi}ai ne ko tubalan da *Fa'idanci ya dogara a kansu.

Don haka, yawancin Hausawa suka gamsu, "duniya juyi-juyi, kwa]o ya fa]a a ruwan zafi", inda taho-mu-gamar take ankarar da akasarin su kamar yadda abin yake a sauran al'ummai wajen gane illa da fa'idar wasu]abi'u da ake kauce musu, ko kuma ake rungumar kyawawan saboda fa'idarsu. Yawancin Hausawa suna gane muhimmanci da fa'idar juriya da }wazo da ha}uri da gaskiya da duk wani halin kirki. Kuma suna yin ri}o da su yadda ya kamata. Kodayake dai a kusan kowane lokaci juriya da }wazo da gaskiya suna da wahala mai amfani da fa'ida. Kuma

yawancin Hausawa suna horon kansu da wa]annan]abi'u, suna yaba ma wanda yake aikata su.

Kirki da himma da }wazo da jarunta suna da kyau, domin suna gina rayuwa da inganta ta. Nagarta na haifar da farin ciki da }aunar juna. Saboda haka, abar so ce da }auna. Hausawa sun dace da nagarta tun gabanin cu]anyarsu da Musulunci, domin addinin gargajiyarsu ya hore su da su mi}a wuya ga Ubangizai, tare da yin kamun }afa ga iskoki da bokaye da gaskata camfi sau-da-}afa, domin samun ingantacciyar rayuwa. Addinin yana]aya daga cikin abubuwan da suka raini nagartar Hausawa, ya kuma kyautata ta musamman a lokacin maguzanci da kuma masu bin sa har yanzu. Sannan ya samar wa ado muhalli, inda akan sauya kama da tufafi na musamman, yayin da za a yi bori (bauta wa iskoki). Akan kuma yanka za~a~~un dabbobi da nufin nuna godiya ga nasarar da aka cin ma ko kuma domin yin sulhu da Ubangizai. Sannan yanayin }asar Hausa yana rainon }wazo da himma kuma yana }yamar lalaci da ragwanci.

Gaskiya a Hausa wata yanki ce mai kyautata tarbiyya, ta gyara tunani tare da tsarkake al'umma. Gaskiya tana kyautata mutuncin al'umma da mu'amalarta, kuma tana]aukaka martabarta a idon sauran al'umman duniya. Gaskiya a idon Bahaushe tana]aukar ma'anar adalci ko amana ko cika al}awari. Ingancin gaskiya a idon Hausawa ya sa suke fasalta }arfinta ya]ara na dokin }arfe, wanzuwar ta tamkar rubutu ne a kan dutse/littafi, wanda ba ya gogewa ko sauyawa komai tsawon

zamani. A wani lokaci kuma, Hausawa suna]aukar }arfin gaskiya tamkar }arfin }arfe ne, domin (}arfe da dutse da littafi da doki) ginshi}ai ne a rayuwa.

Adalci da amana suna inganta rayuwa da kuma }ara wa al'umma martaba a idon sauran al'ummai. Sannan hukunci yana katange jama'a daga aikata ~arna, kuma hukuma ce take da ha}}in inganta rayuwar al'umma (Nathanson, S. 2006:835) domin wanzar da aminci da mutunci a tsakanin jama'a. {aunar juna kan yau}a}a zumunci da taimakon juna, tare da tabbatar da]orewar mutunci a kusan kowane ~angaren rayuwar Hausawa, tun kafin da kuma bayan zuwan Musulunci, musamman inda adalci da amana suka jagoranci hukunci.

Haka kuma, adalci kyautayi ne da kan auku a mallakar duk wani abin da mutum ya mallaka ko ya yi kyauta da shi ko kuma, adalcin yakan tabbatar wa mutumin da aka zalunta ha}}insa. Sannan kuma duk al'umma tagari tana rungumar amana tare da warware matsalolinta cikin hikima da basira. Domin hikima da adalci sifofin mutumin kirki ne kamar yadda (Kirk-Greene, 1973:11) ya zayyana, kasancewar suna da ala}a da zurfin ilmi da yawan shekaru. Sannan kuma, nazarin (Muhammad, D. 1997:6) yana ganin cewa, nagartar mutumin }warai kan taimaka wajen kafuwar gari da ginuwarsa, ya]ore a kan gaskiya, da aminci da]imbin alheri ga kowa, ta fuskoki daban-daban. Shi kuma (Ladan, M.T. 2010:90-1) yana ambata cewa, adalci a Musulunci yana ha]a kan al'umma, yana da nasaba da nagarta da tausayi da daidaito da amana, kuma yana tsare gaskiya da makamantansu.

Idan aka yi la'akari da wa]annan tsokace-tsokace, ba abin mamaki ba ne da Bahaushe yakan ce, "Allah]aya gari bamban", musamman idan ya yi la'akari da yadda al'adu suka bambanta ga }abilun da suke cikin wannan duniya. Kamar kuma yadda al'adun suka bambanta, to, haka falsafar kyautayi takan sha bamban daga al'ada zuwa al'ada. Duk da cewa wata al'adar takan yi tasiri a kan wata; kamar yadda Musulunci da al'adun Turawa suke yi wa Hausa. Irin wannan tasiri bai tsaya a kan al'ada ko tunani ba, hatta wasu ba}in kalmomin suna shigowa Hausa, suna kuma zama 'yan gida, tare da }ara ingantata Hausa; musamman (kalmomi da zurfin tunani). Kuma mawuyacin al'amari ne a yi saurin fayyace irin tasirin da Musulunci da al'adun Turawa suka yi wa Hausa farat]aya. Sai dai, duk da haka, Hausa ta yi dace da kalmominta irin su gaskiya da daidaito da nagarta ko kuma kirki da kyautayi (kyautatawa). Domin aikata su yana kyautata zamantakewar Hausawa a jiya da yau, musamman inda aka sarrafa su da kyau, sai al'amura su gyaru, su kuma daidaita; rayuwa ta inganta, zaman lafiya ya wanzu.

Haka kuma, Bahaushe nagari yana zurfafa ilminsa, tare da bin hanyoyin da zai da]a gogewa a kan sana'arsa, domin ya inganta hikimarsa da basirarsa. Mutumin kirki a Hausa yana katange kansa daga ~arna, sannan yana mu'amala da mutanen kirki, wa]anda kan agaza wa nagartarsa. Har-ila-yau, taimako da tausayi wasu fitattun sigogin managarcin mutum ne, inda yakan yi amfani da }arfinsa da fasaharsa ko basirarsa wajen ceto rai ko bayar da shawarar yadda za a inganta rayuwar 'yan uwa da abokan arzi}i.

Hankali da natsuwar managarci suna yi masa jagora, ya sifantu da nagartattun magabatansa. Domin nagari yana da kyakkyawan }uduri, yana aikata aikin }warai ba tare da jin tsoro ko shakkar kushe da tsegumi ba. Sannan, nagartaccen mutum yakan kauce wa fifita wani ko wasu rukunin mutane a zamantakewarsa, kasancewar kyautayi ba ta yiwuwa sai da tarbiyya. Haka kuma, Bahaushe yana duban duk wani mutum mai hankali a matsayin shugaba, wanda ya wajaba a gare shi ya mallaki hankalinsa, ya tsare mutuncinsa; ta hanyar fa]in gaskiya da aikata alheri, wa]anda za su jagoranci rayuwarsa, da ta iyalinsa da kuma sana'arsa. La'akari da gudunmuwar mutumin kirki a rayuwa ce ta sa Aristotle yake cewa:

> *One who is unable to live in society, or one who has no need to do so because one is self-sufficient, must be either a beast or a god…. A social instinct is implanted in all human beings by nature, and yet the person who first founded the state was the greatest of benefactors. For a human being, when perfected, is the best of animals, but when separated from law and justice is the worst of all. (Stumpf, 2002:447)*

Fassara:

> *Wanda duk yake jin cewa ya gawurta ko ya }asaita har kuma yake jin ya fi kowa a zamantakewa, to, wannan mutum ba shi da bambanci da dabba. Domin mutunci shi ne mutum, kuma wanda duk ya bijire wa doka da kyautayi, to, lallai kam ya kama hanyar rushe rayuwarsa. Kuma duk mutumin da nagartarsa ta gina gari, yana da daraja sosai a idon mutanensa.*

Da]in-da]awa, bincike ya kawo ratayen sunayen wasu mawa}a da wa}o}in da aka gina shi da su, bayan nan an kawao jerin wasu tambayoyin bincike sannan aka kuma aka kawo ma'anar wasu kalmomi.

1.1 Dalilan Bincike

Kusan a iya cewa, nazarin jigo da tsari ba ba}i ba ne a adabin baka na Hausa. Manazarta suna ta kai-komo a kansu ta fuskoki daban-daban, kasancewar suna haskaka nazarin rayuwa: mutuntaka da ilimi har ma da makomar Hausawa a kusan kodayaushe. Kuma falsafa bakandamiyar fagen nazarin duniya da rayuwa ce ta fuskoki daban daban, sannan kuma masana suna bayyana ta da }aunar hikima kamar yadda nazarin yawancin magabata ya fito da hikimomin Hausa daga adabin baka. Sai dai kuma idan aka fa]a]a ma'anar falsafa, a iya cewa kusan nazarce-nazarcen manazarta game da falsafa a Hausa musamman ma a adabin baka, bai kai ya kawo ba. Domin kusan a iya cewa tsiraru ne suka ta~uka kamar su: Muhammad (1997) da Amin (2002) da Gumel (1992) da [an}wari (2000) da Mustapha (2003) da Isah (2006) da sauran s u. Kuma duk da haka, nazarinsu bai fayyace falsafar kyautayi a wa}o}in baka na Hausa }uru-}uru ba. Domin haka, wannan bincike ya nazarci kyautayin Bahaushe a wa}o}in baka saboda a fa]a]a nazarin adabin baka na Hausa.

Wani dalilin gudanar da wannan bincike shi ne, }wan}wance yadda wa}o}in baka suke bayyana muhimmancin tarbiyya da nagarta a siyasa da zamantakewar Hausawa, tare da]ora nazarin a kan ra'in *Faidanci. Haka kuma binciken ya yi

}o}arin zurfafa nazari domin ya gano fa'idar tarbiyya da doka da al'ada da addini da nagarta da kuma yadda duniyar take da tasiri a zamantakewar Hausawa domin Aristotle yana cewa:

> *.... virtue is a trait of character that is manifested in habitual actions. The virtue of honesty is not possessed by someone who tells the truth only occasionally or whenever it is to his own advantage. The honest person is truthful as a matter of principle; his actions "spring from a firm and unchangeable character." (Rachels, J. 2006:697)*

Fassara:

> *Nagarta]abi'a ce da take wakana a mu'amala, kuma mai gaskiya yana fa]in gaskiya ba domin amfanin kansa ne ka]ai ba, sai dai don ta zama masa jiki, kasancewar gaskiya ba ta sauyawa.*

King, M. L. (Jr.) kuma ya bayyana cewa:

> *"...law and order exit for the purpose of establishing justice, and...when they fail to do this they become dangerously structured dams that block the flow of social progress" November 26, 2011 at 12:20 am* (http://www.facebook.com/mobileprotection#!malika.ali)

Fassara:

> *Muhimmancin doka shi ne ta tabbatar da adalci, sai dai idan ta gaza takan zama tarkon da kan zama ala}a}ai ga zaman lafiya.*

Sannan kuma

> *In Hausaland, now as then, the principles of good behaviour and proper senses of good and bad in human relations are deliberately inculcated. The Hausa have a word for this kind of societal homiletics: tarbiyya, purposeful and positive moral instruction. The Hausa lexicon is full of words and concepts pregnant with morality; its idioms abound in perceptive proverbs, pithy to a point… We have noticed the explicit moralizing of Hausa folk literature… It is in the character that kirki reposes, so that halin*

mutum, a man's character, is at once the wellspring of his virtue and the mirror of his moral make-up (Kirk-Greene, A.H.M. 1973:3 &19).

Fassara:

Nagarta ta dogara ne kacokan a kan tarbiyyar Hausawa tun a da can da kuma yanzu, sannan kuma ana koyon kyawawa ko munanan]abi'u ne a mu'amala. Kuma zantukan Hausa suna cike da tarbiyya da garga]i musamman ma karin magana da makamantansu… babu shakka adabin Hausa yana cike da tarbiyya. Kamar yadda karin maganar Hausa yake bayyana hali tamkar wutisiya ne da ke tare da mutum kodayaushe, domin kyan hali kan kyautata mu'amala ko zamantakewa a Hausa.

Da]in-da]awa kuma,

Musulunci shi ne addinin da yawancin Hausawa ke bi. Saboda haka daidai ne idan aka ce, akasarin tarbiyyar Hausa ma ta wannan addinin ce… Sai kuma]an abin da ba za a rasa ba, na daga ~ur~ushin magurci. Shi ma ana ganin alamun tarbiyyarsa a wasu wurare… Yanayin }asar Hausa yana bayar da irin tasa gudunmuwa wajen tarbiyya, domin yana hana kasala… Maganganun da ke muzanta rago ba nema ba ne a adabin Hausa. (Alhassan 1982:27-28).

Saboda haka ne (Bichi, A.Y. 1979:100) ya tsakuro Mbiti musamman inda yake cewa:

Stories are to a certain extent the mirror of life, they reflect what people do, what they think, how they live and have lived, their values, their joys and their sorrows. The stories are also a means of articulating man's response to his environment e.g. his observation of nature, his speculation about life and death, and his judgement upon human relation.

Fassara:

Labarai suna cike ne da rayuwar jama'a ta zahiri, domin suna bayyana kai-kawon jama'a ne da falsafarsu, da zamantakewarsu, da kuma al'adunsu. Labaran suna bayyana yadda]an'Adam yake sarrafa muhallinsa da kuma mu'amalarsa da sauran jama'a.

Labarai suna nuna dangatar rayuwar masu bayar da su, sannan kuma jerin batutuwan da aka ambata suna magana ne a kan falsafa ta rayuwa, wa]anda suka shafi tarbiyyar mutum da al'adunsa da yadda muhallinsa yake, kamar yadda yake }unshe cikin rayuwarsa ta yau-da-kullum da kuma adabi. Haka kuma, rayuwar]an'adam na iya kansacewa ta gargajiya, kamar kuma yadda addininsa ko ba}in al'adu sukan yi masa kyakkyawan tasiri, har su haifar wa al'umma da kar~a~~un]abi'u a. Al'umma takan raini kanta da kyawawan]abi'u, tare da kare su da kuma jaddada su koyaushe, saboda muhimmancinsu wajen]orewar zaman lafiya da kwanciyar hankali. Sai dai da zarar an sa~a wa manufofin rayuwar, sai ru]ani da fitina su addabi zamantakewar yau-da-kullum, domin an karya doka. Don haka ne wannan bincike ya }uduri aniyar amsa a}alla wa]annan tambayoyi:

- Shin wa}o}in baka na Hausa suna }unshe da kyautayi kuma wa]anne abubuwa nagartar Bahaushe ta }unsa?
- Wace irin fa'ida kyautayi take da shi a Hausa?
- Gaskiya adalci ce ko amana a Hausa?
- Ta yaya doka da hukunci suke kyautata tsakanin mahukunta da talakawa a Hausa?

- Wa]anne]abi'u ne ake maraba da su a Hausa?
- Wace dangantaka ce take tsakanin kyau da }awa da kuma kyautayi a Hausa?
- Ko kyautayi na iya zama ta zahiri da ba]ini a Hausa?

1.2 Ma}asudin Bincike

{alubalen rayuwa kan haifar wa]an'Adam damuwa, wanda kan sa ya ri}a zurfafa tunani domin fahimtar illa da fa'idar al'amuransa. Mutum kan yi }o}arin kauce wa duk wani abu da ke cutar da rayuwarsa, kuma yana rungumar abin da ke kyautata masa rayuwarsa. Haka kuma, mutum yana da son kansa, wanda kan cutar da shi da kuma abokan mu'amalarsa, sannan kuma]an'Adam yana da tsoro. Saboda a kauce wa zaman]ar]ar ne kusan kowane mai hankali yake so a kyautata masa, kamar kuma yadda yake }o}arin kyautata ma wa]anda yake mu'amala da su, domin]orewar mutuncin juna. Don haka, duk wani mutumin }warai, yana son gaskiya da zumunci, tare da neman taimakon 'yan uwa da abokan arzi}i; musamman idan rayuwa ta yi }unci. Haka kuma, juriya da }wazo da himma suna da muhimmanci wajen sarrafa rayuwa yadda ya kamata. Kuma ganin irin gi~in da nazarin manazarta ya bari ne, tare kuma da irin muhimmancin kyautayi suka tashi tsimin wannan bincike. Wato dalilan gudanar da wannan bincike su ne:

- A za}ulo falsafar kyautayi a wa}o}in baka na Hausa.
- A nazarci nasabar kyau da kyautayi da }awa a Hausa.

- A gano fa]in gaskiya tare da ala}arta da adalci da amana da kuma fa'idarta da wahalarta a Hausa.
- A dubi yadda sassan jiki da rantsuwa da tambaya suke wanzar da gaskiya a Hausa.
- A zayyano kyautayi ta zahiri da ba]ini a Hausa.
- A fito da sar}uwar mutunci da taimako da kuma so da }aunar juna a kyautayin Bahaushe.

1.3 Manufar Bincike

Wannan bincike ya nazarci kyautayi a wa}o}in baka na Hausa, kasancewar wa}o}i suna saurin shiga zuciya, ana kuma saurin haddace su, sannan suna }ara kaifin basira da inganta harshe. Tasirin da wa}o}i suke da shi ne ya sa ake rainon yara da su, yara suke rera su a lokacin tashe ko ga]a ko kuma a wurin bukukuwa. Kuma wa}a kafa ce da Hausawa suke tarbiyyar kansu game da ladabi da biyayya ko kuma garga]i ga junanasu, musamman nuna muhimmancin ri}on amana da tausayi da jaruntaka da shugabanci nagari da makamantansu. Wa}a tana adana nau'o'in adabin baka, tare da fayyace (}arin haske game da) ilmi da basirar mawa}i wajen iya sarrafa al'adun al'ummarsa. Har-ila-yau, tasirin wa}a a rayuwa muhimmin al'amari ne tsawon zamani, domin mawa}a suna bayar da gagarumar gudunmuwa wajen jaddada }uduri ko manufar rayuwar al'umma, wannan ya sa wa}a take raye kodayaushe. Saboda haka, binciken ya (yi)

- Gano akwai kyautayi ta zahiri da ba]ini a Hausa.
- Nazarin kyau da nagarta da yadda suke }awata zamantakewar Hausawa.
- Tsokaci a kan dangantakar falsafar gaskiya da adalci da amana ga Bahaushe.
- Zayyano fa'idar gaskiya da wahalar ta a Hausa.
- Nazarci gudunmuwar nagarta a zamantakewa tare da yadda hukunci ke kyautata rayuwar Hausawa.
- Za}ulo dangantakar gaskiya da kyautayin Hausawa.
- Duba sar}uwar mutunci da taimako da so da }auna da yadda suke kyautata rayuwar Hausawa.

Daga wa}o}in baka daban-daban, a wani wurin kuma aka]an ra~i tatsuniya da karin magana har ma da rubutattun wa}o}i.

1.4 Farfajiyar Bincike

Tarbiyya da nagarta sun ji~anci kyautayi, kuma a iya cewa kusan babu wani ~angare na rayuwar]an'Adam da ba ya bukatarsu, manufa nagarta kan yi wa siyasa da zamantakewa da zayyanar gine-gine da ilmi da sauransu jagora. Don haka, wannan binciken ya nazarci falsafar kyautayi daga wa}o}in baka, inda ya waiwayi wasu ayyukan da suka yi tsokaci game da kyautatawa a Hausa da Musulunci da kuma zamantakewar Turai. Binciken ya nazarci wasu ayyuka da aka gudanar a kan

wa}o}in baka na Hausa, sannan ya kawo wasu ma'anar ke~a~~un kalmomi, wato falsafa da adabin baka da wa}a da makamantansu. Haka kuma, binciken ya kasa kyautayi gida biyu; kyautayi ta zahiri da ta ba]ini.

Binciken ya nazarci kyautayin Bahaushe daga wa}o}in baka, kodayake dai, an }etara zuwa wasu rubutattun wa}o}i da tatsuniya da kuma karin magana, musannan inda binciken yake ganin misalai daga cikin sauran sassan adabin sun fi dacewa ko sun fi wadatarwa ko kuma a iyakacin }o}arin bincikin bai iya samo]a ko]iyan wa}a da suka dace ba. Don haka, aka tuntu~i wa}o}in: A}ilu Aliyu (2) da Aliyu Namangi (2) da Audu Makaho Birnin Kebbi (1) da Sa'adu Zungur (2). Sai dai kuma binciken ya fi dogara da wa}o}in baka wajen kawo misalai inda ya nazarci kyautayi da wa}o}in wa]annan mawa}an baka da suka ha]a da: Abubakar Akwara (1) da Adamu [anmaraya Jos (3) (2) da Aminu Ladan Abubakar (ALA) (5) da Barman Coje (1) da [an Kyana Sakkwato (1) da Fati Musa (1) da Fatima Binta Yola (Hajiya Kubura) (1) da Ibrahim Gurso (3) da Ibrahim Naramba]a (7) da Jibril Muhammad Jalatu (2) da Mamman Shata Katsina (17) da Muhammadu [an Sodangi, Sarkin Taushin Sarkin Katsina (3) da Muhammadu Gawo Filinge (2) da Muhammadu Sani (1) da Musan [an}wairo (6) da Sa'idu Faru (1) da Sa'idu Maidaji Sabon-Birni (2) da Salihu Janki]i (4) da Sani Aliyu [andawo (1) da Sanusi Anu (1) da Wa}o}in 'yammata (6). Duka-duka dai binciken ya yi amfani da a}alla wa]annan wa}o}in.

Dalilin ta}aita wannan nazari a kan kyautayi a wa}o}in baka yana da nasaba da yadda nazarin masana ya bayyana cewa: wa}a tana da saurin yin tasirin a zuciya (Yahya, A.B. 1997:V), kuma tarbiyya da nagarta ginshi}ai ne game da kyautata kowane al'amarin rayuwa. Sannan yawancin wa}o}in Hausa suna yabon jarunta da ri}on addini da karamci da adalci ko halin kirkin gwarzo (Bello, G. 1976), wanda hakan kan taimaka wajen fa]akar da al'umma ta rungumi kyawawan]abi'u hannu biyu. Tasirin wa}a a rayuwar mutane ya sa jama'a suke yawan tattauna wasu muhimman batutuwan da take }unshe da su, kuma fahimtar rayuwa da ilmin addini kan jagoranci tunanin yawancin mawa}an suke yin tsokaci game da kyawawan]abi'u tare da sifanta gwarzo da su, kuma yabon nagartar mutum da wa}o}in baka na Hausa suke yi a yawancin lokaci yana yin horo da hani game da duk wani halin banza ya kuma dasa kyautayi a zukatan mutane.

1.5 Muhimmancin Bincike

Nazarin kyautayin Bahaushe a wa}o}in baka wani yun}uri ne da ya fito da dangantakar wa}a da falsafa, wato ya da]a bu]a hanyar nazarin wa}o}in baka na Hausa, sannan kuma baya ga karin magana, wa}o}in baka na Hausa ma matani ne da za a nazarci falsafa daga cikinsu. Domin wa}o}i suna adana sauran nau'o'in adabin baka a rayuwar jiya da yau, suna kuma yi wa Hausawa hannunka mai sanda, kamar kuma yadda sukan yi harsashen abin da zai faru da rayuwar al'umma. Wasu wa}o}in kuma sukan lallashi al'umma game da }uncin rayuwar da ake ciki. A wani lokaci wa}o}in kan motsar da Hausawa su aikata nagartarsu.

Don haka, binciken ya bayar da gudunmuwa tare da fayyace falsafar kyautayi a zamantakewar Hausa, inda ya da]a matso da wasu kalmomin falsafa kusa da Hausa, sannan kuma zai }ara wa manazarta }arfafin gwiwar nazarin falsafa a cikin Hausa.

Binciken wani gagarumin gudunmuwa ne ga adabin Hausa har ma da nazarin Hausa baki]aya, domin ya tattara bayanai game da kyautayi a Hausa da Musulunci da Turai da kuma wa}ar baka.

Muhimmancin wannan binciken ya dogara ne ga irin gudunmuwar da zai bayar ga sassan ilmi daban-daban, domin ana sa ran bincike ya amfani manazarta da masu sha'awar Hausa musamman:

Manazarta ko manazarta adabi da al'adu da fasihai da kimiyyar siyasa da zamantakewar jama'a da lauyoyi da al}alai da mafalsafan siyasa da zamantakewar]an'Adam da sauransu. Wannan bincike zai zama jagora wajen fahimtar kyautayin Bahaushe. Har-wa-yau, binciken zai amfani jama'ar }asar Hausa game da muhimmancin kyautayi. Ana sa ran bincike ya }ara wa manazarta himma su]ora daga inda ya tsaya.

1.6 Hanyoyin Bincike

Bincike-bincike da ake gudanarwa kan bi hanyoyin da suka dace domin su tattara bayanai da baddala su, kasancewar haka ne wannan binciken ya fi dogara da]akunan karatu domin nazarin littafai da kundayen digiri da ma}alu a wasu]akunan

karatu da suke jami'o'i. Haka kuma binciken ya amfana daga taskakkun wa}o}in da suke cikin kundaye da littafai da ma}alu. Har-wa-yau,]akunan karatun sun agaji wannnan bincike matu}a, musamman a fagen kyautatawa a Musulunci da falsafar siyasar zamantakewar Turai da Hausa da kuma wa}o}in baka na Hausa. [akunan karatun sun taimaka wajen samun bayanai game da matsayin tarbiyya a Hausa.

Binciken ya tattauna da mutum goma sha tara game da kyautayi: tarbiyya da gaskiya da amana da adalci da hukunci da nagarta da makamantansu; sha bakwai daga cikin wa]anda aka tattauna da su maza ne, sai kuma mata guda biyu. Akasarin mutanen da aka tattauna da su]alibai ne da malaman Hausa da kuma wasu rukunin Hausawa manya da matasa a ciki da wajen jami'ar Ahmadu Bello, Zariya.

An yi amfani da Taskar Fasahar Baka ta Sashen Harsuna da Al'adun Afirka, Jami'ar Ahmadu Bello, Zariya wajen gudanar da binciken, kamar yadda shagunan sayar da kasakasai suka bayar da tasu gudunmuwa. Haka kuma, binciken ya na]e wa}o}i da hirarraki a rikoda da wayar hannu, sannan kuma ya shifce su, kana kuma ya shifci wasu wa}o}in daga DVD da kuma kwamfuta.

Intane ta taimaka wa binciken matu}a wajen samun bayanai da }arin haske game da wasu batutuwa da suka shafi falsafa da kyautayi. Bayan haka, sai binciken ya baddala duk bayanan da ya tattara kamar haka:

Hanya I Waiwayen ayyuka game da kyuatatawa a Hausa da Musulunci da siyasar zamantakewar Turai da kuma wa}o}in baka na Hausa.

Hanya II Kyautayi ta zahiri.

Hanya III Kyautayi na ba]ini a zamantakewar Hausawa.

Haka kuma, binciken ya tsamo]iyan wa}o}in da ya yi amfani da su kara zube ne, matu}ar dai sun shafe shi kai tsaye ko kuma a kaikaice. Wa}o}in da binciken ya sarrafa an za~e su ne ba tare da fifita wani gari a kan wani gari ba, ko kuma mutumin da aka yi wa wa}ar ba, ko kuma mawa}in ba. Duk misalan da aka kawo tare da sunayen wasu mutane da aka ambata, an yi haka ne domin kafa hujja, ba domin fifikon su a cikin al'umma ba.

1.7 Ra'in Bincike

Ra'in *Fa'idanci (Utilitarianism) ra'i ne da Jeremy Bentham (1748-1822) ya bun}asa shi sannan John Stuart Mill (1806-1873) ya da]a inganta shi ta hanyar ba shi kariya daga sukan wasu mutane a }arni na sha tara (Markie, P. & Cahn, S. T. 2006: 309 & 317). *Fa'idanci ra'i ne da yake }unshe da *Consequentialism* *Sakamakonci da *Hedonism* *Mararanci. *Fa'idanci yana da'awar cewa aiki na iya kasancewa na }warai ne matu}ar yana kore ba}in ciki da damuwa, sannan yana haifar da farin ciki da annashuwa. Ra'in yana la'akari da cewa, rayuwar]an'Adam tana sarrafa taho-mu-gama, inda rayuwar take yin abin da ya kamata da kuma tsara yadda ya kamata a gudanar da rayuwa. Haka kuma kuskure da yin daidai suna jagorantar tunani da magana da kuma ayyukan mutane. *Fa'idanci yana amincewa da kuma }in kowane aiki; duk wani abu mai fa'ida yana da amfani da kyau sannan

yana haifar da farin ciki. Kuma ra'in yana jaddada magana game da katange ~arna da }unci ko damuwa da ba}in ciki. Haka kuma, duk abin da zai amfani al'umma yana da fa'ida fiye da wanda zai amfani mutum]aya rak. Sannan kuma ya kamata hukuma ta ja ragamarta bisa ga *Fa'idanci. Duk aikace aikacen hukuma da suka dace akan yaba musu ko kuma a ce da ma kaza aka yi maimakon kaza ko bai kamata a yi kaza. (Bentham, 2006:309-10). Har-ila-yau kuma:

> *good behavior increases the number of persons experiencing pleasure among members of a specific group. Bad behavior increases the number of persons experiencing pain. But there are many hidden complexities associated with this (White, R. F. 37*http://inside.msj.edu/academics/faculty/whiter/ethicsbook.pdf*).*

*Fa'idanci yana ganin cewa, tunanin mutum kan rarrabe tsakanin kuskure da daidai kamar kuma yadda yake rabewa tsakanin abu mai kyau da mummuna. Haka kuma, ra'in yana ganin cewa, tunani game da farin ciki ya fi yadda jiki ke jin faruwar wani abu. Sannan kuma doka tana jagorantar tarbiyyar mutum a rayuwa. Haka kuma, mizanin da wannan ra'in yake ganin a iya tantance }arya da gaskiya ko kuma daidai da kuskure shi ne, duk wani abin da yake faranta rai yana da kyau, wanda kuma yake ba}anta rai to ba mai kyau ba ne. Farin ciki yana cike da annashuwa, ba}in ciki kuma yana kore farin ciki. *Fa'idanci bai sa~a da manufar rayuwa ba, domin farin ciki shi ne cikar burin kowane mutum ba ba}in ciki ba. Don haka, babu wani abu a rayuwa da ya fi farin ciki da]i kamar kuma yadda babu wani abin da ya fi kyau irin a aikata alheri, kasancewar mutum kan zama abin so idan ya zama nagari a idon mutane. Kuma da]i hawa hawa ne, wani ya fi wani. Tsarin

rayuwa ya tanadar wa mutum jin da]i da annashuwa, don haka babu wani mai hankali da yake fatar ya zama wawa, babu wani masani da ke fatar ya zama jahili, kuma babu wani managarci da ke fatar zama mai son zuciya. Domin ana sa ran managarci ya fi kusan kowa farin ciki, duk da cewa yakan]an]ani wahalhalun rayuwa fiye da mutanen da ba su kai darajarsa ba, amma dai mai daraja ba ya fatar komawa baya a rayuwarsa. Fa'idar nagarta ba ta ta}aita ga nagari ba, hatta sauran jama'a da duniya baki]aya suna amfana da ita. *Fa'idanci yana fatar ganin abu mai kyau; musamman dokoki su kare ha}}o}in jama'a, ilmi kuma ya yi tasiri a zukata tare da yi wa jama'a jagoranci su gane abu mai kyau da mummuna. Addini kuma yana fa]akar da zukatan mutane game da nagarta. Duk da yake farin ciki da annashuwa su ne }udurin *Fa'idanci, amma kuma ba kowace annashuwa ce ke tarbiyyar zukata ba. Ki]a kan faranta zuciya kamar kuma yadda rai kan ku~uta daga wani }unci ko waraka daga wata cuta, wa]annan kan zama sanadiyyar samuwar farin cikin ne a rayuwa. A hangen *Fa'idanci nagarta ~angare ce da ke haifar da farin cikin rayuwa. (Mills, J. S. 2006:317-336)

*Fa'idanci ya kai ya kawo game da duk wani abu mai kyau yana da fa'ida, duk wani abu mai fa'ida yana da kyau. Don haka ra'in ya gamsu da cewa zurfin tunanin al'umma game da abu mai kyau da fa'ida suna da amfani, domin suna inganta al'amuranta. Kuma *Fa'idanci ya yi tir da son rai domin farin cikin kowace al'umma ya dogara ne a kan kyawawan]abi'unta, musamman }ana'a da 'yangaranci inda har *Sakamakonci ya }ara da cewa, zaman lafiya da kwanciyar

hankali su ne }ashin bayan tarbiyyar kowace al'umma, kuma yau-da-gobe ke sa mutane su fahimci munanan]abi'u har su }aurace musu, sannan su gane fa'idar nagarta su rungume ta da hannu biyu, saboda rayuwarsu ta inganta. Farin ciki da annashuwa da }auna da 'yangaranci kusan su ne }ashin bayan wannan ra'i na *Fa'idanci. Don haka, inda duk suke suna tare da juna sannan kuma ra'in ya fi fifita aikata duk wani aikin }warai matu}ar zai amfani yawancin al'umma.

Don haka, sai *Sakamakonci (Consequentialism) yake ganin fa'idar aikin }warai kamar gaskiya da amana da juriya da daidaito da makamantansu ta dogara ne a kan sakamakon da ta haifar (Blackburn, S. 2008:375).

1.8 Na]ewa

Wannan babi shimfi]a ne game da kyautayin Bahaushe a wa}o}in baka. Inda babin ya zayyano dalilan gudanar da wannan bincike da ma}asudin binciken da manufar binciken da farfajiyar binciken da muhimmancin binciken da kuma hanyoyin da aka bi aka gudanar da binciken.

Da]in-da]awa, an yi tsokaci game da ra'in *Fa'idanci a wannan babi, domin ra'i ne da yake magana a kan tarbiyya da nagarta . Har-ila-yau, *Fa'idanci ra'i ne da ya haifar da *Sakamakonci da *Mararanci, kuma yake ganin duk wani abu mai fa'ida yana haifar da kyakkyawan sakamako. Sannan kuma ra'in yana duban yadda rayuwa take sarrafa taho-mu-gama da yadda take jagorantar tunaninta game da kyan aiki ko muninsa kamar kuma yadda ilmi kan taimaka wajen gina tarbiyyar al'umma.

Saboda haka *Fa’idanci yana jaddada cewa, yana da kyau mutum ya aikata aikin }warai, sannan ya yi la’akari da sakamakon da ya biyo bayan aikinsa, wato ya saurari yadda mutane suka yi na’am da ayyukansa kodayaushe.

BABI NA BIYU

WAIWAYEN AYYUKAN DA SUKA GABATA

2.0 Shimfi]a

Babin ya waiwayi tsokacin magabata game da abubuwan da suke kyautata rayuwa, musamman gaskiya da adalci da amana da sauransu. Haka kuma babin ya kasu gida biyar inda ya fara da waiwayar ayyukan da suka yi magana game da kyautayin Bahaushe, wanda a iya ganin gargajiyar Bahaushe ha]e da jirwayen Musulunci da Turanci. Musulunci ya kasance ginshi}i a tarbiyya da rayuwar Hausawa, saboda haka sai babin ya waiwayi kyautatawa a Musulunci kamar kuma yadda ya yi waiwayen wasu ayyukan wasu mafalsafan siyasar zamantakewar Turai game da kyautatawa; domin mulkin mallaka shi ne sanadin nason rayuwar Turawa a Hausawa. Kasha na hu]u a wannan waiwaye, an waiwayi ayyaukan masana da suka gabatar game da wa}o}in baka na Hausa, kasancewar binciken ya dogara da wa}o}in baka ne domin nazarin kyautayin Bahaushe. Sannan kashi na biyar, an kawo jerin ma'anonin wasu ke~a~~un kalmomi ne da suka shafi binciken, musamman falsafa da gaskiya da amana da nagari da adabi da adabin baka da kuma wa}a.

Cikin masana da aka tuntu~i ayyukansu akwai: Barkow (1970) da Kirk-Greene (1973) da [angambo (1974) da Alhassan (1982) da Halliru (1983) da Gumel (1992) da Plato (1995) da Al-Hilali (1996) da Muhammad (1997) da Yahya (1999) da

Mansurpuri (1999) da Adamu (2000) da Yamusa (2000) da Aminu (2002) da Mubarakpuri (2002) da Gusau (2002) da Rawls (2002) da Nozicks (2002) da Held (2002) da Marx (2002) da Mustapha (2003) da Aristotle (2006) da Yahya (2003) da Ahmad (2003) da Habib (2008) da Ladan (2010) da Amfani (2011) da kuma John (2011) inda suka yi magana cewa, nagarta da tarbiyya wasu yankuna ne da suke kyautata rayuwa. Kuma yawancin masanan sun bayyana adalci ginshi}in kyautata rayuwa ne, domin duk mutumin kirki yana fatar ya kyautata wa kansa kuma ya kyautata ma sauran mutane, shi kansa kuma yana fatar a kyautata masa.

Masana irin su Abdul}dair (1975) da Muhammad (1977) da Bello (1976) da King (1980) da Furniss (1996) da Yahya (2001) da Yakawada (2002) kuma sun yi tsokaci ne game da wa}o}in Hausa.

2.1 Kyautatawa a Hausa

Barkow (1970) ya bayyana cewa, ladabi da biyayya suna daga cikin nagartar Bahaushe, domin haka, mata kan gaishe da mai gidanta,]a kan gaishe da mahaifinsa, bara kan gaishe da ubangidansa, kamar kuma yadda ma}wabci kan gaishe da ma}wabcinsa da safe. Mutane kan gaishe da junansu tsawon wuni a }asar Hausa. Kuma kusan kowane mutum a Hausa yana da bubban aboki, wanda suka amince da junansu. Idan]aya zai yi tafi yakan bar amanar iyalinsa a hannun]ayan, kuma sukan ri}a shiga gidajen junansu ba tare da shamaki ba. Sannan kusan kowane mutum a Hausa yana da abokin shawara, sukan kuma yi wa juna kyauta domin]orewar zumuncin da ke tsakaninsu.

Barkow (1970) ya bayyana cewa, aikace aikacen mata Hausawa ya ha]a da:]eban ruwa a rijiya da sassafe, sannan wasun su sukan dama koko ko kunu domin sayarwa, sukan kuma surfa hatsin da za su yi abinci, su she}e sannan su ni}a da dutsen ni}a. Maza kuma kan himmatu su share gona kafin fa]uwar damana, da zarar damana ta fa]i kusan kowane maigida kan yi azama ya ya~e gidansa, tare da yin shuka a kan kari. Kodayake dai Barkow (1970) yana cewa, magidanta masu azama sukan gaggauta gyara muhallinsu a farkon kaka, sannan masu }aramin }arfi kan noma gonakinsu kuma su kar~i }wadugo domin }arin samun ku]i. Haka kuma, kusan kowa yana da sana'ar da yakan yi da kaka, wa]ansu sana'o'in gadon gida ne; kamar su gini da runji da }ira da mabanci, wasu kuma ba gadon gida ba ne, jari ne da }ware suke bu}ata kamar fatauci. Wasu Hausawan kan yi]inkin hula wasu kuma sukan tafi ci-rani da kaka a wasu garuwa.

Barkow (1970) ya }ara da cewa, magidanta suna yin cefane]aya a rana, kodayake dukkan mutanen da ya zanta da su, sun nuna muhimmancin kyautatawa iyali ga kowane magidanci. Wato ya yi cefane fiye da sau]aya a rana. Barkow ya ci gaba da cewa, tuwo da miya da nama fitaccen abincin Hausawa ne, kamar kuma yadda ciyayya ta zama al'adar magidanta a Hausa, inda ma}wabta kan ha]u da yamma a }ofar gida ko a azure, a kawo abinci daga gidan kowanensu su ci tare. Sukan kuma bar wa yara ko almajirai shu]i, sannan su kama hira har lokacin barci ya yi.

Barkow (1970) ya ci gaba da cewa, ba a cika yin yammaci ba ranar Juma'a, wato ba a zuwa gona da yamma, maimakon haka yawancin mutane sukan yi wanka, su yi ado da tufafinsu su kama hanyar masallacin Juma'a. Kuma sukan tafi kasuwa domin su yi zumunci da 'yan uwa da abokan arzi}i da kan zo daga }auyuka ma}wabtan juna, ta haka sukan sami labaran wasu al'amuran rayuwarsu. Matasa kuma kan yi nisha]i da samartaka.

Barkow (1970) ya bayyana cewa, ladabi da biyayya a rayuwar Hausawa suna da muhimmancin gaske, kamar yadda ya nuna cewa, mai]aki kan gai da mai gidanta,]a kan gai da mahifinsa, ma}wabci da ma}wabci kan gai da juna. Haka kuma, bara kan gai da maigidansa saboda girmamawa. Amana tana da muhimmanci a rayuwar Hausawa kamar yadda take tsakanin aminan juna. Shawara kuma tana da]a inganta rayuwar Hausawa. Saboda haka ne ma har suke yi wa juna kyauta domin]erewar zumunci. Har-wa-yau Barkow (1970) ya bayyana Hausawa a matsayin mutanen da suka himmatu domin kare mutuncin rayuwarsu, musamman a fagen noma da sana'o'i (maza da mata) kowa yana yin abin da zai fisshe shi, wato kowa yana da abin yi, kusan babu ba ci-ma-zaune. Da]in-da]awa kuma, mai gida ne ke ciyar da iyalinsa kamar kuma yadda Hausawan suke fatar kowane magidanci ya kyautatawa iyalinsa wajen ciyar da su. Magidanta kan ha]u su yi ciyayya tare, domin }arfafa zumuncin ma}wabtaka.

Dangantakar da ke tsakanin binciken Barkow (1970) da wannan nan bincike, ita ce yadda ya fayyace wasu daga cikin nagartar Bahaushe, musamman zaman

cu]e-ni-in-cu]e-ka, da himma da }wazo da sarrafa kuma rayuwa yadda ta dace. Sai dai Barkow (1970) manazarcin al'ada ne ba falsafar kyautayi a wa}o}in baka na Hausa.

Alhassan (1982) yana cewa, tarbiyya a Hausa ta dogara ne gaba]aya a kan addini da al'ada da kuma yanayin }asar Hausa, domin mutum kan bayyana tarbiyyarsa mai kyau ko mummuna yayin da yake mu'amala da mutane. Alhassan ya ci gaba da cewa, akasarin tarbiyyayar Hausawa ta fito daga Musulunci ne, shi ya sa ma suke da ha}uri da son mutane da kuma ingantattun dabarun magance matsalolin rayuwa. Sannan ga taimako da kuma ri}o da addini da gaskiya da mutunta juna da makamantansu. Har-wa-yau, mawallafin ya }ara da cewa, zai yi wuya a raba Hausawa da tsibbce-tsibbace da camfe-camfe da kafin gida da kafin gari da kafin kasuwa da]aurin daji da turare na maganin aljannu da]aura layu da kambuna da guraye a tunaninsu. Yanayin }asar Hausa yana taimakawa wajen yin tarbiyya, musamman ta fuskar noma da sauran nau'o'in sana'o'in }asar Hausa, wa]anda da su ne Hausawa suke raunata fatara da talauci da yunwa da kuma lalaci, domin lalaci abin }i ne a wurin Bahaushe, jarunta kuma abin yabo.

Nazarin Alhassan yana nuna tasirin Musulunci da al'adun gargajiya da kuma }asar Hausa a tarbiyyar Hausawa, wannan tsokaci shi ma muhimmin al'amari ne a wannan bincike, domin ya fito da cewa wa]annan abubuwa guda uku tamkar su ne jigon nagartar Bahaushe, sannan kuma suna daga cikin abubuwan da wannan bincike zai jingina da su wajen za}ulo kyautayin Bahaushe a zamantakewarsa da

siyasarsa. Duk da yake dai Alhassan ya dubi zamantakewar Hausawa a al'adance ba kamar yadda wannan bincike yake nazarin kyautayi da yadda nagartar take faranta ran Hausawa a siyasar zamantakewarsu ba. Manufa, duk da yake suna da dangantaka, amma ba manufar nazarin Alhassan ne ya nuna yadda nagarta da addini suke haifar da farin ciki da annashuwa a zukatan jama'a ba.

Kirk-Greene (1973) ya fasalta mutumin kirki ne, inda ya fara da cewa, mutanen Afirka suna girmama nagartar shugaba da kuma mulkinsa. Ya ci gaba da cewa, mutumin kirki a Turai shi ne mai nagartaccen hali; musamman gakiya da }wazo da tsare aiki da tausayi ga masu }aramin }arfi da mutunta mutane da kauce wa bin son rai da makamantansu.

Da ya juya kan mutumin kirki a Hausa kuwa, Kirk-Greene (1973) cewa ya yi, mutumin kirki shi ne wanda yake da halin }warai, domin kirki, musamman gaskiya ta dogara ne a kana halin mutum. Sannan ya nuna martabar gaskiya a idon Bahaushe mai cewa, gaskiya ta fi kwabo, kuma ta fi laya, sannan kuma ta fi dokin }arfe }arfi. Da]in-da]awa, gaskiya katanga ce a rayuwar mai ita. Dangane da amana kuwa Kirk-Greene (1973) yana bayyana cewar, mutumin kirki amintaccen mutum ne, wanda yake }o}arin ri}e amanar da aka dan}a masa. Sannan kuma gaskiya da amana suna da muhimmanci a tarbiyyar Bahaushe. Duk mai yin su zai sami lada tare kuma da yin dace da aljanna.

Kirk-Greene (1973) ya ci gaba da cewa, karamci yana]aya daga cikin sifar mutumin kirki wanda ake sa ran manya su yi halin girma ga talakawa da mabu}ata kodayaushe. Wato su taimaka musu da abin masarufi. Kuma duk mutumin da ya zama mai karamci ana martaba shi }warai a rayuwa. Haka-zalika, mutumin kirki yana da ha}uri domin rayuwar Hausawa ta ba ha}uri muhimmancin gaske. Don haka ne ma suke yawan ambatonsa a zantukansu da karin maganarsu da wa}o}insu da sauran hikimominsu na baka. Hasali dai, Bahaushe ya yi imani ha}uri shi ne tushen samun nasara a rayuwarsa.

Kairk-Greene (1973) ya }ara da cewa, hankali shi ne yake tallafar tunani da zantukan mutumin kirki, sannan kuma yana zame masa linzami a rayuwa wajen yin taka-tsantsan. Kuma mutumin kirki yana da kunya kasancewar kunya tana da muhimmanci, musamman yakan kauce wa duk wani abu da zai sa shi ya ji kunya a magana ko a aikinsa, domin ya tsira da mutuncinsa. Kirk-Greene (1973) ya ci gaba da cewa, mutumin kirki yana da ladabi, yana girmama magabata ko dai saboda shekarunsu ko kuma kasancewarsu malamai ko al}alai ko saraki. Ya }ara da cewa, ladabi ya sha bamban da mutunci domin shi mutunci ya ha]a da sanin darajar mutane ba tare da la'akari da matsayinsu ba, kuma mutunci yana fitowa ne daga babba zuwa ga }arami, kuma mutumin kirki ba ya cin mutuncin mutane.

Kirk-Greene (1973) ya }ara da cewa, mutumin kirki shi ne mai hikima da adalci, domin hikima da adalci suna da ala}a ta }u}ut da yawan shekaru da kuma zurfin ilmin addinin Musulunci. Haka kuma shugaban da ya sifantu da su za a same

shi mai fara'a da haiba ko kwarjini kamar yadda ya bayyana cewa wata wa}ar baka ta tabbatar cewa Sarkin Kano Abdullahi Burja yana da hikima da azanci da makamantansu.

Har-wa-yau, Sarkin Kano Tsamiya yana da mutunci da }wazo. Muhammadu Rumfa (1463-1499) mutumin kirki ne kuma malami, saboda adalcinsa har ana danganta shi da Ibrahim Dabo. Dabon mai imani ne, kuma ya kyautata wa talakawansa gwargwado.

Kirk-Greene (1973) ya bayyana Sarkin Katsina Dikko (1906-144) cewa yana da karamci ga jama'arsa, har ya kawo wani kirarinsa yana cewa, tarayya da Sarkin Katsina Dikko ya fi mutum ya yi kasuwanci, ko ya yi }wadugo a gona guda goma. Sarki Dikko ya yi tsayin daka a kan tarbiyyar iyalinsa. Kirk-Greene (1973) ya }ara da cewa, Sarkin Kano Abdullahi Bayero yana da haiba da farin-jina a wurin talakawansa, sannan yana da ha}uri da dattako, kuma malami ne wanda ya yi tsayuwar daka a kan tarbiyya da ilmantar da iyalinsa. Saboda dattakonsa ne ma ya sa jama'arsa ta girgiza matu}a da labarin rasuwarsa ya bazu a gari, irin gudunmuwarsa ce ta sa aka ra]a wa jamai'a sunansa a Kano. Kirk-Greene (1973) ya ci gaba da cewa, Sultan Muhammadu Bello shi ne Sarkin Musulmi mafi daraja, saboda }arfin imaninsa da mutuncinsa da kuma dogewarsa a kan koyarwar Shehu]an Fodiyo.

Haka kuma Kirk-Greene (1973) ya bayyana karin magana da wa}a da tatsuniya da kirari sun taskace tarbiyyar Hausa matu}a, kuma sarakunan }asar Hausa su ma suna martaba tarbiyya. Musamman Muhammadu Rumfa ya ro}i alfarma daga shahararren shehin nan Al-Magili, wanda ya ta~a ziyartar }asar Hausa da ya rubuta wani abu game da yadda shi Sarkin zai gudanar da harkokin mulki da kuma rayuwar yau-da-kullum a tsarin shari'a. Haka-zalika Kirk-Greene (1973) ya ci gaba da cewa, kunya da hankali da kuma ladabi suna da matu}ar muhimmanci a tarbiyyar Bahaushe, makarantun islamiyya kuma suna tagazawa sosai wajen ilmantar da yara addini yadda ya kamata.

Da marubucin ya juya kan rubutaccen adabin Hausa kuwa cewa ya yi, Makau mutumin kirki ne, wanda ya sifantu da kunya da amana da ha}uri ga kuma yarda da }addara da sauransu. Haka kuma,]aliban Shaihu Umar sun tabbatar da nagartar sa, inda har jama'a suke ganin shi waliyyi ne. Shi kansa Abubakar Tafawa |alewa (mawallafin) *Shaihu Umar* cikakken mutumin kirki ne.

Nazarin Kirk-Greene (1973) ya zayyano cewa, halin kirki a Hausa ya dogara ne a kan tarbiyya, musamman yadda iyaye da mahukunta da malamai har ma da adabin Hausa suke taka muhimmiyar rawa wajen tabbatar da ita. Don haka, sai Kirk-Greene ya zayyano goma daga cikin nagartar Bahaushe kamar gaskiya da amana da kunya da karamci da ha}uri da hankali da ladabi da mutunci da hikima; wa]anda kuma su ne dalilan da suka sa ake ganin }ima da daraja da kuma kwar jinin mutumin kirki (shugaba). Saboda shi da halinsa suna kyautata rayuwar jama'a. Ko

shakka babu wannan ma}ala ta Kirk-Greene tana da zumunci da manufar wannan bincike sosai, kodayake dai sun bamabanta da juna ta fuskar zurfinsu ko fa]insu, sannan kuma a hangen Kirk-Greene (1973) mutunci]abi'ar masu martaba ne, wato mutunci ya fi ga manya, ladabi kuma ga talakawa. Sai dai kuma wannan bincike yana gani an tauye wa mutunci ha}}insa, domin kowane mai hankali a Hausa ana sa ran ya zama mai mutunci ba tare da la'akari da martabarsa ko matsayinsa a cikin al'umma ba. Har-ila-yau, nazarin Kirk-Greene ya fi dogara ne a kan kirkin masu iko ko mahukunta, sa~anin wannan bincike da yake yin la'akari da]abi'ar talaka da ta basarake har kuma da ta mu}arraban mahukunta. Kuma duk da cewa nazarin Kirk-Greene ya yi tsokaci a kan muhimmancin gaskiya da adalci a Hausa, amma kuma ya yi }asa a gwiwa wajen fayyace dangantakar gaskiyar da adalci da amana, sannan kuma ya bar gi~i dangane da fa'idar gaskiya da wahalarta, wato duk da yake ya yi tsokaci game da su, amma bai zayyano, tare da kawo misalan fa'ida da wahalar gaskiya ba kamar yadda wannan bincike ya yi. Saboda haka ne wannan bincike ya yi aniyar cike wannan gi~in. Sannan kuma Kirk-Greene (1973) ya dogara a kan harshe da adabi da tarihi har ma da siyasar Hausa wajen fayyace mutumin kirki amma kuma ba a ko'ina ya kawo misalai daga gare su ba. Wannan binciken kuwa ya ri}a kawowa daga]angon wa}a ko]a da]iya domin tabbatar da hujjojinsa.

Kuma Kirk-Greene (1973) ya yi }asa a gwiwa wajen kawo bayani a kan himma da }wazo da juriya, tare da fayyace yadda suke tallafar mutuncin Hausawa. Haka kuma duk da cewa Kirk-Greene (1973) ya kawo bayani kan adalci da hikima,

sai dai bai zurfafa bayani game da su ba. Saboda haka, wannan bincike ya ta~uka sosai a wannna fage. Haka kuma a ganin Kirk-Greene wa}ar baka da tarihi da kirari a Hausa ba su adana rayuwar talakawa ba kamar yadda suka adana ta mahukunta da tajira da malamai ba. Don haka wannan bincike yana ganin akwai sake, domin Kirk-Greene ya sa kirkin magabata a gabansa ne, shi ya sa yake ganin haka. Amma ai kam akwai wa}o}in baka da dama da suke yaba talakawa, kuma suke danganta su da sana'o'insu, wasu wa}o}in ma har yabon nagartar talakawan suke yi duk da cewa, a wani lokaci ba su ambatar sunansu. A wani lokaci kuma sukan ambaci sunansu har ma da san'o'in da suke yi musamman idan sun yi musu kyauta na ku]i ko abin da suke sayarwa. Sannan kuma ma}alar Kirk-Green ba ta danganta kirki da kyau ba, duk da yake ya nuna cewa mutumin kirki yana da haiba da kwarjini kuma talakawa na son sa. Don haka wannan bincike ya yi }o}arin gano dalilan da kan sa a so mutum ko abu a Hausa.

[angambo (1974) ya ja dangane da cewar Salihi ne babban tauraron littafin *Nagari Na Kowa* na Jabiru Abdullahi, a ra'ayinsa [anduna ne ya fi cancanta da zama tauraron littafin, tun da, daga gare shi ne Salihi ya]auki nagarta. Ya ci gaba da cewa, tsirarun mutane ne suke da hali irin na [anduna a wannan duniyar. Kuma sunan littafin ya bayyana jigon littafin. Har-wa-yau, mawallafin ya yi }o}arin bayyana mutum nagari, da kuma gaskiya kamar yadda ya fasalta [anduna a matsayin (nagari) mai ha}uri da tawakkali da kyautata zato da hankali da kuzari da ri}on amana da al}awari da gaskiya da wa'azi da kuma gudun duk wani abin da zai

gur~ata masa hali. Duk da cewa shi fa}iri ne. Wa]annan halaye nasa ne suka yi tasiri a kan]ansa Salihi, inda ya tashi a matsayin yaro natsattse kuma kamili mai biyayya da taimakon iyayensa, sannan ga ladabi ga malamansa kuma mutum mai yafe wa duk wanda ya yi masa laifi. Salihi ya bambanta da Zibu, domin Zibu yaro ne sha}iyyi kuma hatsabibi, mara biyayya duk da cewa ya fi Salihi }o}ari a makaranta, amma dai bai damu da iyayensa ba kamar yadda lafazinsa ya nuna a cikin aji. Sannan kuma Zibu yaro ne mai neman rigima kuma marar kunya.

[angambo (1974) ya nuna cewa, Sarki yana da gaskiya da adalci musamman yadda ya umurci al}ali ya binciki ~acewar dukiyar Maidubu, sai dai kuma ya nuna hassada da ha]ama a lokacin da ya ji cewar Salihi zai zama sarki. Al}ali kuma ya nuna nau'in zaluncisa da ya tsananta tuhumar Salihi, sannan kuma yana da taurin-kai, sai dai kuma yana da imani da }addara da }arfin hali; musamman yadda ya gabatar da Salihi a matsayin sabon sarki.

Shi kuma Maidubu attajiri ne mara jin zuga kuma mai tausayi da taimakon fa}irai. A }arshe [angambo (1974) ya bayyana cewa, [anduna ya kasa al'umma gida biyu bayan ya makance: masu gani da makafi, wato makafi su ne wa]anda zuciyarsu ta makance amma idonsu garau, su kuwa masu gani su ne wa]anda zukatansu ke farke.

Kodayake aikin [angambo (1974) nazari ne a kan rubutun zube wannan kuma a kan wa}ar baka, amma duk da haka ba zai hana a ra~e shi ba, domin ya

tsakuro yadda Bahaushe ke sarrafa taho-mu-gama da kuma nagartar uba zuwa ga]ansa da kuma nagartaccen attajiri sannan kuma da halin nagarta ha]e da na banza duk dai tattare da taurarin Littafin *Nagari Na Kowa*. Dangantakar nazarin [angambo da wannan bincike a bayyane suke, domin ya yi maganar nagarta da yadda take haifar da kyakkyawan sakamako duk da yake dai bai fito da manufar *Fa'idanci }arara ba, amma dai ya yi tsokaci game da kyautayi a kaikaice.

Adamu (2000) kuwa yana cewa ne, "Musulunci shi ne hanyar rayuwar Bahaushe…" kuma gaba]ayan rayuwar Hausawa kewaye take da tarbiyya kamar yadda Kirk-Greene (1973) da Alhassan suka fasalta muhimman turakun tarbiyyar Bahaushe. Adamu (2000) ya ci gaba da cewa, gaskiya da adalci da ladabi sun bayyana kansu a nazarin Kirk-Greene da Alhassan. Sannan ya }ara da cewa, ri}o da addini ya }unshi komai na tarbiyyar Hausawa da mutumin kirki.

Wannan aiki na Adamu yana da dangantaka da wannan aiki. Musamman domin ya tattare bayanai a kan tarbiyya da nagarta sannan kuma ya yi tsokaci game da muhimmacin addini wajen gina tarbiyya. Kodayake dai, bai yi tsokaci game da farain ciki da annashuwa ba, wa]anda kan kasance sakamakon aiwatar da nagarta, a iya cewa hakan ya farau ne saboda bai]ora nazarinsa a turbar *Fa'idanci ba, amma kuma ya yi tsokaci game da tarbiyya da nagarata da kuma muhimman turakunsu.

Shi kuwa Muhammad (1997) ya kasa mutane gida uku ne kamar haka: kashi na farko suna burge abokin mu'amala a farkon saduwa, amma idan zama ya yi nisa,

sai su gundure shi. Kashi na biyu kuwa su ne, a saduwar farko ba su burgewa, sai in zama ya yi nisa suke burge abokin mu'amalarsu. Kashi na }arshe, su ne suke burge abokin mu'amala a farkon saduwa, sannan kuma yake }ara son su a yayin da mu'amala take }ara zurfi. Muhammad (1997) ya ci gaba da cewa, rukuni na ukun 'yan tsiraru ne a cikin al'umma, kuma marigayi Farfesa Ibrahim Yaro Yahaya yana daga cikin wannan rukuni. Ya ci gaba da cewa, marigayin mutum ne nagari, mai sau}in kai da son mutane, kuma mutane suna sonsa saboda zumunci da gaskiya da amana da]imbin alheri ga kuma al}awari. Muhammad (1997) ya bayyana marigayi Farfesa Ibrahim Yaro Yahaya yana da ha}uri da adalci ga }wazo da }in nuna bambanci, sannan yana da nagarta da kuzari da lafiyar zuciya da ta jiki, ga yawan walwala da fara'a da barkwanci da 'yangaranci da zurfin tunani ga kishin al'umma da sanin yakamata. Marigayi Ibrahim Yaro Yahaya yana da ladabi da natsuwa da naciya kuma shi gwani ne kuma fasihi ga kuma hazi}anci a magana da ayyukasa kamar yadda Muhammad (1997) ya zayyana. Sannan ya }ara da cewa, gari shi ne matattaran alheri da al'umma, wanda ya }unshi duk wani abin bukatar rayuwar]an'Adam, kuma gaskiya ce tushen kafuwar gari ba }arya ba, wanda a kan gina gari da hali irin na marigayi Farfesha Ibrahim Yaro Yahaya ya kafu, ya]ore, ya amfani kowa , inda har lalataccen mutum kan ra~i garin domin ya sami alheri.

Nazarin Muhammad (1997) ya fasalta kyautayi tsaf inda ya bayyana cewa, iya sarrafa nagarta]abi'a ce ta mutumin kirki, domin nagari yana daraja mutane saboda ya san darajarsu. Kuma ana gina gari ya kafu, ya]ore a kan gaskiya da

amana, inda kusan kowa kan sami]imbin alheri a bisa nagartar mutanen kirki wa]anda suke kauce wa son zuciyarsu. Wannan ma}ala tana da ala}a ta }u}ut da wannan aiki kusan ta kowace fuska. Amma duk da kusancin dangantakar ma}alar Muhammad da wannan bincike, akwai kafafe da ya bari, kuma wannan bincike yake son ya cike su. Duk da cewa Muhammad ya yi tsokaci game da gaskiya amma fayyace fa'ida da wahalarta ba kamar yadda wannan bincike ya yi. Sannan kuma wannan bincike ya dubi matsayin kyau a zahiri da ba]inin rayuwar Bahaushe wanda wannan ma}ala ba ta duba wannan fuskar ba. Manufa binciken ya yi nazari gwargwado game da dangantakar kyau da nagarta da sifa da kuma launi.

Shi kuma Halliru (1983) ya nazarci wasu wa}o}in Aliyu [andawo ne inda ya zayyano suna }unshe da garga]i da wa'azi, sannan kuma suna zaburarwa game da muhimmancin kama sana'a ko neman na kai. Har-wa-yau, wa}o}in suna }unshe da godiya ga Allah da muhimmancin tsaya wa gaskiya da ri}o da kyawawan]abi'u da kuma illar }arya. Kuma wa}o}in Aliyu [andawo suna nuna muhimmancin haihuwa da girmama magabata da muhimmancin zama da masoyi da kuma wahalar zama da abokan adawa.

Nazarin Halliru (1983) ya bayyana wasu wa}o}in Aliyu [andawo suna jaddada muhimmancin nagarta da kuma fa]akar da mutane su nemi na kansu da muhimmancin haihuwa da zama da masoyi da dai sauransu. A nan shi ma aikinsa yana da ala}a da wannan aiki, musamman inda ya ta~o nagarta da muhimmancin kama sana'a da muhimmancin zama da masoyi a wa}o}in baka. Kodayake dai, ba

manufar nazarinsa ne ya dubi kyautayi ba amma ya kawo wasu ~angarorin kyautayi daga wa}o}in Aliyu [andawo, wannan binciken kuma ya fa]a zuwa ga wa}o}in wasu mawa}an baka na Hausa ne ba mawa}i]aya tak ba. Haka kuma, Halliru bai fayyace *Fa'idanci ba kamar yadda wannan binciken ya yi }o}arin ganowa daga wa}o}in baka.

Gumel (1992) yana cewa ne, wa}o}in baka na Hausa suna cushe da tarbiyyar Musulunci saboda mawa}an dai Musulmi ne, kuma iyayen gidansu ma Musulmi ne. Dangane da tarbiyyar da ya yi nazari a wa}o}in kuwa, ya dube ta ta fuska uku kamar haka: tarbiyya da ta shafi tauhidi da tsoron Allah da cusa begen Annabi (S.A.W.) da koyar da hanyoyin ibada da kira da ri}o da addini. A]aya ~angaren kuma, ya dubi tarbiyya a mu'amalar jama'a, inda ya ta~o ha}}o}in 'ya'ya da iyayensu da na ma'aurata da na]alibai da malamai da na shugaba da mabiya, sannan ya yi tsokaci a kan matasa da kuma ha}}o}in ma}wabtaka. Ya kuma dubi halin kirki musamman gaskiya da ilmi da adalci da ha}uri da mutunci da zumunci da tsafta da kama sana'a da hangen nesa da kuma illar }arya da shaye-shaye da karuwanci da cin haram da dai sauran miyagun]abi'u.

Gumel (1992) ya }ara da cewa, adalci]abi'a ne da ya kamata kowane mutum ya aikata shi, kasancewar Musulunci ya yi umurni da daidaito, sannan ya yi hani da bin son rai da kuma zalunci a rayuwar jama'a. Sannan kuma ya kawo misalai cikin wasu]iyan wa}o}i da suke nuna yadda Hausawa suke murna da samun adalin sarki ko shugaba.

Nazarin Gumel (1992) ya fasalta tarbiyya ta fuskoki uku, wato dangantakar mutum da mahaliccinsa da ta ~angaren mu'amala tsakanin mutane da kuma tsakanin mutum a karan kansa. Haka kuma Gumel ya nuna muhimmancin adalci ga kowane mutum saboda umurni ne daga Allah. Wanda hakan ne ya sa bincikensa yake da kusancin da wannan bincike musamman ma da ya yi tsokaci a kan tarbiyya da addini, sai dai kuma da yake Gumel ba *Fa'danci ne ra'in bincikensa ba, bai yi wani cikakken tsokaci game da yadda nagarta ke haifar da kyakkyawan sakamako ba, duk cewa ya yi la'akari da taho-mu-gama a Musulunci. Har-ila-yau, Gumel ya yi tsokaci ne game da tarbiyyar Musulunci a wa}o}in baka na Hausa, sa~anin wannan binciken da ya nazarci kyautayin Bahaushe a wa}o}in baka a zango uku (cu]anyar Musulunci da gargajiyar Bahaushe kuma tasirin Ingilishi ga Bahaushe). Sannan kuma binciken ya dubi kyautayi a zahiri da ba]in kuma ya yi tsokaci game da kyau da dangantakar kyau da }awa sannan dangantakar kyau da nagarta, wanda binciken Gumel bai yi irin wannan nazari ba.

Nazarin Amin (2002) ya waiwayi falsafar Turawan yamma, da ta Afirka, da ta Musulunci, da kuma karin magana game da duniya. Kuma ya waiwayi falsafar rayuwa a Hausa, har kuma ya bayyana cewa, halittar mutum ginshi}in ce a duniya. Sannan kuma, kowane mutum kai ne a Hausa, wanda aka halicce shi salin-alin ko kuma wankakke fes, sannan Hausawa suna gani mutum kan iya rina kansa ya zama ba}i a wani lokaci.

Binciken Amin (2002) ya gano cewa, karin magana a Hausa ya nuna muguntar mutum da kuma rauninsa da wuyar sha'aninsa. Kuma kurwa ko rai su ne ruhin mutum, wanda maye kan fyauce, kuma kurwar kan bar jikin mutum ta ha]u da iskoki da daddare.

Amin (2002) ya }ara da cewa, maguzawan Hausawa sun yi imani kurwa ce ma}unshin rai, amma Musulmin Hausawa sun fi }arfafa rai, kuma muhimmancin rai a wurinsu ya fi abin duniya. Amin ya ci gaba da cewa, zuciya a Hausa ita ce birnin mutum kuma a kan iya fahimtar zuciyar mutum daga fuskarsa. Sannan kuma }wa}walwa ce take sarrafa duk wani sa}o da sauran sassan jikin]an'Adam suka kar~a. Kuma hankali shi ne ya bambanta mutum da sauran halitta. Sannan kuma Hausawa sun amince kowane rai zai mutu, sai dai kuma rai zai tafi lahira a tunanin Musulmin Hausawa, su kuma Maguzawa suna ganin wanda ya mutu kan yi fatalwa ya dawo duniya musamman ma da daddare.

A wani ~angare kuma, Amin (2002) ya bayyana cewa, duniya ararriyar kalma ce daga Larabci, wadda Adabin Hausa ya fasalta ta da cewa, sarari ce ko gari ko kuma gida.

Binciken Amin (2002) ya gano cewa, rayuwa a Hausa tana da wahala da sar}a}iya har-wa-yau, rayuwar cike take da wa'azi da yaudara da annashuwa da suransu. Ya }ara da cewa, zaman lafiya shi ne }ashin bayan rayuwa a Hausa, wanda ba ya tabbata sai da ilmi da ha}uri da }wazo da gaskiya da taka-tsantsan da yakana

da biyayya da zumunci da alheri da makamantansu. Amin (2002) ya ci gaba da cewa, duk da yake ku]i yana da muhimminci a wurin Hausawa, amma rayuwarsu ta fi }imanta mutunci. Sai dai kuma binciken nasa bai yi cikakken bayani a kan mutunci ba, bai kuma yi nazarin dangantakar taimako da so da mutunci ba, hasali ma dai bincinken Amin ya tofa albarkacin bakinsa game da mutunci ne a kammalawar babi na biyar. Don haka wannan bincike zai fa]a]a wannan zance.

Idan aka lura da kyau, binciken Amin (2002) ya }wan}wance gaibiyyar duniyar Hausa ce, inda har ya yi batutuwa game da taho-mu-gamar rayuwa tare da misalai daga karin magana a kan abin da ya shafi amfanin hankali, sannan ya nazarci falsafar mutuwa da imani ta fuskar addinin gargajiya da kuma Musulunci. Haka kuma ya yi tsokaci game da falsafar Bahaushe game da wata da rana da makamantansu. Sai dai akasari ya kawo misalai ne ba tare da }arfafa yadda suke kyautatawa ko faranta rayuwar]an'Adam a Hausa ba. Duk da cewa kuma ya yi tsokaci kan hakan a kaikaice, sai dai bincikensa ya fi karkata ga tunanin Bahaushe game da gaibiyyar duniya maimakon kyautatawa. Sannan kuma }o}arin Amin (2002) na ya fayyace gaibiyyar duniyar Bahaushe ya sa ya zayyano sifofi 14 na duniya a Hausa, kamar yadda karin magana ya fasalta duniyar, sannan ya nazarci karin maganar ta yin la'akari da al'adar Bahaushe ko muhallinsa. Manufa ya fito da yadda karin magana ya sifanta ko ya kawo hoto-cikin-bayani game da duniyar Bahaushe cewa, duniya ko rayuwa tana da da]i tare da]aukar hankali, a wani lokaci kuma rayuwar tana da wuya kuma cike take da ru]ani, a wani lokaci Hausawa na

duban duniya tamkar makaranta ce wadda take fa]akarwa da ilmantarwa. Saboda haka sai babi na biyar a binciken Amin (2002) ya kawo mafita game da rayuwar Bahaushe, wato idan har Bahaushe yana son zaman lafiya a duniya ko kuma a rayuwarsa, to, wajibinsa ya zama mai taka-tsantsan, ya zama mai kirki, ya nemi ilmi, ya zama mai }wazo tare da juriya sannan kuma ya zama mai gaskiya. Kuma himma da yakana da biyayya da zumunci suna taimaka wa zaman lafiya kamar yadda binciken Amin (2002) ya gano.

Amma idan aka yi la'akari da babi na biyar a binciken Amin tamkar shawara ce yake bayarwa, tare da nuna muhimmancin nagarta a }o}arinsa na fayyace gaibiyyar duniyar Bahaushe. Sa~anin manufar wannan bincike da ke nazarin kyautayin Bahaushe a wa}o}in baka. Haka kuma wani gi~i da wannan bincike yake ganin Amin (2002) ya bari akwai rashin kawo ma'anonin kusan duk wata kalma da ya yi tsokaci a kanta daga bakin masana, wato ba a bayyana abin da masana suka ce ba game kirki da biyayya da gasakiya da taka-tsantsan da himma da }wazo da sauransu ba.

Har-ila-yau, duk da cewa Amin (2002) ya }o}arta wajen kawo bayani tare da gamsassun misalai game da himma da }wazo a Hausa, amma ya yi }asa a gwiwa wajen yin kammalallen bayani game da su, tare da yadda yanayin }asar Hausa yake tallafar nagartar Bahaushe a sana'o'insa. Wato bai nuna yadda muhallin ya tallafi }wazo da himma da juriyar Bahaushe ba, tare kuma da yadda suke kyautata rayuwarsa da kuma tabbatar masa da mutuncinsa zamani mai tsawo ba. Bugu-da-

}ari kuma, duk da yake binciken Amin (2002) ya yi bayanin gaskiya amma kuma ya yi }asa a gwiwa wajen kafa hujja daga masana, musamman ma ma'anarta, kuma duk da cewa binciken Amin ya ta~o batun fa'idar gaskiya da wahalarta amma bai }wan}wance su ya kasa su ta fuskar da wannan bincike ya yi ba. Sannan kuma, kusan kamar ba manufar binciken Amin ne ya dubi matsayin kyau a tunanin Bahaushe ba tare da ala}ar kyan da nagarta ba. Irin gi~in da binciken Amin (2002) ya bari ne wannan bincike ya }uduri aniyar cikasawa. A wata fuskar kuma, nazarin amin nazari ne a karin magana wannan kuma wa}o}in baka, wanda a iya ganin bambanci da dangantakarsu, saboda wa}a da karin magana adabin baka ne, sai dai kowanne da inda ya dosa. Amma kuma ita wa}a tana adana karin magana da sauran sassan adabi.

Nazarin Gusau (2002) ya yi la'akari ri}o da halayen Musulunci, da kyawawan al'adun Hausa da kuma tattalin arzi}i a wa}o}in Janki]i, wato wa}o}in suna jaddada wa mutane wa mutane nagartarsu.

Wa}o}in Janki]i kamar yadda (Gusau, 2002) ya nazarta suna jan hankalin mutane game da muhimmancin nagartar Musulunci da kyawawan al'adun Hausa, suna kuma kira ga muhimmancin neman arzi}i. Wa]annan batutuwa da nazarinsa ya gano daga wa}o}in baka na Janki]i suna da ala}a da manufar wannan bincike, kodayake dai wannan bincike yana nazarin kyautayin Bahaushe ne daga wa}o}in baka ban a mawa}i]aya ba, amma dai nagarta]abi'a ce da take haifar da kyakkyawan sakamako a duniya da lahirar Bahaushe.

Mustapha (2003) ya nazarci gaskiya a jiya da yau bayan ya bayar da ma'anar gaskiyar, sannan ya dubi gaskiya a zaman gargajiyar Bahaushe da kuma lokacin zuwan Musulunci da zuwan Turawa }asar Hausa. Ya kuma nazarci matsayin gaskiya da mai gaskiya a Hausa. Ta fuskar }arya ma Mustapha ya nazarci dalilan da ke sa a yi }arya, da illolinta, da matsayin ma}aryaci a rayuwar Hausawa. Har-wa-yau, Mustapha (2003) ya nazarci gaskiya a cikin adabin baka, musamman wa}a da tatsuniya da labarai da almara da hikaya da }issa da kuma zantukan baka kamar su take da kirari har ma a tallace-tallace. Mustapha (2003) ya ci gaba da cewa, adabin Hausa ya karrama gaskiya sosai, inda ya nuna karin magana da wa}a da tatsuniya da labarai sun yi tsokaci a kan gaskiya ba ka]an ba. Haka kuma rubutaccen adabin Hausa bai yi }asa a gwiwa ba wajen martaba gaskiya, musamman rubutattun wa}o}i da zube da kuma wasan kwaikwayo har ma da mujallu da gidajen ya]a labarai.

Mustapha (2003) ya }ara da cewa, rayuwar gargajiyar Bahaushe ta yi tir da yin }arya da zina da cin amana da rashin kunya kamar yadda adabin baka na Hausa ya taskace ta, sannan kuma Hausawa suna yin rantsuwa da iskoki da sauran ubangizai domin tabbatar da gaskiyar al'amari a zamansu na gargajiya. Bahaushe tun a zaman gargajiya yana yi wa iyalinsa tarbiyya da nuna musu muhimmancin kirki, musamman gaskiya da kunya da ha}uri da tausayi da karrama ba}i. Mustapha (2003) ya ce, za a iya tabbatar da son gaskiyar Bahaushe ta yin la'akari da yadda maguzawa suke fa]in magana ba tare da jin tsoro ko kunyar fa]inta ba, sannan kuma

gaskiya da amana sun fa]a]a a Hausa bayan zuwan Musulunci inda tarbiyyar Hausawa ya ri}a sajewa da horon Al-{ur'ani da Hadisai.

Mustapha (2003) ya da]a tabbatarwa cewa, Allah da mutane suna }aunar mai gaskiya kuma mai gaskiya yana da kyakkyawar masauki a aljanna, sannan mutane suna amincewa da shi kuma suna }aunarsa. Har ma sukan dan}a masa amanar jagoranci, domin gaskiyarsa takan yi masa jagora ya tabbatar da adalci. Sannan ya }ara da cewa, fa]in gaskiya na tabbatar da cikakken hankali da kaifin tunani da kuma kwarjini da mutunci, inda har al'umma takan yi alfahari da mai gaskiya, domin mai gaskiya mutum ne da yake neman]aukaka da kuma zaman lafiya. Sannan kuma, ci gaban tattalin arzi}i da zamantakewa da siyasa da gari baki]aya ya dogara ne a kan gaskiya.

Sai dai kuma, Mustapha (2003) ya nuna Hausawan yau, sun yi rauni wajen martaba gaskiya musamman idan aka dubi rubutaccen adabinsu, za a ga gaskiya ta shiga halin ni-'ya-su, sai }arya da zalunci da cin amana da munafunci da ha'inci da yaudara da sa~a al}awari da son zuciya da ha]ama da zamba da fasi}anci da annamimanci da ashararanci suke cin kasuwa ba }aidi. Wanda rashin kishin kyawawan al'adu da kauce wa shari'ar Musulunci da son zuciya da tsoron cutarwar azzalumai da matsanancin kwa]ayin abin duniya da son-a-sani da }eta da }in }addara da sauransu suka haifar. Kuma yin hakan shi ne yake haifar wa Hausawan yau jin kunya da wahalhalun rayuwa da asara da raunin hankali da rashin mutunci da sauransu.

Binciken Mustapha (2003) yana da ala}a da wannan bincike, musamman yadda ya dogara kacokan a kan gaskiya da sauye-sauyen da ta samu, da kuma yadda ake daraja mai gaskiya tare da dan}a masa amana a Hausa, hakan yana kyautata rayuwa. Bambancin binciken Mustapha da wannan bincike su ne, binciken Mustapha ya ta'alla}a a kan gaskiya ce ka]ai, wanna kuwa ya]auki gaskiya a matsayin]aya daga cikin]abi'un da ke kyautata rayuwa a Hausa.

Amfani (2011) ya bayyana cewa, Bahaushen da ya san kansa, kuma ya fahimci zamaninsa da sanin darajar addininsa. Bahaushen da ya yi rayuwa tagari domin ya dace da aljanna. Manazarcin ya }ara da cewa, Bahaushen da yana da taka-tsantsan kuma yana da gaskiya da amana da kuma zumunci, ga }ana'a da ha}uri da girmama shugabanninsa. Bahaushen da ya yi imani da neman ilmin addini da kama sana'a, sannan yana da jarunta da tarbiyya.

Amfani (2011) ya sifanta Bahaushen yau da cewa ya yi }asa a gwiwa, domin ya saki kyawawan]abi'unsa ya rungumi shaye-shaye da sata da zalunci da tsafe-tsafe da bara da ragwanci ga rashin ha}uri, matasa kuma sun yi wa ilmi ri}on sakainar kashi, wanda yake kawo }as}anci da koma baya a idon sauran }abilu.

Amfani (2011) ya bayar da shawarar cewa, da za a koma wa kyawawan]abi'u da tarbiyyar Bahaushen da, sannan a rungumi ilmin addini da na zamani hannu biyu da an ga sauyi mai ma'ana. Ya kuma ci gaba da cewa, da za a kafa hukuma mai zaman kanta, wadda za ta wayar da kan mutane, kuma ta ri}a daidaita

tunaninsu, tare da yin ha]in gwiwa tsakanin manyan ma'aikatan gwamnati da 'yankasuwa da kuma matasa, to, da an sami mafita.

Haka kuma Amfani (2011) ya yi kira ga Hausawa su yawaita magana da Hausa da kuma nazarinta, domin harshen yana gur~ata, idan ba su himmatu ba wajen kare shi, akwai yiwuwar wata rana a wayi gari harshen ya mutu. Su kuma mahukunta ya yi kira a gare su da su tabbatar da adalci, wanda ba zai yiwu ba sai idan shugaba ya san matsalar talakawansa, ya san talakawan kuma ya fahimci tunaninsu.

Nazarin Amfani (2011) ya fasalta }arfin nagartar Bahaushen da da kuma raunin nagartar Bahaushen yau inda ya yi tsokaci game da yadda tarbiyya take ta~ar~arewa, ya kuma bayar da shawarar yadda za a bi a inganta tarbiyyar, musamman idan mahukunta da 'yan kasuwa da manyan 'yan boko suka ha]a }arfi wuri]aya domin tsarkake al'umma, tare kuma da yin shugabanci nagari. Duk da yake Amfani (2011) ya yi }o}arin kawo hoton rayuwar Hausawa jiya da yau tare da harsashen yadda gobe za ta kasance, amma ya yi }asa a gwiwa wajen kawo nagarta a maguzanci, sannan kuma ya yi wa Hausawan yau fya]an 'ya'yan ka]anya, inda ya yanke hukunci tamkar babu nagari a Hausawan yau, kuma ya yanke hukunci tamkar Hausawan jiya salihai ne. bayan kuwa kowace alumma tana sarrafa taho-mu-gama (daidai da kuskure) a zamantakewarta ne, inda akan yi dace nagarta ta yi inganci a wani lokaci, wani lokaci kuma ta yi rauni.

Don haka nazarin Amfani (2011) ya yi }asa a gwiwa wajen fayyace cewa kowace al'umma tana da nasarori da matsalolinta duk yadda ta kai ga }ololuwar cin nasara a kan sami bara gurbi, haka kuma duk lalacewar al'umma tana da nagari nan da can. Saboda haka ne kowace al'umma take da tarbiyyarta da kuma yadda take hukunta wanda ya sa~a wa manufarta.

Nazarin John (2011) ya bayyana muhimmancin amana a tsakanin Musulmin Hausawa da cewa, 'yankasuwa a }asar Hausa kan mi}a wa abokin cinikinsu bashi ba tare da sun kar~i wata }addararsa ba, ko da kuwa ba su san shi ba. Haka kuma, ya }ara da cewa, gyatumarsa takan ba]an aca~a }addarorinta na dubban Naira ba tare da ta san shi ba, illa dai kawai ta yi masa kwatancen gidanta, kuma ya kai mata kayan gida lami-lafiya. Bugu-da-}ari, gyatumar John ba ta sayen nama a wurin kowa sai Hausawa, saboda suna sayar mata da lafiyayyen nama.

John (2011) ya ci gaba da cewa, mutane kan bar shagunansu a bu]e su tafi sallah ba tare da wani abu ya faru ba, haka kuma ya }ara da cewa, magabatan Arewa sun taimaka wajen salwantar da duk wata amanar da aka dan}a musu, musamman ma shekara sha-biyun da jam'iyya mai mulki ta yi a karagar mulki. Wannan ya sa Arewa da Nijeriya gaba]aya suka zama sansanin yaudara. Irin wannan hali ne ya sa John (2011) yake cewa, ya ji wasu matasa suna tattauna cewa, su za su mi}a wuya ga mutumin kirki, wato za su dan}a amanarsu ga]an takara na }warai; mutumin da suka yi la'akari da cewa bawan Allah ne, wanda ba ya yin dungu a al'amarinsa da mutane, kuma mai tsantsenin cin dukiyar gwamnati ne, har-

ila-yau kuma sukan ha]u da shi a gidan mai, kuma ba su ga iyalinsa suna yin ta~argaza a gari ba.

John (2011) ya }ar}are da yin kira ga gwamnati da ta gina hanyoyi, kuma ta samar da lantarki da ababen more rayuwa ga talakawa, sannan kuma a bar doka ta yi aikinta yadda ya kamata, kana kuma a daina watanda da dukiyar }asa ko Allah ya sa rayuwa ta kyautata.

Nazarin John (2011) ya nuna muhimmancin amanar Hausawa ne a da da sanadin lalacewarta, sannan ya yi kira da a bi hanyar da ta dace domin a tabbatar da adalci a Arewa da Nijeriya gaba]aya. Kodayake a ganin John samar da ababen more rayuwa kamar]orewar wutar lantarki da gina hanyoyi da kuma yin ingantattun dokoki suna haifar da adalci, kuma hakan ne zai dawo da martabar rayuwa a Nijeriya. Sannan kuma rayuwa takan ginu ne kuma ta inganta da nagartar mahukunta, kuma idan talakawa suka tsare amana a junansu rayuwa takan yi inganci kamar yadda John (2011) ya bayyana. Wannan ma wani batu ne mai ala}a da manufar wannan bincike, kasancewar amana tana]aya daga cikin muhimman]abi'un da Hausawa suke ta}ama da ita wajen kyautata rayuwarsu, kuma an san su da ita zamani mai tsawo.

2.2 Kyautatawa a Musulunci

Ayoyin {ur'ani da yawa sun yi magana a kan gaskiya da masu gaskiya a Musulunci kamar kuma yadda Manzon Allah (S.A.W.) ya jadda. Sannan kuma (Al-

Hilali da wasu 1996) suka tattara sharhin da Al-Tabari da Al-Qutubi da kuma ibn Kathir suka yi wa wasu ayoyin Al-{ur'ani a wuri]aya, kuma suka yi }arin haske daga *Sahih Al-Bukhari*, kamar kuma yadda Mubarakpuri (2002) ya kawo wasu ayoyin da hadisai masu magana a kan gaskiya, sannan aka kuma biyo da shari daga hadisai shi ma daga cikin *Sahih Al-Bukhari* . Cikin ayoyin akwai inda Allah (S.W.T) ya yi kira cewa:

> *Ya ku wa]anda suka yi imani! Ku bi Allah da ta}awa, kuma ku kasance masu gaskiya. (Sura ta 9:119)*
>
> *Lalle, Musulmi maza da Musulmi mata, da muminai maza da muminai mata, da masu tawali'u maza da masu tawali'u mata, da masu gaskiya maza da masu gaskiya mata, da masu ha}uri maza da masu ha}uri mata, masu tsoron Allah maza da masu tsoron Allah mata, da masu sadaka maza da masu sadaka mata, da masu tsare farjojinsu maza da masu tsare farjojinsu mata, masu ambaton Allah maza da masu ambatonSa mata, Allah ya yi musu tattalin wata gafara da wani sakamako mai girma (33:35)*
>
> *Yin]a'a da magana mai kyau. Sa'an nan idan al'amari ya }ullu, to, da sun yi wa Allah gaskiya, lalle da ya kasance mafifici a gare su (47:35).*

Sannan kuma Ibn Mas'ud ya ruwaito Manzon Allah (S.A.W.) yana cewa, gaskiya tana jagorantar nagarta, nagarta kuma na yin jagoranci zuwa aljanna. Allah yana yarda da wanda duk ya tsare gaskiya. {arya tana haifar da ~ata, ~ata kuma kan kai mutum wuta. Allah yana bayyana wanda duk ya dawwama cikin }arya a matsayin ma}aryaci. (Al-Bukhari da Muslim). Mubarakpuri (2002) ya kawo sharhi game da gaskiya da }arya, inda ya nuna cewa, dukansu sifa ne game da aikin wanda yake aikata su. Kuma wanda duniya ta shedi nagartarsa ko muguntarsa kwatankwacin

matsayinsa ke nan a wurin Allah (S.W.A.). Mutumin da aka shedi nagartarsa yana da martaba da }ima sosai, wanda kuma aka shedi muguntarsa martabarsa kan zube. Domin haka hadisi ya bayyana cewa, gaskiya ce tushen duk wata nagarta kuma tana yin hani ga mugunta.

Mubarakpuri (2002) ya }ara kawo hadisi daga Hasan bin Ali (R.A.) inda yake cewa: Na tuna da wa]annan zantuka da na ji Manzon Allah (S.A.W.) yana fa]i: "Ka bar abin da kake tababansa, ka yi wanda ka natsu da shi; domin ita gaskiya tana haifar da kwanciyar hankali; sa~anin }arya da ke cike da shakku." (At-Tirmidhi-Sahih). Mansurpuri ya }ara da cewa, akwai hadisin da yake cewa, wanda duk ya kiyaye abin da yake tababansa, to, ya tsira da imaninsa da mutuncinsa. Domin wanda yake kaucewa abin da yake shakku yana gudun sa~a wa Allah (S.W.T.) ne. Har-wa-yau a cikin Al-Hilali (1996) an kawo wa]annan hadisai kamar yadda Mubarakpuri (2002) ya yi, sannan kuma suka }ara da wannan hadisi mai cewa, Sumura]an Jundub (R.A.) ya ruwaito Manzon Allah (S.A.W.) yana cewa, ya yi mafarki mutane biyu sun zo wurinsa, sai suka ce masa mutumin nan da yake ta neman sa ciki-ba-hatsi-ba, to, ma}aryaci ne, idan ya yi }arya mutane kan ya]a ta har sai kowa ya ji, kuma zai sha azaba har ranar lahira. (Sahih Al-Bukhari, Vol. 8 Hadith no.118)

Dangane da amana kuwa, Mubarakpuri (2002) ya kawo ayoyin da Allah yake cewa,

Lalle ne Allah Yana umurnin ku ku bayar da amanoni zuwa ga masu su. Kuma idan kun yi hukunci a tsakanin mutane, ku yi hukunci da adalci. Lalle ne, Allah madalla da abin da Yake yi muku wa'azi da shi. Lalle ne Allah ya kasance Mai ji, mai Gani (Sura ta 4:58)

Lalle mu, mun gitta amana ga sammai da }asa da duwatsu, sai suka }i]aukarta kuma suka ji tsoro daga gare ta. Kuma mutum ya]auke ta, lalle shi (mutum) ya kasance mai yawan zalunci, mai yawan jahilci (Sura ta 33:72).

Sannan kuma Abu Hurairah (R.A.) ya ruwaito Manzon Allah (S.A.W.) yana cewa, sifofin munafuki guda uku ne: Idan ya yi magana sai ya yi }arya; idan ya yi al}awari ba ya cikawa; kuma idan aka ba shi amana sai ya ci." (Al-Bukhari da Muslim). Sharhin wannan hadisi ya nuna cewa, munafuki Musulmi ne a idon Musulmai, wanda ya ~oye munafunci a zuciyarsa kuma ya fi kafirai wahalar sha'ani. Domin haka ne Al-{ur'ani ya bayyana cewa, za a yi wa munafikai azaba mai tsanani a }ar}ashin Jahannama. Sharhin ya ci gaba da cewa, yana da wuya a gane munafuki a yau, domin kusan ayyukan munafunci sun yi yawa a tsakanin Musulmai, sannan kuma wannan hadisin tambihi ne game da yadda akan gane munafukai. A wani hadisin da Abuhurairah (R.A.) ya ruwaito Manzon Allah (S.A.W.) yan cewa, "Mabiyana za su shiga aljanna sai dai wa]anda suka }i." sai aka tambayi Manzon Allah (S.A.W.), "Wane ne zai }i aljanna?" sai ya ce, "Wanda ya yi]a'a a gare ni zai shiga aljanna, kuma wanda ya }i yin da'a a gare ni shi ne ya guji shiga aljanna." (Sahih Al-Bukhari, Vol. 9, Hadith No. 384).

Sannan kuma Jabir]an Abdullah (R.A.) ya ruwaito cewa, wasu mala'iku sun zo wurin Manzon Allah (S.A.W.) a lokacin yana barci. Sai wasu cikinsu suka ce,

“Yana barci.” Wasu kuma suka ce, “Idonsa ne ke barci amma zuciyarsa a farke take.” Sai gaba]ayansu suka ce, “Akwai misali kwatankwacin wannan.” Sai]aya daga cikin su ya ce, “To, ba mu misalinsa.” Sai ya bayyana cewa, wasu na cewa yana barci, wasu kuma suna cewa idonsa ne ke barci amma zuciyarsa a farke take. To, tamkar “Mutumin da ya gina gida ne kuma ya gayyaci mutane walima ta hannun wakilinsa. Wanda duk ya amsa gayyatar, shi ne zai shiga gidan a yi liyafar da shi, wanda kuma ya }i amsa gayyatar, ba zai shiga gidan ba balle a yi liyafar da shi.” Daga nan sai mala’iku suka nemi }arin hasken wannan ta}addama mai cewa yana barci, wasu suna cewa idonsa ne ke barci amma zuciyarsa a farke take. Sai suka ce, “Gidan da ake magana aljanna ce, wakilin shi ne Manzon Allah (S.A.W.), wanda ya yi]a’a ga Manzon Allah (S.A.W.) ya yi wa Allah biyayya, wanda kuma ya bijire wa Manzon Allah, to, ya bijere wa Allah ne. Domin sa}on da Manzon Allah (S.A.W.) ya zo da shi, yana rarrabewa tsakanin gaskiya da }arya (kyakkyawa da mummuna), kuma yana rarrabewa tsakanin masu imani da kafirai.” (Sahih Al-Bukhari, Vol. 9, Hadith No. 385).

Mubarakpuri (2002) ya kawo sharhin wani hadisi game da amana, inda sharhin ya nuna cewa, amana ta }unshi abubuwa da dama cikinsu akwai bin dokokin Musulunci sau-da-}afa da yin kyautayi a mu’amala da yin adalci da sauransu. Hadisin ya nuna cewa za a kai lokacin da amana za ta yi rauni saboda gushewar nagarta.

Don haka sai Mujahid yake addu'a cewa, "Allah ka sa mu a sahun managarta" Ibn Aun kuma ya ce, "Ina yi wa kaina da 'yan uwana kwa]ayin ububuwa uku; su zama masu koyi da Sunnar Manzon Allah (S.A.W.), su fahimci Al-{ur'ani, kuma su zama masu yawan neman ilminsa, sannan kuma su bar wa duniya gadon nagarta." (Sahih Al-Bukhari Vol. 9. Chap. 2 p.282).

Haka kuma, Abu Musa (R.A.) ya ruwaito cewa, Manzon Allah (S.A.W.) yana cewa, "Sa}on da aka aiko ni da shi da kuma rayuwata tamkar mutum ne yake fa]akar da jama'a cewa, "Ya ku mutane na ga zaratan baraden abokan gaba da idona, don haka ina garga]inku ku kiyaye kanku!' Wasu daga cikin jama'ar suka kiyaye, wasu kuma suka bijire, wa]anda suka bijire sai suka cutu. Wannan shi ne kwatancin abin da zai faru da wanda ya yi mun]a'a kuma yi yi imani da gaskiyar da ke cikin Al-{ur'ani da Sunna. Da kuma wanda ya bijire mun, kuma ya juya wa gaskiya baya." (Sahih Al-Bukhari Vol. 9. Hadith No. 387).

Gaskiya al'amari ce mai fa]in gaske, wadda ta }unshi amana, kuma yin adalci yana cikin amana. Saboda haka, gaskiya tana haifar da nagarta, tana kyautata rayuwar mutum, domin tana kawar masa da shakku ta tabbatar da al'amari. Gaskiya da amana da adalci muhimmai ne a rayuwar]an'Adam, kasancewar Allah ya dan}a wa sammai da }asa da duwatsu amana suka }i kar~a saboda tsoronta, amma]an'Adam ya kar~a, inda Allah ya bayyana cewa, "lalle shi (mutum) ya kasance mai yawan zalunci, mai yawan jahilci" (Sura ta 33:72). Al-{ur'ani da Sunna suna daidaita tunani da hankalin da ayyukan masu imani, suna inganta gaskiyarsu da

amanarsu da kuma adalcinsu. Yawancin mutane suna yin tsayin daka game da gaskiya, kuma suna yin nazari, tare da bitar sassana shari'a domin inganta rayuwa, kuma suna horo da hani da ita. Sannan yawancin masu kirki suna kyautata wa mutane. Amma miyagun mutane suna bin son ransu, suna cutar da mutane kuma ba su son gaskiya, ba su da amana da al}awari. Yawancin su shagalallu ne, domin sun juyawa koyarwar Musulunci baya.

Dangantakar wa]annan ayoyi da hadisai a wannan bincike, ta ha]a da cewa Musulunci addini ne da yawancin Hausawa ke bi, kuma yana }ara kyautata rayuwarsu a kusan kowane ~angare. Sannan Musuluncin yana nuna musu; gaskiya da amana da adalci suna haifar da kwanciyar hankali a duniya da kuma kyakkyawar makoma a lahira. Manufa, Allah (S.W.T.) yana son nagarta kuma ya yi wa masu imani tattalin makoma mai kyau. Saboda haka ya aiko musu da shiriya. Don haka, tunanin Bahaushe game da kyau da kyakkyawa da kyautayi sun da]a samun kyautayi sakamakon Musulunci. Kwanciyar hankalinsa yana fa]a]a, ha}urinsa yana inganta, taimakonsa yana samun sauyi, imaninsa yana bun}asa, kuma neman ilmi da tawakkalin Bahaushe da son Allansa suna ci gaba sakamakon Musulunci.

Sai dai kuma babu yadda za a yi a ce kowace al'umma ba ta da matsalolin rayuwa kamar yadda a kusan kodayaushe ake kokawa cewa tarbiyyar Hausawa da imaninsu da amanarsu da gaskiyarsu da adalcinsu da neman ilmin ma suna yin rauni. Kusan wasu Hausawa sun shagaltuwa da duniya kamar ba za a mutu ba.

Domin kusan a yanzu an fi fifita duniyar da abin da za a samu cikinta. Duk da cewa wasun su suna sane Allah yana cewa,

> *Kuma rayuwar duniya ba ta zama ba, face wasa da shagala, kuma lalle ne Lahira ce mafi alheri ga wa]anda suka yi ta}awa. Shin ba za ku yi hankali ba? (Suta ta 6:32)*
>
> *Kuma wannan rayuwa ta duniya ba ta zamo ba, face abar shagala da wasa, kuma lalle Lahira, tabbas, ita ce rayuwa, da sun kasance suna sani. (Sura ta 29:64)*

Irin shagalar da ake ciki ne yake }arfafa zalunci domin matsalolin rayuwa da gurace-gurace suna girmama, kuma suna ta~a Hausawa sosai. Kuma tun tuni Allah yake cewa,

> *"Shin, to, kun yi zaton cewa Mun halitta ku ne da wasa, kuma lalle ku, zuwa gare Mu, ba za ku komo ba?" (Sura ta 23:115)*
>
> *Kuma ba Mu halitta sama da }asa da abin da ke tsakaninsu Muna masu wasa ba.. (Sura ta 21:16)*

Gumi ya yi }arin haske cewa, mata ko yara ko duk wani abin da yake shagaltarwa abin wasa ne. Don haka sai Allah ya kira mutane cewa,

> *Ka ce "Ina neman tsari ga Ubangijin mutane.*
>
> *"Mamallakin mutane.*
>
> *"Abin bautawar mutane.*
>
> *"Daga sharrin mai sanya waswasi, mai ~oyewa.*
>
> *"Wanda ke sanya waswasi a cikin }irazan mutane.*
>
> *"Daga aljannu da mutane." (Sura ta 114:1-6)*

Shai]an ba ya zama a wurin da ake ambaton Allah, ba ya zama a zuciyar mai gaskiya da ibada, wato mutumin da yake yin ibada kamar yadda Allah da manzonsa

suka umurce shi. (Gumi: 960). Saboda haka zuciyar mutum tana da tasirin gaske ga tunaninsa da aikinsa, kasancewar gaskiya a Musulunci tana cikin Al-{ur'ani da Sunnar Manzon Allah (S.A.W.). Mai gaskiya shi ne wanda ya yi tsayuwar daka wajen sanin sa}on Musulunci kuma ya yi aiki tu}uru kamar yadda Manzon Allah (S.A.W.) ya koyar da jama'a, sannan kuma yi yi horo gwargwadaon iyawansa. Wanda duk ya kiyaye Allah, to, Allah zai kiyaye shi a duniya da lahira. Duk da yake dai Abi Abdurrahman Abdullahi]an Mas'ud (R.A.) ya ruwaito Manzon Allah (S.A.W.) yana cewa,

> *"Hakika a kan tara halittar]ayanku (watau mutum) a cikin uwa tasa, yana maniyinsa har ya yi kwana arba'in. sa'annan ya zama gudan jinni, sa'annan ya zama tsoka kamar haka, kwana arba'in. sa'annan a aiko masa da mala'ika ya sa masa rai. Sa'annan a umurce shi da kalmomi hu]u, rubutun arzi}insa, da ajalinsa, da kuma ko ta~a~~e ne shi, ko mai rabo. Na rantse da Allah, wanda babu abin bautawa da gaskiya sai shi, hakika]ayan ku zai yi ta aiki irin na 'yan aljanna, har sai ya zamo tsakaninsa da Aljanna babu kome illa kamu]aya tak, sai littafin ya rigaya a kansa, sai ya yi aiki irin na 'yan wuta, sabo da haka sai ya shige ta! Kuma hakika]ayanku zai yi ta aiki irin na 'yan wuta, har sai ya zamo tsakaninsa da ita (wuta) babu kome illa kamu]aya tak, sai littafin ya rigaya a kansa, sai ya yi aiki irin na 'yan aljanna, sai ya shige ta! Buhari da Muslim ne suka ruwaito shi" (Hadisi na hu]u) .*

Gumi (10) ya }ara da cewa, Allah ya }addara addinin Musulunci a kan shika-shikai biyar, kuma an }addara wa mutum ya zama]an aljanna ko wuta, mai rabo ko ta~a~~e. Allah ya }addara Musulunci addinin gaskiya, ya aiko manzo domin ya yi wa jama'a jagoranci, sannan kuma ya azurta ran mutum da hankali domin ya fahimci gaskiya, ya kuma }addara masu rabo da ta~a~~u. kyan aikin mutum ko

muninsa ba su sawa a yanke hukuncin]an wuta ko aljanna har sai ya cika da imani.

A wata fuskar kuma Yahya (2003) ya nazarci yadda al'adar]an'Adam take martaba kyau da kyakkyawa da kuma }awa a rayuwa, kuma jama'a kan fa]aka, tare da gaskata buwayar Allah da hikimarsa, kuma zukatansu kan yi fari game da yadda Allah ya }awata aljanna. Da]in-da]awa, Allah da kansa ya yi wa masu imani bushara da aljanna a cikin {ur'ani, kasancewar {ur'ani gaskiya ne, wanda yake horo a kan kirki da tsafta da hikima, baya ga kasancewarsa rahama ga bayin Allah. {ur'ani ya bayyana irin ni'ima da farin cikin da masu imani za su samu a ranar }iyama. Al-{ur'ani ya kasance waraka ga duk wata matsalar rayuwar jama'a (Suratul Nahl:89). Bugu-da-}ari, duk wani wanda yake son ya yi ingantacciyar rayuwa yana bu}atar ya rungumi dokokin {ur'ani sau-da-}afa, domin duk ilmin mutum yana da iyaka, kuma masu imani suna gode wa Allah saboda baiwar da ya yi musu, sukan sakankance shi ne masanin komai (Suratul Ba}ara:32). Yahya (2003) ya }ara da cewa, {ur'ani yana }unshed a kamalallen bayani kan nagarta da imani da Allah, tare da fatar samun rahamarsa. Wato Al-{ur'ani ya bayyana cewa, nagarta ta }unshi adalci da rashin tsegumi da tausayi da kara/kunya da natsuwa da imani, kuma ya kawo kammalallen bayanin yadda magabata suka bi Allah sau-da-}afa.

Har-ila-yau, nagarta a {ur'ani ta ha]a da tsarkin zuciya da tsaftace muhalli da na tufa, tare da cin abincin mai da]i kuma halastacce. Haka kuma, yana daga cikin nagarta mutum ya ri}a tafiya a natse kuma ya yi magana mai ma'ana da kama jiki. Har-ila-yau kirki da alheri suna daga cikin nagarta a Musulunci, kamar yadda

Yahya (2003) ya kawo misali cewa, kyautayi ya }unshi bauta wa Allah shi ka]ai da kyautata wa mahaifa da dangi da marayu da yin zikiri da bayar da zakka da sadaka, tare kuma da yin kyawawan kalamai ga mutane da kuma karrama ba}i (Suratul Ba}ara:83).

Yahya (2003) ya }ara da cewa, saboda muhimmancin }awa a rayuwar mutane har suke }awata duniyarsu, sakamakon ilmin da suke samu game da aljanna a cikin {ur'ani, inda sukan yi gine-gine da ayyukan fasaha. Yahya (2003) ya ci gaba da cewa, Allah ya yi wa duniya ni'ima da kayan }arau kamar zinare da azurfa da lu'u-lu'u da makamantansu, kuma 'yan aljanna za su kasance cikin ado na tufafin koren alharini mai wal}iya sanye da mundaye na azurfa, kuma za su sha abin sha mai tsarki kamar yadda bayani ya zo a cikin (Suratul Insan:21). Haka kuma Allah ya sake bayani a cikin (Suratul Hajj:23) cewa, zai yi ma wa]anda suka yi imani kuma suka yi ayyukan }warai masauki a aljanna, inda za su kasance a wuri mai }oramu da aka }awata da mundaye na zinare da lu'u-lu'u da kuma kayan ado na alharini.

Dangane da ado Yahya (2003) ya nuna cewa, Allah ya }awata duniya sannan kuma ya sanya wa mutum sha'awar }awa da duk wani abin da ya burge shi, har kuma ma]an'Adam kan yi wani abin da kan }awata rayuwarsa, a wani lokaci yakan shagaltu da (abin duniya). Akwai hikimar Allah a cikin kowace }awa, don haka ne, duk wani mai imani yake yaba wa abin da ya burge shi tare da yin godiya ga Allah (S.W.A.), kamar yadda Allah ya ni'imta Annabi Sulaiman (A.S.) da dukiya da iko

da buwayar mulki kuma ya nuna yadda ni'imar ta]auke hankalinsa, da kuma yadda ya koma ga Allah a cikin (Suratul Sad:32) sa~anin marasu imani da kan karkata gaba]aya ga ni'imar duniya. Haka kuma, fasahar zayyanar ginin fadar Annabi Sulaiman (A.S.) ce ta ja hankalin Sarauniya Bilkisu, ta yaba wa fadarsa da hikimarsa da ilminsa, a }arshe kuma ta yi imani da Allah.

Yahya (2003) ya }ara da cewa, Allah ya sifanta yadda ya }awata aljanna da sassanta. Kamar kuma yadda Birnin Iram yake (Suratul Fajr:7-8), kuma aljanna wuri ne mai girma da }awatattun }ofofin zinare da rufi na musamman da matakalan bene na zinare. {awan da ke aljanna ya ha]a da korran kilisai da matasai masu }ayatarwa (Suratul Ar-Rahman:76-7) kuma akwai akusa da kofuna na zinare masu }yalli da ban sha'awa da ake zagayawa da su cike da kayan marmari, wa]anda rai ke so kuma zukatan 'yan aljanna kan yi fari domin idanu ba su gajiya da ganin su (Suratul Az-Zukhruf:71-2).

Nazarin Yahya (2003) ya bayyana aljanna ce makomar masu imani da nagarta kuma tun fil-azal]an'Adam yana son kyau da kyakkyawa, domin zuciyarsa da idanunsa kan ji sha'awar ci gaba da kallon duk wani kyakkyawan abu. Haka kuma Allah ya sifanta Birnin Iram da fadar Annabi Sulaiman da kuma aljanna a matsayin wasu }awatattun wurare. Bugu-da-}ari, idanun mutum ba su gajiya da ganin manyan gine-gine da ginshi}ai masu kyau tare kuma da koren kilisai da akusan abincin marmari da kofuna masu }yalli da kuma }oramu masu gudana. Domin sukan faranta ran mutum, har ya yaba ilmi da hikimar da ke tattare da su,

kuma ya }ara imani da Allah. Kodayake dai aikin Yahya (2003) yana magana ne a kan }awa da kuma kyau a {ur'ani, shi kuma wannan bincike yana nazarin falsafar kyautayi a Hausa, wanda bai hana a sami dangantaka ba, domin akasarin Hausawa Musulmi ne, kuma suna son }awa da kyau kasancewar suna kyautata rayuwarsu. Kuma suna martaba manyan gine-gine da suturun alfarma tare da koren abu. Abu mai kyau yana burge rayuwar Hausawa, kuma suna fatar dacewa da ni'imomin da suke aljanna a }arshen rayuwarsu ta duniya. Don haka nagarta }awa ce a rayuwar Hausawa jiya da yau, suna kuma horo da aikata ta da nufin dacewa da rahamar Allah.

A wata fuskar Yahya (1999) ya bayyana Al-{ur'ani da cewa littafi ne da yake }unshe da dukkan rayuwar da jama'a suke bukatar sani, kuma yana sanar da su Allah (S.W.A.), musamman }ololuwar hikimarsa da basirarsa da azancinsa da kuma fasaharsa. Haka kuma, sunayen Allah suna tabbatar da sa}on da Al-{ur'ani ya }unsa. Yahya (1999) ya }ara da cewa, Allah shi ne babban al}alin da babu kamar sa, domin shi ne *Al-Adl* kuma ya bayyana a cikin ayoyin Al-{ur'ani musamman a cikin (Suratul Ma'ida:8) cewa, masu imani su aikata halin }warai saboda Allah, kuma su yi adalci tare da guje wa nuna }iyayya ga junansu. A }arshe Allah da kansa ya nuna cewa jin }ai yana da kusanci da adalci.

Har-wa-yau, Yahya (1999) ya yi magana a kan }ololuwar adalcin Allah da cewa, Allah (S.A.W.) masanin komai ne, kuma yana ganin komai, kuma babu wani abu da yake ~ace masa. Kuma zai yi wa kowa sakamako da aikinsa a ranar {iyama,

kamar dai yadda (Suratul Fath:10) ta bayyana cewa, wa]anda suka mi}a wuya ga manzannin da Allah ya aiko, sun mi}a wuya ga Allah ne, kuma Allah yana ji~intar al'amarinsu, sa~anin bijirarru. Kuma Allah zai saka ma wanda duk ya yi masa]a'a da lada mai yawan gaske.

Sai dai Yahya (1999) ya bayyana cewa, adalcin mutane ba kamar na Allah (S.W.A.) ba ne, domin mutum yakan sanya son ransa a wani lokaci, ko kuma yakan manta da wani abu a lokacin da zai yi hukunci, saboda rafkana da aka }addara masa. Sannan shi Allah ba ya zaluntar bayinsa da komai, maimakon haka ya ma rufe su da]imbin rahamarsa ne. Adalcin Allah ga bayinsa a bayyane yake, domin ya umurci mala'iku da su bibiyi tunani da ayyukan kowane mutum, kamar yadda (Suratul Isra'i:17) take cewa, a ranar {iyama kowane mutum za a ba shi sakamakonsa; wa]anda aka ba su sakamakonsu da hannun dama su ne wa]anda suka yi aiki nagari. Domin haka ne Allah da kansa a cikin (Suratul Nisa'i:58 da Suratul Mumtahana:8 da Suratul Ma'ida:42) ya hori mutane game da muhimmancin adalci da amana da kuma yadda yake matu}ar son masu adalci.

Idan aka dubi binciken Yahya (1999) ya bayyana cewa, Allah da kansa ya sifanta kansa da suna *Al-adl* ya kuma ankarar da mutane game da muhimmancin adalci a tsakaninsu. Kuma adalcin Allah shi ne mafi girma, domin shi ba ya mantuwa, kuma ba ya son rai irin na]an'Adam, kuma kowane mai rai zai sami sakamakonsa daidai da aikinsa; babu ragi ko }ari a ranar }iyama. Haka kuma Allah ya umurci mutane su zama nagari, sannan ya umurci mala'iku da su bibiyi

al’amarin mutane domin shi mai adalci ne a kan komai. Wa]annan bayanai suna da dangantaka da wannan bincike sosai, duk da yake dai Yahya (2003) yana magana a kan Musulunci ne, kuma shi Musulunci ya fa]a]a, tare da kyautata rayuwar musulmin Hausawa, inda har suka ari kalmar adalcin kai tsaye, kuma gudunmuwar adalci wajen inganta rayuwa da kwanciyar hankali, tare da]orewar zaman lafiya da son juna ba su misaltuwa da garaje a Hausa.

The Deen Show kuma ya yi tsokaci dangane da Manzon Allah (S.A.W.) cewa, shi manzo ne kuma annabi wanda ya kasance jagoran al’umma, kasancewarsa mutum mai zurfin tunani a al’amarinsa. *The Deen Show* ya }ara da cewa, Manzon Allah (S.A.W.) fashihi ne kuma jan gwarzo, sannan magidanci kuma abokin jama’arsa, har-wa-yau kuma,]a ne, uba ne, kawu ne, kuma kakana ne, wanda yake }aunar mutanensa kuma yake da ha}uri da juriya da hikima, ga karamci da hazi}anci sannan mutum ne na nagari. Da]in-da]awa, nagartar Manzon Allah (S.A.W.) tana jan hankalin miliyoyin mutane a duniya har yanzu. *The Deen Show* ya ci gaba da cewa, Manzon Allah (S.A.W.) abin so ne ga kowa, wanda hu]ubarsa ta }arshe ta ta~o muhimman batutuwan rayuwar Musulmi, saboda haka ne ma har ya zuwa yau ake ji tamkar Manzon yana raye a duniya.

Batuwan da hu]ubar ta yi tsokaci a kai sun ha]a da: nagarta da zama lafiya da jin tsoron Allah da haramcin riba da muhimmancin shikashikan Musulunci guda biyar, sannan ta ankarar game da ribatar she]an. Har-wa-yau, hu]ubar ta yi tsokaci a kan ha}}o}in ma’aurata da nasabar kowane bil’adama, da daidaito a tsakanin

mutane. Uwa-uba kuma, hu]ubar ta yi tsokaci a kan muhimmancin zumunci sannan kuma ta garga]i jama'a game da zalunci. Hu]ubar ta tabbatar cewa, Manzon Allah (S.A.W.) shi ne Annabin }arshe, kuma ta ja hankalin Musulmi da su kyautata zato kuma su fahimci Musulunci, sannan su tsaya a kan koyarwar Al-{ur'ani da Sunna kamar yadda Manzon Allah (S.A.W.) ya koyar, tare kuma da kira a gare su da su isar da sa}on Musulunci ga wa]anda ba su a kusa.

The Deen Show ya bayyana Manzon Allah (S.A.W.) a matsayin fiyayyen halitta, wanda hu]ubarsa ta ban kwana ta yi tsokaci a kan muhimman batutuwan Musulunci, ciki har da adalci da nagarta da zumunci da ha}}i da kauce wa zalunci da yin ri}o da Musulunci sau-da-}afa. Dukkan wa]annan bayanai suna da mukusanciyar ala}a da manufar wannan nazari, musamman kasancewar Musulunci shi ne addinin akasarin Hausawa, kuma ya yi tasirin gaske wajen fa]a]a tunani da rayuwarsu ta kowace fuska, kuma yana kyautata rayuwarsu a kodayaushe.

Da]in-da]awa, Mansurpuri (1999) ya rubuta cewa, muhimmin al'amari ne ga mutum ya san Manzon Allah (S.A.W.), domin kalamansa da ayyukansa da duk wani abu da ya nuna wa al'umma suna da fa'ida. Marubucin ya }ara da cewa, babu wani ~angare na rayuwar Manzon Allah (S.A.W.) da yake a ~oye, kama tun daga ibadarsa da rayuwarsa da zamantakewarsa da rayuwar gidansa da sauransu duk al'amura abubuwan nazari ne. Manzon Allah (S.A.W.) mutum ne mai sau}in kai, wanda ya ri}a amsa tambayoyin sahabbansa kai tsaye, saboda haka ne ma da yawa daga cikin ma}iyansa suka juye zuwa sahibansa, kasancewarsa mai kyakkyawar

]abi'a har ya zama abin kwaikwayo ga al'umma. Al'ummar da ya yi zamani da ita ta la}aba masa suna Al'Amin (amintacce).

Mansurpuri (1999) ya }ara da cewa, Muhammad (S.A.W.) yana da ingantaccen tsatso, yana da kamun kai da natsuwa kuma ba ruwansa da tsegumi; maimakon haka, shi mai yawan tuna Allah ne a rayuwarsa, sannan gwani ne wajen bayar da nagartacciyar shawara. Manzon Allah (S.A.W.) ya mutunta mutane, kuma adali ne mai son talakawa kuma ya zauna tare da su, ya karrama ba}insa tare da yin ha}uri da duk gidadanci da sukan yi masa, ya kuma }aunaci sahabbansa sosai kuma ya kyautata wa magabtansa.

Mansurpuri (1999) ya }ara da cewa, Abu Sa'id Khudri (R.A.) ya bayyana Manzon Allah (S.A.W.) ya ri}a yin hidimar gidansa da kansa, kuma yakan taimaki masu yi masa hidima a mawuyatan al'amura. Yakan sayo kayan masarufi a kasuwa da kansa ya kuma]auko abinsa zuwa gida. Manzon Allah kan fara gaishe da mutane idan sun ha]u; masu dukiya ne ko talakawa ko kuma yara, kuma ba ya nuna bambanci tsakaninsa da mutanen da yake cikinsu. Suturansa cike suke da tsafta, duk da cewa ba kaya ne na alfahari da alfarma ba, kuma su yake amfani da su safe da yamma. Manzon Allah yakan amsa duk wata gayyata da aka yi masa, ya kuma ci abincin da aka kawo masa cikin annurin fuska. [abi'ar Manzon Allah (S.A.W.) mai kama jiki ce, kasancewarsa mai ta}awa da sau}in kai da son mutane da karamci da taimako da dattako, sannnan bai son alfarma, wa]annan ne suka sanya yake da tagomashi da mutunci a wurin mutane.

Har-wa-yau, Mansurpuri (1999) ya kafa hujja da Sahih Al-Bukhari cewa, Manzon Allah (S.A.W.) gwanin zance ne, domin jimlolinsa da ma'anarsu na musamman ne. Yakan yi murmushi idan wani abin farin ciki ya auku, haka kuma, yakan koka idan yana sallar dare, yakan yi }walla idan wani sahabinsa ya kwanta dama; haka kuma, a lokacin da]ansa Ibrahim ya rasu idonsa ya yi }walla. Manzon Allah (S.A.W.) kan ziyarci marasa lafiya kuma yakan tambayi marasa lafiyar game da halin da suke ciki. Yakan kuma zauna kusa da mara lafiyar domin ya }ara masa }warin gwiwa har ma ya ri}a cewa, "zakkar jiki ce Allah yake cire maka." Yakan kuma tambayi mara lafiya game da]an]anon bakinsa da abin da yake son ci ko sha. Dangane da hu]ubarsa kuwa, Manzon Allah (S.A.W.) yakan yi ta a kowace Juma'a ko kuma idan bukata ta taso, yakan yi hu]uba a kan batutuwan da suka dace, inda yakan fara da godiya da yabo ga Allah a farko da }arshen hu]ubarsa, kuma yakan tsakuro ayoyin {ur'ani a cikin hu]ubar tasa.

Ha}i}a, Mansurpuri (1999) ya ruwaito cewa, Manzon Allah (S.A.W.) ba ya kar~ar sadaka amma yana kar~ar kyauta daga salihan bayi, yakan kuma kar~i kyauta daga Yahudu da Nasara, kuma shi ma yakan ba su, amma ba ya kar~ar kyautar wanda ba shi da addini, kuma al'adarsa ce ya rabar da duk kyautar da aka yi masa ga sahabbansa.

Manzon Allah (S.A.W.) yakan bambanta sa}on Musulunci da zantukansa a matsayinsa na mutum a duk lokacin da aka kawo masa }ara, inda yakan ce wa sahabbansa:

Zai yiwu cikin masu }ara wani ya gabatar da kokensa tamkar shi ne mai gaskiya, ba kowa ba ne ni face mutum, zan yanke hukunci a kan yadda aka gabatar mun da }ara, sai dai kuma duk Musulmin da aka ba shi ha}}in da ba nasa ba, to, ya sani ya ci wani ~angare ne na wuta, kuma ya rage gare shi, ya kar~a, ko ya dawo da shi. (Mansurpuri:17)

Ta fuskar adalci kuwa, Mansurpuri (1999) cewa ya yi, a lokacin da Fatima]aya daga cikin mutanen }abilar Makhzuma ta yi sata, kuma aka yanke mata hukuncin da Musulunci ya tanaza, sai aka turo Usamah bin Zaid ya nemi sau}i a wurin Manzon Allah (S.A.W.) sai Manzon Allah (S.A.W.) ya cewa Usamah:

Saboda irin wannan ne aka halakar da Yahudu, domin idan mai galihunsu ya yi laifi sai su yafe masa, amma indan talaka ya yi laifi makamancin na mai galihu sai su hukunta shi. Na rantse da Allah! in a ce 'yata Fatima ce ta aikata kwatankwacin wannan laifi, to, sai na zartar da yanke hannunta. (Mansurpuri:21)

Mansurpuri (1999) ya }ara da cewa, karamcin manzon Allah ya kere na sauran mutane, domin shi ne yake ba mabu}aci idan kuma ba shi da abin bayarwa yakan ce wa mabu}acin ya yi ha}uri ya dawo wani lokaci. Yakan kuma]auki gabaran biyan bashin mamacin da ba shi da abin biyan bashi, idan kuma yana da shi (mamaci), to, sai magadansa su]iba daga dukiyar da ya bari su biya.

A nan Mansurpuri ya bayyana cikar kamalar Manzon Allah (S.A.W.) ta kusan kowace fuskar rayuwarsa, musamman gaskiyarsa da amanarsa da adalcinsa da tausayawarsa da taimakonsa da son mutanensa da sau}in kansa da makamantansu. Wa]annan bayanai suna da ala}a ta }u}ut da wannan aiki, saboda dukkanninsu suna inganta zaman tare da son juna da kuma tabbatar amana, kuma

rayuwa takan yi kyau ta kuma yi da]i idan har an aiwatar da su. Sannan kasancewar Musulmin Hausawa suna yin koyi da Manzon Allah (S.A.W.) ne a mafi yawan rayuwarsu, wato koyi da rayuwar Manzon Allah (S.A.W.) yana]aya daga cikin hanyar kyautata rayuwa duniya da lahira a wurin musulmin Hausawa.

Har-wa-yau, Ahmad (2003) ya bayyana Abu-Bakr (R.A.) da cewa abokin Manzon Allah (S.A.W.) ne, kuma yana cikin sahun farko a kar~ar Musulunci. Haka kuma lokacin da Manzon Allah (S.A.W.) ya yi hijira zuwa Madina tare da Abu-Bakr aka yi. Abu-Bakr ya sayi bayi daga hannun kafirai da dama kuma ya 'yanta su, cikin bayin har da Bilal. Ahmad (2003) ya }ara da cewa, Abu-Bakr (R.A.) ya fahimci Al-{ur'ani sosai kuma shi ne ya tattara shi wuri]aya, haka kuma Abu-Bakr (R.A.) ne ya jagoranci jama'a sallah a lokacin da Manzon Allah (S.A.W.) yake rashin lafiya, kuma ya kafa kwamitin mashawarta game da yadda za a za~i magajinsa kafin ya kwanta dama. A lokacin da Abu-Bakr (R.A.) ya kwanta dama Ali (R.A.) ya ce, "Allah sarki Abu-Bakr, Allah ya yi maka rahama domin Manzon (S.A.W.) yana }aunarka, ya amince da kai matu}a, kuma kai ne kake ba shi shawara, kai ne ka fara kar~ar Musulunci, kuma kana da gaskiya da imani…" sauran jama'a suna kuka kuma suna gaskata Ali (R.A.)

Haka-zalika, Ahmad (2003) ya tabbatar cewa, Muslunci ya bayyana }uru-}uru bayan Umar (R.A.) ya musulunta, kuma Allah ya yi masa baiwar hikima da hangen nesa, sannan Allah da kansa ya tabbatar da wasu shawarwarin da Umar (R.A.) ya ba manzon Allah (S.A.W.). Halifancinsa ya kawo wa Musulunci

gagarumin ci gaba, kasancewarsa }wararre a fagen gudarnawa, salailan jagorancinsa sun haifar da gagarumin sauyi ga al'umma, musamman da ya kawo kalandar Musulunci da fa]a]a Masallacin Manzon Allah a shekara ta 17 bayan Hijira sannan kuma ya kafa kwamitin da zai za~i magajinsa.

Ahmad (2003) ya }ara da cewa, Uthman (R.A.) ya kar~i Musulunci a farko-farko kuma ya auri biyu daga cikin 'ya'yan Manzon Allah (S.A.W.), kuma shi ne ya sayi rijiyar Bir Rumah daga hannun Yahudawa, ya kuma kyautar da ita ga Musulmi. Uthman (R.A.) ya sayi fegi ya kyautar wa Manzon Allah (S.A.W.) a lokacin da Manzon ya }uduri aniyar fa]a]a masallaci a shekara ta 17 bayan Hijira, kuma ya sayi dubban ra}uma da dawaki kuma ya ba da dubun Dinare domin ya}in Badar. A zamanin Uthman (R.A.) wasu }asashe suka zama na Musulunci. Sannan ya haddace {ur'ani kuma Manzon Allah ya umurce shi da ya rubuta {ur'ani. Uthman ya fa]a]a tare da }awata masallacin Manzon Allah a shekara ta 29 bayan Hijira, kuma ya]auki nauyin duba aikin da kansa. An kashe shi yana cikin karatun Al-{ur'ani.

A }arshe, Ahmad (2003) ya bayyana cewa, Ali (R.A.) mai gaskiya ne, ga }wazo da kuma himma, ya halarci duk ya}e-ya}en Musulunci da aka yi, kuma ya yi bakin }o}arinsa wajen ha]a kan Musulmi. Ahamd (2003) ya }ara da cewa, hikimar Ali (R.A.) ta zarce shekarunsa domin ya tashi a wurin Manzon Allah (S.A.W.) kuma ya rungumi Musulunci tun yana yaro, sannan ya koyi dukkan halayen Manzon Allah (S.A.W.) kuma ya auri Fatima 'yar Manzon Allah (S.A.W.). Da]in-da]awa, shi ne aka bar shi a kan gado lokacin da Manzo Allah ya yi hijira zuwa

Madina domin ya mayar wa mutanen da suka bayar da amanar dukiyarsu ga Manzon Allah.

Ahmad ya zayyano halifofin Manzon Allah (S.A.W.) tare da wasu daga cikin fitattun nagartarsu da gudunmawarsu ga bun}asar rayuwar musulmi da Musulunci, musamman irin hangen nesansu da gaskiyarsu da ilminsu da hikimarsu da sadaukar da kai domin yi wa al'umma hidima da jikinsu da kuma dukiyarsu. Har-wa-yau, nasabarsu da Manzon Allah cikamakon nagarta ce. Saboda haka wannan aiki na Ahmada yana da kusanci sosan gaske da wannan bincike. Saboda wa]annan halifofi guda hu]u abin koyi ne a rayuwar Hausawa.

Shi kuwa Yamusa (2000) ya zayyano kyawawan sigogin Sultan Muhammadu Bello ne da cewa, shi]an baiwa ne kuma hazi}i sannan ga fahimta. Ya }ara da cewa, yana da hikima da kaifin basira ga gwaninta da harshe, wato ya na}alci Larabci. Ya ci gaba da cewa, Muhammadu Bello mutum ne da ya yi mu'amala ta }u}ut da al'majiran Uthman]an Fodiyo, kuma ya saurari hu]ubobinsa sannan ya aiwatar da koyarwar Shehu, a yayin da ya jagoranci jama'a bisa ga horon {ur'ani da Sunna. Yamusa ci gaba da cewa, Muhammadu Bello ya jagoranci mutane a kan tsarin shari'a, ya kuma hori kowane mutum da ya tsare ha}}o}insa da na iyalinsa da gari baki]aya. Uwa-uba kuma a mi}a wuya ga Allah shi ka]ai wajen bauta. Muhammadu Bello ya yi koyi da dukkan salailan da halifofin Manzon Allah (su hu]un) suka bi a jagorancinsu ga jama'a. Infa}ul Maisur yana cewa, "Bello masani ne kuma jagora nagari, wanda ya na}alci mutane da yadda za a gudanar da

su.” Kuma ya za~i mu}arrabai daga mabambantan }abilu kamar dai yadda Shehu ya bayar da shawara cewa, “[aya daga cikin hanyar rushewar al’umma ita ce shugabanta ya fifita wata }abila kan wata ko kuma, ya fi kyautata ma wasu jinsin mutane kan wasu.” Muhammadu Bello ya yi nagartaccen za~i a gwamnatinsa, kuma ya sanya kowane mutun a wurin da ya dace da shi.

Har-wa-yau, imanin mutum da kuma dogewarsa a kan sunna da zurfin ilmin addini su ne mizanin da ake bi a za~i jagora. Kamar dai yadda aka yi la’akari da shi wajen za~ar Sarkin Kano Sulaiman, kuma kafin a na]a wa Sarkin Katsina Umaru Dallaji mu}arrabai, musamman al}alai, sai da aka yi wa malamai gwaji na musamman.

Dangane da littafin da Sarkin Musulmi Muhammadu Bello ya rubuta wa Sarkin Katsina Umaru Dallaji mai suna *Usul Al-Siyasa*, Sarkin Musulmi ya shawarci Sarkin Katsina da mu}arrabansa da kuma talakawa da su bi shari’a. Dangane da shugaba kuwa ya bayyana cewa, shugaba ya zama mai imani da karamci, ya kuma zama bawan jama’arsa, kana kuma, ya zama mara kwa]ayin abin duniya. Sannan shugaba ya zama mai baza alheri ga jama’arsa, musamman samar musu da duk wani abin da zai tallafi rayuwarsu; kamar hanyoyi da rijiyoyi da sauransu. Ya }ara da cewa, ha}}in shugaba ne ya zama yana kewaye da malamai masu imani kuma ya saurari shawararsu, kuma ya yi aiki da ita. Muhammadu Bello ya shawarci shugaba da ya za~i mu}arrabansa bisa ga cancanta, kuma kowane cikin su, wato shugaba da mu}arrabai su ji tsoron Allah a cikin al’amarinsu, sannan

shugaba ya zama yana iya sarrafa mu}arrabansa yadda ya kamata. A }arshe, Muhammadu Bello ya shawarci talakawa da su zama masu kirki, su kuma }yamaci shashanci, domin Allah yana ba mutane shugabanni ne daidai da su (kamar yadda suke); idan talakawa sun yi nagarta za su sami shugabanni nagari, idan kuma sun fan]are za su sami shugabanni daidai da halinsu.

Yamusa ya fasalta nagartar Sultan Muhammadu Bello ta fuskoki kamar haka: iya jagorancin mutane da adalci da hikima da basira, sannan ya iya sarrafa hikimomin magabata wajen jagorancin al'umma. Bugu-da-}ari, ya iya ba da shawara game da yadda za a gudanar da dukkannin rukunin al'umma; talakawa da mahukunta da mu}arrabansu a kan tsarin shari'ar Musulunci. Wannan aiki na Yamusa shi ma jagaba ne, idan aka yi maganar zumuntarsa da manufar wannan bincike, domin ko ba komai wata rayuwa ce da ta ta~a faruwa a }asar Hausa, kuma har zuwa yau Hausawan suna martabata kuma da yawa suna fatar ta sake dawowa, domin ingancinta da kyanta.

Dangane da hukunci a Musulunci kuwa, Ladan (2010) yana cewa, adalci da doka suna da ala}a ta }u}ut, kuma halarcin duk wani aiki ya dogara ne ga dokokin da al'umma ta yi, da kuma yadda ake mutunta su a rayuwar yau da kullum. Ya ci gaba da cewa, }udurin dokoki ya shafi komai da komai, kuma doka ta kasance tana da madogarar da ta fito daga gare shi. Ladan (2010) ya ci gaba da cewa, adalci da gaskiya suna da makusanciyar dangantaka, inda ya nuna adalci a Musulunci ya dogara ne a kan amanar da ya kamata mutum ya sauke tsakaninsa da Allah, kamar

yadda {ur'ani ya zo da shi. Kuma Ladan ya }ara da cewa, kamar yadda Imam Razi da sauran masana Al-{ur'ani suka ce, amana ta }unshi amanoni da yawa, kuma adalci shi ne mafi muhimmanci, wanda ya kamata shugabanni su tabbatar sun jagoranci talakawansu bisa ga shari'ar Musulunci kamar yin umurnin saka sharri da alheri da kuma kauce wa duk wani nau'in zalunci. Ladan (2010) ya ci gaba da cewa, kyawawan]abi'un da addini yake horo a yi suna taimakawa wajen kawar da duk damuwa ga al'umma, kamar yadda lokacin jahiliyya ya kasance, kuma adalcin Musulunci yana haifar da kwanciyar hankali da nagarta da kuma yawaitar halin kirki a tsakanin jama'a, hakan ya kawar da birne 'ya'ya mata kuma ya }arfafa 'yanta bayi. Gaba]aya, Al-{ur'ani da Hadisi sun }arfafi adalci, sun kuma yi hani da duk wani nau'in zalunci.

Ladan (2010) ya ci gaba da cewa, adalcin Musulunci ya sha gaban dokar da mutum ya yi, domin ko ba komai dokokin Musulunci suna kusanta bawa da Allah (S.W.T.). Kuma adalci muhimmin al'amari ne, Allah da kansa ma ya fa]i cewa, gaskiya ke tsarkake zukata kuma dogewa a kanta ke tabbatar da adalci da kiyaye shari'a. Har-wa-yau, Ladan ya ruwaito cewa, adalci yana]aukaka martabar kowane mutum a cikin al'umma, kuma yana }ara baza alheri, da kuma kawar da fitina ga al'umma.

Dangane da tarbiyya kuwa Ladan (2010) ya bayyana adalci da tarbiyya suna tafiya tare da juna ne, domin Musulunci ya yi maraba da duk halin nagarta, kuma ya yi hani ga ayyukan assha. Ladan ya ci gaba da cewa, shari'a ce take }ara wa mutane

hankali da basira, domin a kanta al'umma ta dogara, kuma ita ce take dun}ule al'umma wuri]aya har ta fahimci rayuwa sosai, kamar yadda Musulunci ya yi horo cikin Al-{ur'ani da Hadisi, musamman ha}}o}in mutane da na shugabanni da sauransu.

Ladan (2010) ya }ara da cewa, Umar (R.A.) ya rubuta wa Abu Musa Al-Ash'ari cewa, ya kamata al}ali ya fahimci }arar da aka kawo masa kafin ya yanke hukunci, kuma ya kauce wa yin fushi da tsoratarwa, ya kuma kauce wa gajiyar da wa]anda yake wa shari'a. Haka-zalika, Imam Shafi'i ya shawarci al}ali da kada ya yanke hukunci a lokacin da yake fushi ko damuwa ko kuma jin barci. Ya kuma garga]i al}ali da ya guji jefa magana a bakin wanda yake wa shari'a ko a bakin shaida, kuma ya garga]i al}ali game da yin tambaya tambayau, sannan ya ja hankalin al}ali da ya guji tsoratar da wanda yake wa shari'a ko kuma }arfafa ma wani ~angare da yake yi wa shari'a gwiwa. Mai makon haka, ya kamata al}ali ya zama mai ha}uri kuma ya saurari masu }ara da kunnen basira kafin ya yanke hukunci.

Da Ladan (2010) ya juya kan mulkin adalci a Musulunci kuwa sai ya ce, ha}}in shugaba da mu}arrabansa ne su tabbatar da adalci ga talakawa, musamman ma al}alai. Ya }ara da cewa, wajibi ne al}ali ya yi hukunci bisa shari'ar Musulunci a lokacin da yake yin sulhu, da ma dai sauran al'amuran da suka shafi aikinsa kamar yadda Imam Taymiyya yake cewa:

> *Dalilin da ya sa aka aiko manzanni da kuma littattafai shi ne, domin su tabbatar da adalci a bisa tafarki da Allah ya tsara wa bayinsa. Haka kuma, wa]anda suka bijire wa littafai za su]an]ani azaba mai ra]a]i. (Ladan, 2010:97)*

A }arshe Ladan (2010) yana nuna cewa, doka da addini suna da kusanci sosai, domin dukkansu Allah ne ya nufe su kuma adalci ne. manufar addini ita ce, ta bayyana adalci da makamantansu, ita kuma doka tana tabbatar da adalcin Allah, da yadda za a fahimci sauran manufofi; wato abu mai kyau da mara kyau.

Wannan aiki na Ladan ya yi tsokaci a kan dangantakar doka da adalci, da kuma zumuncin gaskiya da adalci, har ma da muhimmancin adalci wajen gina nagartacciyar al'umma. Har-ila-yau, ya yi bayanin cewa, ha}}in al}ali ne da mahukunta su tabbatar da adalci a tsakanin al'umma a kan tsarin Musulunci, kuma al}ali ya guji tsoratar da wa]anda yake wa shari'a ko jefa magana a bakinsu ko yin tambaya tambayau da sauransu, domin a kyautata rayuwar jama'a. Saboda haka aikin Ladan yana da dangantaka da wannan aiki, musamman a ~angaren sulhu ko hukunci domin tabbatar da adalci, wanda yake inganta rayuwar al'umma. Saboda haka har a Hausa haka abin yake, don haka aikin Ladan da wannan bincike suna da ala}a wajen wanzar da kyautayin al'umma.

2.3 Falsafar Kyautatawa a Siyasar Zamantakewar Turai

Plato (1995) ya nuna damuwarsa game da gur~acewar dimukura]iyyar Ateniyawa bayan mutuwar Socrates, sannan kuma ya soki lamirin ma'anar adalcin da Cephacus da Polemarchus da Thrasymachus da Glaucon suka ayyana, domin

Cephacus yana cewa, adalci bai wuce a fa]i gaskiya da biyan bashi ba. Shi kuma Polemarchus yana gani, adalci shi ne kyautata wa masoyi da kuma }untata wa ma}iyi. Thrasymacus kuwa yana gani adalci shi ne son ran mahunkunta; domin dokokin }asa suna kare }udurorin mahukunta ne kawai, kuma karya doka a gari zalunci ce. Thrasymacus ya ci gaba da cewa, azzalumai suna da azanci fiye da nagartattun mutane, domin zalunci yakan ba mugu damar yin yadda ya so, kuma ya ci riba.

Sai dai Socrates ya gaggauta mayar wa Thrasymacus martani cewa, adalci kyakkyawan]abi'a ne, wanda ya }unshe nagartar mutumin kirki, kuma hikimar mutumin kirki ta fi ta mugu. Da]in-da]awa, adalci a hangen Glaucon bai wuce yun}urin kare zaluncin da aka yi wa marasa galihu a can da ba.

Plato ya ci gaba inda yake cewa, adalci ya }unshi }uduri da kuma aiki, kuma yana ganin al'umma tagari ta }unshi mahukunta da mu}arrabansu da kuma talakawa. Sannan, ha}}in mahukunta ne su tsara yadda al'amura za su gudana a gari, su kuma mu}arrabai da talakawa su yi aiki tu}uru domin rayuwa ta inganta, tare da]orewar zaman lafiya. Haka-zalika, al'ummar }warai ita ce wadda shuwagabanninta da mu}arrabansu da kuma talakawa suka himmatu, wajen sauke nauyin da yake kansu (kowa yana yin abin da ya kamace shi). Haka kuma a kan yi saurin fahimtar adalci a al'umma tagari, domin]abi'a ne na }warai wanda ya }unshi hankali da hikima da kuma juriya.

Adalci a falsafar Plato yana da nasaba da nagarta, kasancewar ya }unshi hankali da hikima da kuma juriya, kuma ana sa ran kowane mutum ya tsaya a matsayinsa, kuma ya yi abin da ya kamace shi. Idan aka yi la'akari da wannan ra'ayi na Plato kamar kuma yadda manufar wannan bincike yake da }udurin nazarin falsafar kyautayi a Hausa, a iya cewa falsafar Plato tana da ala}a da wannan bincike matu}a, duk da yake shi yana maganar yadda adalci zai kyautata rayuwar Ateniyawa ne, wannan binciken kuma yana magana a kan kyautayin Basahushe. Amma dai hatta a Hausar adalci muhimmin batu ne da yake kayutata zamantakewa, kuma ko a Hausa akwai mahukunta da mu}arrabai da kuma talakawa, wa]anda suke taka muhimmiyar rawa a fagagensu domin samun ingantacciyar rayuwa. Haka kuma nagarta da hankali da hikima da juriya kyawawan]abi'u ne da Hausawa ke maraba da su.

Shi kuwa Aristotle (2006) ya bayyana cewa, adalci da doka abokan burmin juna ne, tare suke tafiya, kuma mutum nagari shi ne adali, wanda yake kiyaye doka tare da sanin mutuncin jama'a. Mugu kuma yana karya doka tare da cin zarafin jama'a. Aristotle ya }ara da cewa, "justice in this sense, then, is not part of virtue but virtue entire."(Markie, P. and Cahn, S. M. 2006:149) "adalci da]abi'a]anjuma ne da]anjummai" domin su ne ginshi}an zaman lafiya a tsakanin jama'a, kuma da zarar doka ta yi aikinta yadda ya kamata, to, za a tarar tarbiyya ta inganta kuma miyagun halaye sun yi }aranci. Bugu-da-}ari, Aristotle ya kasa adalci zuwa gida biyu, adalci na zamantakewa da kuma adalcin shari'a; adalcin zamantakewa shi ne

yake bai wa kowa ha}}insa na]an }asa, kama tun daga mutuntakar]an'Adam da damar mallakar dukiya da daidaito ko bambanci a tsakanin jama'a da sauransu. Adalcin shari'a kuwa shi ne yake }wato wa jama'ar da aka cuta dukiyarsu ko ha}}insu na abin da ya shafi cin zarafi ko cin mutunci.

Adalci a tunanin Aristotle ya ha]a da nagarta da kiyaye doka, tare kuma da yin aiki da dokar wajen kare ha}}i da mutuncin al'umma. Ala}ar manufar Aristotle da wannan bincike ba sai an tona ba, musamman yadda ya ta~o zancen nagarta da tsare doka da kare mutuncin mutane. Kuma Aristotle ya kasa adalcin gida biyu; zamantakewa da hukunci wa]anda suke kyautata rayuwa, su inganta ta, tare da]orewar zaman lumana, kamar yadda kuma wannan bincike yake da }udurin nazarin haka a Hausa. Duk da yake shi Aristotle yana duban adalci a Turai ne, wannan binciken kuma a Hausa, amma dai suna da ala}a da juna wajen inganta rayuwa.

Haka-zalika, Rawls (2002) ya bayyana cewa, adalci ya shafi duk wani abu wanda yake taimaka wa a zauna lafiya, kama tun daga dokokin da suka bayyana ha}}o}i da ayyukan da ya kamata mutane su yi, kuma al'umma ta yi amanna da wa]annan dokokin, domin su ne suke halatta ko haramta kowane aiki ko]abi'a. Rawls (2002) ya ci gaba da cewa, wa]annan dokoki su ne suka shafi harkokin zamantakewa da kuma shari'a, inda kowane mutum yake da damar shiga a dama da shi a harkokin siyasa kama tun daga yin za~e har ma ya zama shugaba ko kuma ya ri}e wani mu}ami. Uwa-uba kuma ga damar fa]in albarkacin baki da mallakar

dukiya, duk da cewa ba kowane zai zama mai dukiya ba; dole ne wasu su]arar ma wasu a cikin al'umma.

Wannan falsafa ta Rawls ta bayyana cewa hukunce-hukuncen al'umma kan yi amanna da kyawawan]abi'unsu, kamar kuma yadda sukan yi tir da munanan]abi'u, sannan dokoki da shari'a muhimmai ne wajen kare ha}}in mutane. Haka kuma Rawls ya yi la'akari da mabambantan martabobin mutane a cikin al'umma, musamman al'ummar da ta yi ri}o da dimokura]iyya hannu bibiyu, inda kowa yake da damar ya shiga a dama da shi, har kuma ya iya ri}e kowane irin mu}ami. Sai dai kuma wasu al'amura a Hausa gado ne, kuma dimukara]iyyar Nijeriya jaririya ce, wadda ta kasance ba}uwa a }asar Hausa, amma duk da haka akwai dangantaka tsakanin manufar Rawls da wannan bincike, musamman yadda doka kan tabbatar da abin }warai ta kuma yi hani ga mummuna, kuma martabar wani ta]ara ta wani har a Hausar ma.

Kuma duk zancen Rawls magana ce ta kyautayi a cikin al'umma, wanda kuma yake da dangantaka da wannan bincike, kasancewar ya }unshi daidaito da bambance-bambancen da ke tsakanin mutane, amma bambancin ya zama a wurin da ya kamata a bambanta, kana kuma kowa yana da ikon mallakar dukiya, sai dai wasu sun fi wasu arzi}i kamar yadda zamantakewar Hausawa take.

Nozicks (2002) ya ce mutane daban-daban ne suke sarrafa albarkatun da ke tsakaninsu, kuma wasunsu kan mallaki }addarori ko mulki da sauransu, to, duk

wanda ya mallaki wani abu bisa kyakkyawar tafarki ya kyauta. Mutumin duk da ya mallaki dukiya ko mulki sannan ya mi}a mallakar nan ga wanda ya dace, a bisa kyakkaywan tsari, shi ma ya yi adalci. Kana kuma, idan al'umma ta gano bada}alar da ta faru a baya, kuma ta }wato ma wanda duk aka zalunta ha}}insa, to, babu shakka an yi adalci, matu}ar dai an bi hanyar da shari'a ta gindaya.

Adalci a ra'ayin Nozicks shi ne kowace mallaka ta zama ta gaske ce, idan har hakan ta tabbata, to, an yi daidai. Kyauta ko bai wa wanda ya cancanci ha}}insa abin a yaba ne, haka kuma, }wato ha}}in wanda aka zalunta a kan tsari kyautatawa ne. manufa a nan ita ce, zamantakewar al'umma ta kasance cikin tsari mai kyau da inganci a kan kowane al'amari, shi ne adalci a hangen Nozics, wanda kuma bai sa~a da manufar wannan bincike ba. Domin wannan bincike yana magana ne a kan aikata duk wani abin da ya kamata, wanda kuma shi ne yake kyautata rayuwa.

Ita kuwa Held (2002) ta yi tsokaci ne a kan muhimmancin amana a rayuwar al'umma, kuma ta nuna cewa, amana ta cancanci a ba ta muhimmiyar kulawa, saboda tana haifar da aminci a tsakanin mutane. Bugu-da-}ari, Held tana gani, "Trust seems to be a willingness to respect and to rely on another person or persons." (Held, 2002:523) Har-ila-yau kuma, Held tana gani, babu wani wanda zai yi }o}arin cin zarafin]an'uwansa matu}ar akwai amana mai }arfi a zamantakewa; mai maimakon haka ma, sai dai a ga kowa yana }o}arin inganta mu'amalarsa da abokin hul]arsa, sannan, kowa yana kiyaye abin da]an'uwansa ba ya so. Held ta }ara da cewa, amana abu ce da ake tattalinta, ake mutunta ta, ake ha~aka ta, kuma

ake inganta ta domin al'umma ta zauna lafiya. Har-wa-yau, amana ta sha gaban amincewa da juna ko yarda da juna. Amana ba son rai ba ce na wani ko wasu. Amana ita ce kauce wa sa~anin ra'ayi kamar yadda Rousseau take cewa:

> *My sincere wish has been to do what was right, and I have strenuously avoided all situations which might set my interests in opposition to some others man's, and cause me even despite myself, to win him ill. (Held, 2002:524)*

Falsafar Held game da amana ita ce, zaman lafiya ba ya tabbata sai idan al'umma ta kyautata kuma ta inganta amana, sannan ta cire son rai wajen tsare ha}}in abokin mu'amala, domin sa~a wa juna kan raunata amana kuma ta wargaza zaman lafiya. Duk da cewa amana a Hausa ta]an sha bamban da wadda Held ta ayyana, amma dai tana tabbatar da gaskiya da aminci da }aunar juna, tare da]orewar zaman lafiya kamar yadda Held ta nuna. Saboda haka wannan tunani yana da kusanci da }udurin wannan bincike sosai.

2.4 Wa}o}in Baka ta Hausa

Abdul}dair (1975) ya bayyana cewa, mawa}an baka suna nisha]antarwa, suna fa]akarwa, kuma suna adana tarihi da al'adu da fasahar baka a wa}o}insu. Mawa}i kan yabi ubangidansa, a wani lokaci kuma ya shawarci ubangidan nasa ko al'ummarsa. A wani lokaci kuma yakan yi zambo. Abdul}adir ya }ara da cewa, mawa}a sukan yaba alherin iyayen gidansu kuma sukan yaba wasu muhimman al'amuran rayuwa, kasancewar wa}o}in baka kafafe na musamman masu fayyace

al'ada a zamantakewar Hausa/Fulani. Wa}o}in suna kawo hoton rayuwa daki-daki musamman ma al'amuran fada da }asa baki]aya.

Abdul}adir (1975) ya bayyana cewa, masu sarauta suna da martaba a zamantakewar Hausa/Fulani, sai kuma attajirai da malamai. Talakawa da sauran masu sana'a musamman mawa}a su ne mabiya, duk da yake dai ba a iya raba saraki da maka]a, kasancewar sarakin ne iyayen gidan mawa}an. Dangantakar sarki da mawa}a tana kaifafa basirar mawa}an, inda suke }ir}irar wa}o}i. Abdul}adir (1975) ya }ara da cewa, wa}o}in da aka yi kafin Musulunci a }asar Hausa ba su da ~ur~ushin Islama a cikin su, kuma suna cike da ro}o, sannan su fi yaba jaruntar gwarzo a fagen ya}i. Wa}o}in suna cike da kwalliya da zambo da habaici da shagu~e da gugar-zana. Amma wa}o}in Hausa bayan zuwan Musulunci sun fi }arfafa tarbiyya.

Abdul}adir (1975) ya kawo tarihin Shata inda ya yi batutuwa game da wa}o}insa da tafiye-tafiyensa sannan ya bayyana cewa, wa}ar *Gangar Wa'azu/Bakandamiya* ta yi tasirin gaske a rayuwar Shata, domin haka ne har ya ari sunanta ya ra]a wa wata wa}arsa suna *Bakandamiya,* wadda ya bayyana godiyarsa da nasarorinsa na rayuwa a cikin ta, kuma *Bakandamiyar* tasa ta ci gaba da }aruwa tsawon lokaci. Sannan ya rera ta daban-daban.

Daga abin da wannan manazarci ya ambata, za a iya ganin cewa, wa}o}in baka na Hausa suna cike da falsafar al'umma, domin suna fa]akarwa, suna yaba

jaruntar gwarzo. Wa}o}in suna }arfafa tarbiyya, kuma suna cike da kwalliya, sannan kuma suna faranta ran iyayen gidansu da akasarin jama'a. Saboda haka ne binciken Abdul}adir yake da nasaba da wannan aiki, domin wa}o}in baka na Hausa suna cike da kyautayin Bahaushe.

Muhammad (1977) ya kawo bambance-bambancen da ke tsakanin wa}ar baka (wa}a I) da rubutacciya (wa}a II) inda ya nuna cewa, wa}ar baka ana rera wa ubangida ne a gaban masu saurare/wani taro, tare da kayan ki]a da amshi a yawancin lokaci. Wa}a I tana da kari amma]iyanta ba su da }ayyadadden }aidin layuka. Maimai fitaccen sigartar wa}o}in baka ne, domin ana yawan maimaita]iyan, kuma ba a cika bu]e su da basmala ba ko a rufe su da tamat ba. Sannan ba a cika aron kalmomin Larabci sosai a cikinta ba. Manazarcin ya bayyana cewa, akwai tasirin karin wa}ar baka da amshinta a wa}o}in A}ilu.

Nazarin Muhammad (1977) ya yi tsokaci game da amsa amon kari da harafi, inda ya nuna cewa, wa}o}in baka da rubutattu na Hausa suna da wa]annan amsa-amon. Kuma ya nazarci wa]annan amsa-amon a wa}o}in A}ilu, ya kuma kwatanta A}ilu da wasu mawa}a, sannan ya nazarci karuruwan wa}o}in A}ilu, tare da salon sarrafa harshen wa}o}insa. Manazarci ya gano tasirin Sakkwatanci da nason gajeruwar 'yarmallaka ta mace da sauransu, ya kuma yi batutuwa game da tasarifi da lokutan aikatau da sa~i-zarce har da]inkin baiti a wa}o}in A}ilu Aliyu. Muhammad (1977) ya ta~o batun balagar harshen wa}o}in A}ilu, inda ya yi nazarin

tamka da alamci da jirwaye da kwalliya da sauransu sannan ya kawo ratayen wasu wa}o}insa.

Nazarin Muhammad (1977) ya kawo bambance-bambancen da ke tsakanin rubutacciyar wa}a da ta baka, inda ya nuna cewa, wa}ar baka ba rubutacciya ba ce, kuma ana rera ta a taro ne ga wani mutum a yawancin lokaci. Dangane da tsari a wa}ar baka. Muhammad ya nuna rashin }ayyade adadin]ango a wa}ar baka, sannan kuma ba a cika bu]e ta da basmala ba, kuma ba a cika rufe ta da tamat ba, kamar a rubutacciyar wa}a. Haka kuma manazarci ya gano cewa wa}o}in A}ilu Aliyu suna yawan aron karin wa}o}in baka duk da cewa rubutattu ne. sannan kuma tsarin wa}a ya }unshi amsa-amon harafi da na kari kuma akan sami sa~i-zarce da]inkin baiti da tasirin wani karin harshe da kuma tsarin nahawun wa}a.

Dangantakar aikin Muhammad da wannan bincike shi ne, tsokaci game da bambancin wa}ar baka da rubutacciya, kasancewar kuma wa}o}in baka su ne matanonin wannan bincike. Kuma akwai inda wannan bincike ya kawo misalai daga rubutacciyar wa}a. Wannan aiki na Muhammad ya sanar da makaranci bambance-bambambacen da ke tsakanin wa}ar baka da rubutacciya da kuma tsari da salon wa}a.

Yakawada (2002) ya nuna cewa akasarin jigon wa}o}in baka na Hausa yabo ne, wanda akan yaba jaruntar gwarzo a fagen ya}i, duk da cewa al’amarin ya ri}a sauyawa har zuwa inda ake yabon sarakuna da hakimai da kuma ma’aikatan

gwamnati. Manazarcin ya }ara da cewa, bincikensa ya fi karkata ne a kan wa}o}in yabo da kuma tubalan ginin yabo, domin binciken ya dubi 'eulogues' tare da yin la'akari da ma'anar da Kunene (1971:15) ya bayar, sannan kuma manazarcin ya waiwayi Sada (1979), da inda Furniss (1995:184) ya bayyana cewa dabbobi da launi suna da rawar gani wajen sifanta gwarzo a wa}o}in fada kamar yadda *Umar* (1984:48) ya tabbatar da bayani. Yakawada ya }ara da cewa, kirari ya soma ne tun kafin wa}a da ki]a kamar yadda ya kafa hujja da Sa'idu Faru da kuma Mu'azu Faru inda suke cewa, Sasana (Hassan *bin Thabit*) bai yi wa Manzon Allah (S.A.W.) wa}a ba, amma ya yi masa kirari.

Manazarcin ya waiwayi ayyukan da suka gabata game da wa}ar baka da kirari da take da kuma yabau daga masanan a ciki da wajen }asar Hausa, sannan ya jero ma'anar wa}a daga bakin masana da mawa}a, ya kuma kawo kashe-kashen wa}o}in baka na Hausa, inda ya ce, akwai wa}o}in jarunta da ya}i da fada. Kuma wa}o}in jarunta da na fada suna cike da zuga da zambo da habaici da kirari da ro}o da dangantaka ko zumuncin ubangidan mawa}i. Yakawada (2002) ya }ara da cewa, asali shi ne }ashin bayan gadon sarauta, ilmi da ha}uri da dukiya da jarunta kuma kan bambanta sarki da talaka.

Yakawada (2002) ya hangi wa}o}in baka na Hausa suna }unshe da yabau na kwalliya da yabau na dangantaka da masu tushe daga aikatau da sauransu. Yakawada ya }ara da cewa, yabau ya bambanta da kirari, kasancewar yabau tubali

ne na ginin yabo a wa}a da kirari. Kuma yabau yakan fayyace iko da gawurtar gwarzo, yakan kuma fito da martabarsa da ha}urinsa ko zatinsa da]abi'unsa.

Manazarta sun tofa albarkacin bakinsu game da wa}ar baka kamar yadda bayani ya gabata, sannan kuma Yakawada (2002) ya }ara da bayyana yabau a wa}o}in baka na Hausa, inda ya nuna cewa, yabau shi ne tubalin gina yabo a wa}a da kirari, sannan wa}o}in baka na Hausa sun kasu zuwa wa}o}in ya}i da fada da sauransu, kuma kamar yadda masana suka bayyana zambo da habaici da asali da sauransu haka ma Yakawada ya sake jaddada cewa, akwai su a wa}ar baka. Saboda nasabar binciken Yakawada da wannan shi ne yadda ya fayyace wa}ar baka da yadda take nuna ana yaba ha}uri da jarunta da]abi'ar gwarzo. Wannan bincike da yake gudana ya dogara ne da wa}o}in baka domin nazarin kyautayi, ba kamar yadda wa]annan manazarta suka nazarci wasu sassa na jigo ba, duk da yake dai, a }o}arinsu na nazarin jigo sun yi tsokaci game da kyautayi.

Furniss (1996) ya nuna cewa, wa}o}in yabo wa}o}i ne da suke yaba mutuncin da ri}o da addini da jarunta da adalci da karamcin sarki. Sannan ya kasa maka]an Hausa da cewa, akwai maka]an saruata da maka]an maza da maka]an bori da maka]an sana'a. Furniss (1996) ya nuna cewa, wa}o}in fada suna alamta gwarzo da dabbobi da kuma ruwa har ya kafa hujja da inda Umar (1998:48) yake cewa:

> *Giwa* 'elephant': strength, dignified, authority, *zaki* 'lion': strength, courage and respectability; *doki* 'horse': influence and wealth; *kura* 'hyena': greed, ferocity and threat; *jaki* 'donkey':

stupidity; *ra}umi* ‘camel’: endurance; *dila* ‘jackal’: cleverness; *biri* ‘monkey’: destruction; *mujiya* ‘owl’: unpopularity; *ja* ‘red’ danger, bravery and severity; *ba}i* ‘black’: invincibility, bad omen; *kore* ‘green’: fertility, agriculture; *fari* ‘white’ happiness, harmless, weakness; *ruwa* ‘water’: cleanliness, purity, power and hospitality.

Wa}o}in baka na Hausa ba su tsaya ga fada ba, hatta bori da jarunta da sana’a ma sana wa}e wa, sannan wa}o}in suna alamta gwarzo da dabbobi da launuka wajen yaba jarunta ko asali ko }asaita da bajinta. Kamar yadda kanun wannan bincike ya bayyana, za a iya ganin cewa mawa}a kan yi amfani da harshe mai nagarta domin warware turken wa}o}insu, wannan ne kuma yake jan hankalin mutane su saurari sa}onsu da kyau. Don haka kasancewar harshe muhimmin kafar sadarwa ga mutum, kuma wa}a nau’in sarrafa harshe ce da mawa}a suke isar da sa}o ga al’umma. Don haka wannan aiki na Furniss yana da nasaba da wannan nan, duk da cewa wannan bincike bai kawo misalai daga wa}o}in bori da na maza ba, amma ya yi tsokaci game da borin kuma wa}o}in fada sun taka rawar gani a cikin wannan bincike. Sannan kuma Furniss ya kawo bayanin yadda maw}an fada suke alamta gwarzo da dabbobi da launi, kamar kuma yadda wannan bincike ya yi la’akari da tasirin launin a kyautayin Bahaushe na zahiri.

Yahya (2001) ya bayar da ma’anar wa}a da tarihinta, sannan ya kawo bambacin da ke tsakanin rubutacciya da ta baka, kuma ya zayyano cewa, akwai nau’o’in wa}o}i a Hausa kamar haka: *wa}o}in reno* da*Wa}o}in Sauran* |*angarorin Rayuwa* da suka ha]a da wa}o}in fada da sauransu. Yahya ya }ara da cewa,

wa}o}in ‘yan mata na baka suna da jigogin soyayya da aure da kishi da haihuwa da budurci, da sammu. Sannan kuma wa}o}in maza suna cike da yabo da ta’addanci da aikata abin kunya da bajinta da zuga da kuma zambo. Yahaya ya nuna cewa, wa}o}in baka da rubutattun wa}o}in fada sun yi tarayya a jigon yabo da zuga da zambo, sannan suna fayyace ri}o da addini da tsatso da jarunta da hali da adalci da kuma kyautar gwarzonsu. Yahaya (2001) ya bayyana cewa, *Salo shi ne asirin wa}a* kuma nazarin wa}a ba ya inganta sai an san tarihin }ira da na ma}iri, sannan a gano jigonta da salon wa}ar. Yahya (2001) ya }ara da cewa, salo shi ne yake isar da sa}on wa}a, kuma shi ne yake bambanta mawa}a da kuma wa}o}i. Salo shi ne yake jan hankalin mai sauraro kuma ya sa ya yi tunani game da wa}ar, kasancewar shi ne }ashin bayan wa}ar. Sannan ya bayyana cewa, Sifantawa fitaccen salo ne a wa}o}in Hausa da kan samar da kinaya da jinsarwa da mutuntarwa da dabbantarwa da zayyana da alamtarwa. Akan kuma sami Gamin bauta da Kambamawa da Gangara da Sa~i-zarce, da sauransu a matsayin salon wa}o}in Hausa.

Dangantakar aikin Yahya da wannan bincike kamar na sauran manazarta ce, domin ya fayyace irin tasirin salo a wa}a da kuma jigon wa}o}in fada tare da kawo nau’oin wa}o}in baka ciki har da na raino da na ‘yan mata da na maza.

Bello (1976) ya nuna muhimmancin ki]a a wa}a kuma ya kasa mawa}an baka na Hausa, tare da nuna dangantakar sarki da mawa}i, inda ya kafa hujja da abin da Naramba]a da Sarkin Taushin Sarkin Katisna suka ce, wanda kuma yake nuna irin dangantakar sassan biyu (mawa}a da sarki). Domin haka ne Sarki yake

]aukar]awainiyar mawa}insa shi kuma mawa}in yake yi wa Sarki yabo da zuga, yakan yi zambo ga masu hamayya da sarkinsa. Bello ya }ara da cewa, mawa}a sukan yabi Sarki ta fuskar ri}o da addini da ya}i da asali da zuriya da kyauta.

Dangantakar aikin Bello da wannan bincike shi ne yadda ya zayyana muhimman turakun wa}ar baka da kuma ba-ni-gishiri-in-ba-ka-manda da ke tsakanin sarki da maka]i/mawa}i a Hausa. Sannan kuma wa}o}in suna yaba addini da jarunta da asali da kyautar gwarzo.

King (1980) ya yi nazari ne a kan dangantakar wa}a da amshi da kuma rawar ‘yan amshi wajen gina]an wa}ar da mawa}i ya fara. Domin ‘yan amshinsa kan }arasa]an da mawa}i ya fara, a wani lokaci kuma baya ga maimaita amshi a }arshen kowane]an wa}a, ‘yan amshi sukan yi tankiya da uban wa}a, inda sukan cikasa masa]an da ya fara. King ya lura cewa, amshi yana turke karin wa}a da daidaita jigonta, duk da cewa tsawonsa kan bambanta daga wa}a zuwa wa}a. King ya ce amshi bai faye sauyawa ba a wa}a, duk da yake dai yakan sauya ko kuma wasu wa}o}in kan tafi da amshi fiye da]aya. Manazarcin ya bayyana cewa, kar~i ya bambanta da amshi domin tasirin kar~i ya fi }arfi a cikin]an wa}a, kasancewar a kan cikasa]an da shi ko }arin hasken manufar da aka faro a]an wa}a. Dangane da kar~e~eniya kuwa King (1980) ya nuna cewa akwai nau’in kar~e~eniya iri biyu, na farko akan yi tankiya tsakanin uban wa}a da ‘yan amshi kuma ‘yan amshi ne yakan kammala]an wa}ar, na biyu kuma amshi ne kan biyo bayan kar~i. Manazarci ya }ara da cewa, akan turke iko da asali da martabar gwarzo a amshin wa}a,

kasancewar amshi kan na]e sa}on da wa}a ta }unsa cikin hikima, musamman idan aka dubi turken *Bakandamiyar Naramba]a,* sannan yawancin lokaci mawa}i yakan bu]e wa}arsa da turke ne, masu amshi su yi ta maimaitawa a }arshen kowane]a.

Wannan bincike na King (1980) ya fayyace tsarin wa}ar baka ta Hausa, tare da muhimmancin amshi, inda ya nuna cewa, akwai amshi da kar~i da kuma kar~e~eniya; kar~e~eniya kuma ta kasu gida biyu. Amshi yana turke jigon wa}a sannan akasari bai cika tsawo ba, kuma wata wa}ar kan kasance da amshi fiye da]aya. Idan aka lura da kyau kusan aikin King da wannan ba su da ala}a idan ban da ta kasancewar su a kan wa}o}in baka, sannan kuma wannan bincike da ake gudanarwa nazarin kyautayi yake yi shi daga wa}o}in baka shi kuma King ya yi nazarin.

2.5 Ma'anar Ke~a~~un Kalmomi

2.5.1 Falsafa

> *Falsafa dai wani fanni ne na ilmin da ke yin bayanin yadda abubuwa suke a tsarin rayuwa da fasalin aukuwar al'amurra da dalilan faruwarsu ga al'umma. Watau fanni ne na sanin makamar rayuwa da hanyoyin da ake bi wajen gudanar da ita. (Gusau, SM. 1988:298)*

(Amin, M. L. 2004:209) ya zayyano ma'anonin falsafa da cewa:

> *Encyclopedia of Religion and Ethics, (1953:844) an fassara falsafa da cewa kalma ce da ta samo asali daga Girkanci wato 'Philo' - }auna da "sophy" – hikima, watau gwari-gwari }aunar hikima" ke nan. Ma'ana }o}arin zurfafa tunani tare da nazarin dukkan abin da yake kai komo a sararin Subuhana tare da hikimar bayinsa.*

Amin ya }ara da cewa,

Nasir (1982:3-5) ya dubi kalmar falsafa a Musulunce ne don haka ya ce tana nufin hikima tare da }o}arin nazartar dukkan al'amari bisa kyakkyawar shimfi]ar tauhidi—ka]aita Allah"

Sannan Amin (2004) ya]aure bayani da cewa:

Falsafa hanya ce ta tunani da }o}arin samun bayanin dukkan al'amuran da suka shafi duniya da]an Adam da inda ya sa gaba.

Sannan kuma

Tushen kalmar philosophia ko philosophy "falsafa" daga philia ne, wadda take da ala}a ta }u}ut da "}auna", Sophia kuma da "hikima" sannan kuma, Girkawa sun }ir}iri philosophy ce da nufin taimaka musu wajen gano wasu muhimman bayanai game da duniya da kuma]an'Adam, har ma da makomarsa. Saboda falsafa ta shafi rayuwar kowane mutum, ita ce kuma ta bambanta mutum da sauran halitta, kasancewar]an'Adam yana iya gane rayuwa, ya fahimce ta matu}ar ya zurfafa tunaninsa (Stumpf, 2002:1-2).

Philosophy entails an inquiry and analysis of the origin and the end of man and the universe on the basis of reason and original form of universe and man's position and responsibility (Tahir-ul-Qadri, M. 2007:28).

Falsafa nazari ne da ke }wan}wancewa da }ididdige yadda duniya take tare kuma da al'amuran mutum game da bu}atunsa na rayuwa.

2.5.2 Gaskiya

Gaskiya ita ce, ba da labari tsayayye da ya faru, ba tare da }ara wani abu ba, ko ragi ba. hasali ma idan wani ya tambaye ka game da ha}i}anin wani labari, idan ka fa]a masa gaskiyar abin da ka sani, to, ka zama mai gaskiya.

Haka kuma tana yiwuwa ka yi wani laifi a gida ko a makaranta, to, idan aka tambaye ka cewa, wane ne ya aikata wannan laifi? Sai ka ce: "Ni ne!" Idan kuwa ba ka sani ba ka yi shi, sai ka ce: "Ni ne na

aikata, amma ban sani ba na aikata shi!" Har kuwa idan kai ne ka aikata, laifin, ka kuma ce ba kai ne ba, ko kuma ka]ora laifin a kan wani abokinka, ko wani wanda babu shiri tsakanin ka da shi, to, ka zama ma}aryaci. ('Yar'aduwa, M.Z.A. 1986:53)

(Mustapha, S. 2003:56-7) ya zayyano ma'anar gaskiya daga bakin masana ne kamar haka:

Gaskiya ita ce, aikata wani aiki ko furta wata magana da al'umma suka aminta da kasancewarsa gaskiya. Haka kuma, wannan aiki ko maganar ya kasance abu ne tabbatacce ga idon Bahaushe a ma'aunin al'adarsa, kuma ya zamo abu ne mai dogewa ba mai gushewa ba, domin a da]e ana yi sai gaskiya. (Aliyu Muhammad Bunza)

Gaskiya shi ne fa]in daidai a cikin tunanin]an Adam da aikata daidai a cikin harkokinsa, tare da neman gano ko rarrabe abin da ke tsakanin tunanin]an Adam da dabba, ko a da lokacin zaman gargajiya, ko a yanzu da addinin Musulunci tare da sauyawar zamani ta zo… Misali a da akwai karin maganar da ke cewa, "Tsafi gaskiyar mai shi"… A yanzu kuma ga baiwar da Allah Ya yi ma]an Adam…. (Mu'azu Sani Zariya)

Yin abin da ya kamata ba tare da }ari ko ragi ba… a fa]a ko aikata daidai cikin halayyar rayuwar mutum wanda Bahaushe a tarihin rayuwarsa ta fannin fa]ar wani abu kamar wawa ko ga~o ya ke… bai rufe magana… Ta fannin falsafar rayuwa kuma tana nuna abin da ya shafi gaskiya da ri}on amana da adalci da aminci, cikin al'ada mai kyau da maras kyau. … (Sa'idu Muhammad Gusau)

2.5.3 Amana

Ita dai kalmar amana asalinta Larabci ce, Hausawa suka aro ta suna amfani da ita kamar yadda take a cikin harshen Larabci. Kalmar tana nufin aminci, wato yarda. Yarda kuwa na iya kasancewa a kan kowace hul]a da ake iya samu tsakanin mutum da mutum. Wannan shi ya sa mutumen da ba ya da ri}on amana, wato ba yardadde ba, yake kasancewa abin }yama a cikin al'umma. Hausawa suna da wannan masaniya tun kafin su sha}i }amshin

Musulunci, sai dai zuwan Musulunci shi ya }ara kyautata wannan]abi'ar a cikin al'ummar ta Hausawa. (Dunfawa, A.A. 2002:160-1)

(Bugaje, H. M. 2011:4) ta kawo ma'anar amana kamar yadda wasu masana suke cewa:

Kalmar amana kalma ce da ta samo asali daga Larabci wato daga kalmar 'Aman' wadda take nufin 'tsaro' (wato a lugga), sai dai kuma ana amfani da wannan kalma wajen bayyana ma'anar kariya ko ~oye sirri ko tabbaci ko yarda, da sauransu.({amusu Aam lagawi 2008). Daga wannan ma'ana za a fahimci ma'anar amana a 'Hausa' ba ta sa~a wa ta Larabci ba.

Masana da dama sun tofa albarkacin bakinsu dangane da ma'anar amana a Hausa, daga cikin wa]annan masana akwai Bargery (1993:27), wanda ya bayyana ma'anar amana a matsayin kyakkyawar fahimta ko yarjewa mutum a kan wani abu. Haka kuma, ya }ara da cewa amana na iya]aukar ma'anar dogara da ban gaskiya a kan abu.

Newman, R (1997:289) ta bayar da ma'anar amana da amincewa da yarda da mutum. A {amusun Hausa (2006:15) an bayyana amana da ba mutum ajiyar kaya ko wani abu yadda zai adana shi kamar nasa ba tare da wani abu ya salwanta ko wani abu ya same shi ba.

2.5.4 Nagari

Mutumin kirki a Hausa, shi ne nagari, wanda yake da halin }warai, sannan ga fara'a a mutane. Gaskiya da ri}e amanar mutane su ne fitattaun sifofin mutumin kirki, haka kuma karamci da ha}uri sannan hankali. Hankalin mutumin kirki yana taimakonsa ya zama mai natsuwa da takatsantsan a rayuwarsa. Sannan ladabinsa ga manya da malamai da al}alai da sarki da dukkan na gaba da shi abin sha'awa ne. Bugu-da-}ari kuma, furucin mutumin kirki da ayyukansa cike suke da kunya. Haka kuma, yana da mutunci, sannan yana }o}arin kauce wa duk abin da zai sa ya ci zarafin wani mutum. Bayan wa]annan sifofi, mutumin kirki yana da hikima da adalci, kuma yana da haiba da kwarjini, sannan ga farin jini a idon mutane (Kirk-Greene, 1973:1-23).

Nagari abin }auna ne ga jama'a, wanda kowa ya san shi, ya so shi, don shi ya san kowa da irin baiwar da Allah ya yi masa, don haka yake girmama kowa; shi kowa nasa ne, shi kuma na kowane. Nagari mai gaskiya ne, mai }aunar mai gaskiya, bai iya munafunci ba, idan ya yi al}awari ba ya sa~awa, idan ka ba shi amana, ba ya ci. Nagari adali ne mai son adalci, mai }wazo da }o}arin baza alheri ga kowa gwargwadon iko, ba tare da nuna bambanci ba. Nagari yana da lafiyar zuciya da ta jiki, kuma mai kuzari da kazar-kazar ne ga yawan walwala da raha da barkwanci da fara'a, da]imbin jimirin aiki da }wazo wajen biyan bukatun alheri da ya sa gaba. Nagari gwani ne a fagen rayuwarsa sannnan fasihi ne, kuma hazi}i a kusan duk]abi'unsa da ayyukansa, ga zurfin tunani da hangen nesa da naciya; da sanin ya kamata da kishin al'ummarsa, da na}altar harshe. Sannan ga 'yangaranci, da kuma ladabi da natsuwa. Da irin halin mutumin kirki ake gina gari da al'umma, su ginu, su kafu su]ore a kan gaskiya da aminci, da]imbin alheri ga kowa da kowa, ta fuskoki mayawaita (Muhammad, [. 1997:4-7).

2.5.5 Adabi

Adabi hikima ne da ya }unsu cikin harshe. Duk inda harshe yake akwai adabi, haka kuma ba a samun adabi inda babu harshe. Shi kuwa harshe ma}unsar tunani ne, ko sa}o ko ilmi. Akwai dangantaka ta }u}ut tsakanin harshe da tunani, da harshe, da adabi (Muhammad [. 1997:3).

adabi shi ne zance }ir}irarre. Abin da aka fa]a ba gaskiya ba ne, duk da yake yana iya zuwa a sigar jirwaye. Tilas ne }ir}irarren zancen ya kasance an fa]e shi ne ta amfani da kalmomi, watau harshe… akwai adabi na gargajiya, akwai na zamani. Na gargajiya shi ne na da. Wasu kan kira shi da suna adabi baka. Na zamani shi ne suke kira rubutacce. Watau wanda aka gabatar a cikin littafi. Ina zaton kila ma ko da ta amfani da }arau aka gabatar da shi, ba a war}a kurum ba …. Idan aka dubi adabin baka za a iske ya rabu kashi-kashi. Akwai mai tsao da fa]i kamar tatsuniya. Akwai gajere tuturna kamar karin magana, akwai mai laushi da rauji kama wa}a. Akwai mai tsima jiki kamar kirari. Wani ya ba ka tausayi, wani kuwa ya sanya ka dara. Almara ke nan. Wa]anda suka yi ganganci ma a cikin maganar har sukan ce }issa ma adabin baka ce. Wani abu sananne dai a game da adabin baka shi ne

gadonsa ake yi, kaka da kakanni. Babu mai cewa nasa ne. hardace shi ake yi, a ri}a fito da shi kai tsaye, nan take, ba sai an waiwayi abin rubutu ba. Shi kuwa rubutaccen adabi ba a samun shi sai an ha]a }arfi da }arfe. Sai an darza wa war}a al}alami (Malumfashi, A. I. 2005:1-2).

2.5.6 Adabin Baka

Adabin baka shi ne fasahar baka, wanda ake samu a al'ummar da ba ta iya rubutu da karatu ba, haka kuma ya ha]a da wa}ar baka da karin magana da tatsuniya da sauransu. (Baldic, C. 2004:178)

Har-wa-yau,

Adabin gargajiya, fasahar baka ne, wanda ake samu a al'ummar da ba ta }ware da karatu da rubutu ba, sai dai kuma, adabin kan koma rubutacce da zarar an taskace shi a rubuce. Sannan kuma, nau'o'in adabin baka sun ha]a da wa}a da tatsuniya da kwaikwaye da karin magana da ka-cici-ka-cici da kuma tarihihi. (Cuddon, J.A. 1977:268)

Adabin gargajiya, fasahar baka ne, wanda ake samu a cikin al'ummar da ba ta iya rubutu da karatu ba, ko kuma rubutu da karatu ba su zama mata jiki ba. Haka-zalika, a mafi yawan lokaci, wa}o}in baka na gudana ne da ki]a tun kafin rubutu da karatu su zama jiki, sannan kuma har yanzu, adabin gargajiya na da tasirin gaske a duniya. (Cuddon, 1977:459)

2.5.7 Wa}a

(Haeussler, B. 1987:3-4) quoted Charles Bird who defined poetry

As rhythmic language, divided into regularly recurring units of rhythm (or abstract time) characterizable as lines. Normal speech differs from poetry in that, whereas all speech is rhythmic, normal speech has no constraints on the length of any of its units and no constraints on their recurrence. This definition of poetry also includes song since all song is divided into regular recurring rhythmic units. The musical measure of song is equivalent to the poetic line. Song however is a more highly constrained speech act in

that it has in addition to the prosodic constraints a constraint on melodic line which is superimposed on the speech act. Song may therefore be considered a particular subset of poetry.

Fassara:

Wa}a sa~anin maganar yau-da-kullm ce, domin ita magana ce mai rauji da take zuwa a cikin baiti. Bugu-da-}ari, wannan ma'anar]aya ce da ta wa}ar baka duk da cewa ita ba ta da }ayyadajjen }aidi, amma tana tafiya da ki]a, kuma ki]a a wa}ar baka tamkar]ango ne.

Yakawada, T. M. (2002:68-9) ya zayyano ma'anar wa}a daga bakin masana da kuma mawa}an Hausa kamar haka:

Yahaya (1978) ya bayyana cewa,

Wa}a magana ce ta fasaha a cure, wuri]aya, a cikin tsari na musamman.

[angambo (1984) shi kuma cewa ya yi:

Wa}a wani furuci (lafazi ko sa}o) ne cikin azanci da ake aiwatarwa ta hanyar rerawa da daidaita kalmomi cikin wani tsari ko }a'ida da kuma yin amfani da dabaru ko salon armashi.

Faru (1984) yana cewa:

Abin da aw wa}a? Yabo… yabo ne kawai…, da fara da ba}a. don wada anka sa zambo, ta zama ba}a-wada ko anka sa lele, yabo, halin mutum na kirki ne, kaza, kaza shikai, to ta zam wa}a.

Maru (1985) cewa yake yi:

Abin da aw wa}a? Ka yi maganganu da suka dace ga mutum, ba wanda kaka yi ma ba dai. Ya zamanto ko wani can ya jiya wani wuri ya fahimci abin da aka hwa]i, shi aw wa}a. ba za a zo ai sure, bai zamto ba a gane abin da am manuhwaw wa}a ba in ka yi ba.

2.6 Na]ewa

Daga bayanan da suka gabata, an waiwayi wasu ayyuka game da kyautatawa a Hausa da Musulunci da kuma zamantakewar Turai. Har-ila-yau, an nazarci wasu aikace aikace game da wa}ar sannan aka kawo ma'anar wasu ke~a~~un kalmomi cikin su har da falsafa da gaskiya da amana da nagari da adabi da adabin baka da kuma wa}a.

Dangane da kyautatawar da babin ya yi nazari a fagage daban-daban kuwa, an bayyana kyautatawa }ashin bayan rayuwa ce, wadda ta dogara a kan tarbiyya da nagarta. Haka-zalika, nagartar shugaba da mu}arrabansa da kuma talakawa su ne suke kyautata rayuwa, kamar yadda wasu daga cikin ayyukan magabata suka nuna.

Haka kuma nagartaccen mutun kan zama mai kwarjini da farin jini a idon jama'a, saboda kirkinsa wajen ri}e amanar mutane da taimakawa da tausayawa da son mutane, tare kuma da mutunta su. Inda hakan kan inganta rayuwa tare da daidaita tunanin mutane. Mutumin kirki yana da hangen nesa da nuna tsantsar }auna da kusanta kansa da rukunin mutane ba tare da ya }yamace su ba.

Kuma, baya ga gudunmuwar nagartar mutumin kirki wajen kyautata rayuwa, hatta kama sana'a da kuma yin kyawawan tsare-tsare domin kowane mutum ya sami na kansa a cikin al'umma suna }ara inganta rayuwa kamar yadda Gusau (2002) da Alhassan (1983) da makamantansu suka ambata. Dukiya da }arfin iko da nagarta da kyakkyawan muhalli suna kwantar wa mutum hankali, kuma Allah ya yi umurni da a aikata nagarta, tare kuma da yin imani, kasancewar imani da nagarta

suna da kusanci da adalci, kuma Allah zai yi sakayya da aljanna ga wanda ya yi imani kuma ya yi aiki na }warai Yahya (1999) & (2003).

Don haka ne wa}o}in baka na Hausa suke yaba ri}on addini da asali da kyauta da jarunta da karamci da adalcin gwarzo, kasancewar gaskiya abar yabo ce domin tana wanzar da adalci da amana.

Kusan duk ayyukan da aka waiwaya suna da dangantaka da wannan bincike kai tsaye ko kuma a kaikaice, kasancewar wasu daga cikin su ayyuka ne a Musulunci, wasu a Turai, wasu kuma a Hausa, wa]anda a zahiri kusan a iya cewa ba su biya bukatar da wannan bincike yake }o}arin biya ba, saboda bambancin manufofinsu, sai dai kuma su ne suka daidata sahun wannan binciken.

Duka-duka, babin yawaiwayi ayyuka game da kyautatawa da kuma fayyace turke da tsari da salon wa}ar baka da kuma bambancinta da rubutacciya, domin fahimtar muhimman sassan da wannan bincike zai kai-kawo a kansu. (kyautayi da wa}o}in baka na Hausa).

BABI NA UKU

KYAUTAYI TA ZAHIRI

3.0 Shimfi]a

Babin da ya gabata ya waiwayi kyautatawa a Hausa da Musulunci da kuma Turai, kuma babin ya waiwayi wasu ayyuka game da wa}o}in baka na Hausa, sannan ya kawo ma'anar wasu ke~a~~un kalmomi. A wannan babin kuwa, an yi nazarin kyau da kyautayi ta zahiri ne. Sannan aka bayyana cewa, *kyautayi* }ir}irarriyar kalma ce da take da nasaba da *kyawu*, inda ta zaizaye ta koma *kyau* daga nan]afa }eya -*ta* ya ha]u da kyau aka sami *kyauta*, sannan aka sake]afa wa kyauta *ta* sai *kyautata* ta tsira, sai kuma aka shigo da *yi,* kuma aka ya da ga~ar *ta* na *kyautata* sannan aka ha]e *kyauta* da *yi* suka haifar da *kyautayi*.

Babin ya lura kyau yana da nasaba da }awa da ado, wa]anda sukan kyautata duk wani al'amari ya zama tubarkalla. Kuma kyau yana da tasiri sosai a zukatan mutane. Don haka launi yake bayyana cikin al'amuran da rai yake so. Babin ya kawo bayani cewa akan tantance kyautayi ta zahiri daga launi da sifa, a wani lokaci ana iya ganinta cikin aiki ko yadda ake aiwatar da kyautayin. Bugu-da-}ari, wa}o}in baka na Hausa suna bayyana kyautayi, musamman a wa}o}in soyayya, a wani lokaci wa}o}in fada sukan fayyace yadda ake gudanar da kyautayi. Wa}o}in suna kuma sifanta nagarta da launi, sannnan kuma suna fito da kyautayi ta zahirin domin faranta ran masoya da jama'a baki]aya.

3.1 Kyau

{amusun Hausa na (Jami'ar Bayero, 2006:271) ya bayyana kyau da cewa kama ko sifa ko wani abu mai kyan gani da }ayatarwa, wanda kan kwanta a ran mutum. Haka kuma Bargery ya bayyana kyau da cewa (n.m.), kuma kyakkyawar kama ko sifa da ke }ayatarwa da shiga rai, hakan yana sanyawa a so abu ko sifarsa ko]abi'arsa.

Kyau na iya kasancewa duk wani abin da yake da sha'awan gani da burge mutum, manufa kyau na iya zama sifar duk abin da ya burge ko kuma duk abin da aka danganta shi da kyau kasancewar yana cike da }awa. Kyau ya }unshi duk abin da ya kwanta wa mutum a rai, yana kuma iya kasancewa wanda ga~o~in]an'Adam suka gamsu da shi. Kyau yana kasancewa abin da zuciyar mutum take matu}ar so. Abu mai kyau na iya kasancewa launi ko tsari ko fai (da za a iya ta~awa) ko wani al'amarin da aka }ididdige adadinsa. Amon ki]a ko na murya ko]abi'a ko ra'ayi da sauransu suna iya kasancewa masu da]in sauraro.

Kyau yana haifar da sha'awa da }auna da jin da]i da kwanciyar hankali a zahiri da ba]in rayuwar mutum; manufa, tsarta da nagarta; tausayi da }wazo da hankali suna faranta rai. Kyau sunan ~oyayye ne, sannan mafalsafa irin su Plato sun gamsu cewa, tsantsar kyau ba ya sauyawa ko gushewa. Sannan kuma]abi'a ne wanda yake wanzu a mu'amala. Bugu-da-}ari, kyau yana da nasaba da nagartar da take wanzuwa sakamakon kyakkyawar }uduri ko aikin }warai. Don haka mutane suna yawan danganta wasu abubuwa a zantukansu na yau-da-kullum da kyau inda a

wani lokaci sukan ce, fitila mai kyau da }wayaye masu kyau da aiki nagari da duban rahama ko kuma idan ana bayyana nagartar mutane ana cewa mutanen kirki ne.

Ma'anar kyau a wani lokaci kan ta}aita ga nagarta, wadda ta }unshi gaskiya da halin kirki kamar karamci da 'yangaranci da }ana'a, sannan kuma kyau na iya]aukar ma'anarsa ta kyau, wanda ido yake shaidawa. Don haka, ma'anar kyau tana da fa]i inda har Plato yake bayyana cewa, kyautayi ne }ololuwar nagarta, wanda ya }unshi hikima da }wazo da }ana'a da adalci, kasancewar nagarta ta dogara a kansu ne. Duk da yake dai akwai bambanci tsakanin kyau da nagarta musamman idan aka nazarci }imar }ayatarwa da kuma tarbiyya (epistemological, aesthetic, and ethical realms), sai dai a wani lokaci hatta mafalsafa da sauran jama'a ba su cika }wan}wance ma'anarsu da garaje ba. Ma'anar kyau tana da harshen-damo tamkar yadda Plato ya yi }o}arin fayyace ma'anar *kalon* a matsayin nagarta ko kyakkyawa; ha}i}anin ma'anar *kalon* ta fi kusa da 'na }warai', wadda ta zarce a ce kyakkyawa ko]abi'a ko kuma }awanci/}ayatarwa. Hatta Socrates yana cewa kyau shi ne *prepei* (appropriate) kuma ya hautsina shi da cewa, abu mai }ayatarwa da kuma nagarta. Kuma Plato ya }ara da cewa, nagarta]abi'a ce mafi kyau sannan kuma kyau abu ne da aka ha}i}ance yana da kyau. (Tung, C. http://benz.nchu.edu.tw/~intergrams/intergrams/082-091/082-091-tung.pdf)

Don haka kyau shi ne kyan abin da ido ya gani kuma yake cike da }awa da kwarjini. Saboda }awar da ke tare da kyau kan haifar da natsuwar zuciya, domin

kyau yana burge ran mutum kuma yana haifar da kwarjini. [an'Adam yana yin la'akari da sifar abin da ya burge shi, kuma yakan yaba kyan. Saboda matsayin kyau a tunanin mutum ne yake gani }awa a tattare da kyan, kuma yake fa]a]a ma'anarsa, inda yakan fayyace nagarta a matsayin kyau, kasancewar kyau yana jan hankali da]aukar hankali, kuma yana haifar da natsuwa da kwanciyar hankali. A wani lokaci kyau yana zama sanadin a so abu ko kuma saboda mutane suna son abu mai kyau ne ya sa suke fassara kyau ta fuskokin daban-daban na rayuwarsu, kuma suke }awata rayuwarsu da duk wani abu da suke ganin yana da kyau. Don haka kamar yadda kyau yake]aukar hankalin mutane, yake sa su tunani, tare da samun natsuwa a zuciya, haka ita ma nagarta take cike da kwarjini, kuma take kyautata rayuwa. Sannan kuma kyau ne yake haifar wa]an'Adam zurfin tunanin gane ya}inin abu, wanda kan bayar da damar gano dangantakar kyau da }awa, domin al'amura da yawa suna }awata al'amari, sannan kuma }awar ta bambanta daga mutum zuwa mutum (Richards, I.A.1924:9-11).

Rayuwar]an'Adam tana martaba kyau da }awa da kyakkyawa, sannan kuma rayuwar tana guje wa mugunta. Akasarin tunanin mutane yana ganin kyan abin da yake so, domin yana da muhimmanci. mummuna kuma abin gudu ne. Al'ada da addini da mutuntaka suna da muhimmanci wajen }awata wa mutane kyan abu, sassan jikin]an'Adam kuma na tantance da]i da }awa da kyau da kyakkyawa (Richards, 1924:32-7) kamar yadda (Alhassan 1982:27-28) bayyana cewa akwai ~ur~ushin tarbiyyar gargajiya da Musulunci da kuma yanayin }asar Hausa a

tarbiyyar Bahaushe, inda har yake cewa, ”Yanayin }asar Hausa yana bayar da irin tasa gudunmuwa wajen tarbiyya, domin yana hana kasala… Maganganun da ke muzanta rago ba nema ba ne a adabin Hausa”, wannan hujja ce babba da take }awata wa Hausawa nagartata, kuma suke ganin kyan duk wani abu da addininsu ko yanayin }asarsu ko al’adarsu suka gaskata. Don haka noma sana’a ne da yake da tagomashin gaske wajen kyautata rayuwar Hausawa ta fuskoki daban-daban, kuma ake masa kirari da “noma na du}e tsohon ciniki, kowa ya zo duniya kai ya tarar.” Saboda ni’imomin da ake samu a noma ne Muhammadu Gawo Filinge yake fa]a wa duniya cewa,

Jagora: *{asar Afirka noma munka fake,*
Inda dur ruwa yal fa]i }asa,
Sai maza mu tashi mu]arma gaba,
In munka kamma noma ba mu bari.
Kar~i: *Ko mu ma kanshi muke magana,*
Mun riga mun sarahw hwadama;
Mu sa miyal ku~ewa hal da kuka,
Sannan mu kai irin ture mu zuba,
Mu kama yin tuwo mu ha]a da miya,
Koway yi}on talauci yaw wahala.

Manufa, himma da }wazo kyawawan]abi’u ne da suke yi wa Hausawa jagoranci, manomansu maza da mata suke noma nau’o’in abinci, wa]anda ke kawar da yunwa da fatara da kuma talauci. Fa’idar himma da }wazo ne ya sa tun kafin fa]uwan ruwan sama manoma sun yi sharan gona, da zarar ruwan ya fa]i sukan shuka gero da dawa da shinkafa da masara da auduga da wake da albasa da rake da rogo da sauransu. Talakawa a cikin Hausa (manoma) sukan noma gonakinsu kuma

su yi }wadugo a gonakin masu hannu-da-shuni (Barkow, J. H. 1979:28-9). Musulmin Hausawa sun }ara fahimtar }awar duniya da amfanin zage dantse domin cin ma manufofin rayuwa, kasancewa Allah ya bayyana cewa,

> *An }awata wa mutane son sha'awoyi daga mata da]iya da dukiyoyi abubuwan Tarawa daga zinariya da azurfa, da dawaki kiwatattu da dabbobin ci da hatsi. Wannan shi ne da]in rayuwar duniya. Kuma Allah a wurinSa kyakkyawar makoma take (Sura ta 3:14)*
>
> *Kuma lalle mun }awata samar farko da fitilu, kuma Muka sanya su abin jifa ga shai]anu, kuma Muka yi musu tattalin azabar Sa'ir (Sura ta 67:5)*

[an'Adam a kusan kodayaushe yana son abin duniya kamar mata da 'yaya da dukiya da dabbobi da abinci. Yana kuma tattalin rayuwar yadda ya kamata. Saboda son da mutum yake yi wa rayuwa ce ya sa yake girmama nagarta, cikin nagartar da Hausawa suke girmama wa akwai himma da }wazo da jarunta. Suna kuma tattalin makami kamar su gora da gatari da masu da takubba da garkuwa da dai sauran kayan ya}i a]ai]aikun su. Mahukunta ma suna tattalin tsaro da jami'an tsaro zamani mai tsawo, domin kare kai da jama'a, wanda kan taimaka a tsare rai da dukiya. Hakan yana da]a wanzar da zaman lafiya. Don haka sai Akwara ya ri}a ankarar da ubangidansa cewa,

Kar ka sake dago,
Ka san duniya da motci,
Ka }ara shirin kaya,
Ko da ana bugawa,
Kai da mutan Hausa,
Ba za a yin shiri ba,
Ko da ta ca~e Sarki,

Kowa ya iya ya]iba,

Hori maza Sanda kori gaba (Ayuba, A. 2006:54).

Jarunta da }arfin hali suna da kyau, kuma ado ne ko }awa a wurin mai su. Don haka jarunta da }azo da himma suka zame gaskiya a tunani Hausawa, suna kuma horon aikata su, kuma suna tsare kansu ta hanyoyin da suka dace domin tabbatar da tsaro. Kwanciyar hankali da cin nasarar rayuwa abu ne mai kyau, wa]anda ba su tabbata sai da wa]annan]abi'u. Haka kuma, wanda duk yake da wa]annan nagarta to, yakan yi kwarjini a idon jama'a. Domin kwarjini yana daga cikin abubuwan da ke fitowa daga kyau, wanda gaskiya da adalci ko tsabar shiri a farauta ko ya}i ko kuma sutura ta }warai kan haifar wa mutum kamar yadda Janki]i ya bayyana cewa,

Jagora:	*Shehu Tela mai sarki*
Kar~i:	*Ba ya batun wargi*
	Maganar da yay yi mai tai kyau
	Ka gamu zah haske
	To, sarki ya kyauta
	Ga rigunan }awa mun sa
	Mun yi awa kowa
Amshi:	
Yara:	*Kwarjini da cincinta*
	Zamne gaban sarki
Jagora:	*Ai kwarjini da cincinta*
Kar~i:	*Zamne gaban sarki*

Sahabi mai gidana na

Ban ga awa kai ba

Ilmi muhimmin abu ne da ke haskaka al'umma, ya]aukaka ta a duniya. Almajirai suna da martaba a idon mutane; almajiran na iya kasancewa na addini ko na boko. Kwarjinin almajiri a idon al'umma ya danganci yadda almajiran suka yi himma wajen nemn ilmin inda wasu kan yi kwalliya da littafi ko biro ko allo da sauran kayayyakin neman ilmi kamar yadda Muhammad Sani cikin tausayawa yake cewa,

Jagora: *Almajiri bara, shi mutan gari ke kira da }olo,*

Gaishe da kai baran malami da ke kwalliya da allo,

Mai shan hura da tsami ko da ya don karin kumallo,

Mai yawo da]aura tsumma su al'umma su dun ga kallo,

Manufa, wahalar neman ilmin ado ne, ana kuma yin ado da shi, kasancewar akwai nagarta a cikinsa, akwai ha}uri a cikinsa, akwai juriya a cikinsa, kuma akwai shiriya a cikinsa. Wahalar da ke cikinsa wahala ce mai kyau da haske domin tana rainon ruhi.

Fari da haske da }yalli suna da kyan gani a tunanin Bahaushe. Saboda haka, Hausawa ke danganta kyau da hasken *wata* ko *tauraro* da sauran abubuwa masu haske. Sannan kuma, ado mai tsari yakan }ara bayyana kyan kowane al'amari, yakan }awata shi, yakan sa abin ya burge mutane, kuma ya zama tubarkalla. Don haka mutane sukan ga kwarjinin ado ko mutumin da ya yi adon, kuma idan aka sa

hikima da basira sai a yi ado mai kyan gani da burgewa, ba ado rakwacam ba. *Wa}ar Sarkin Fulanin Gwambe* ta fasalta ado mai kyan tsari da cewa,

Jagora: *Dawakai da aka jera,*
Kwalliya an tsara su,
Sai ka ce wani wasan salla ne,
Mai yawan ado a cikin su,
Shi ne aka]oro,
Sarki {waironga muna hangowa,
Ya ha]e a kan dokin nan,
Ya sako alkyabba,
Kalanshi mai kyan tsari sai kun ga,
Ga shi an na]a mai rawani,
Mai haske tankar farin wata,
Ne me kyawun kallo.

Hausawa sun gamsu ado yana }awata kyau don haka sukan ce, "inda kana da kyau ka }ara da wanka" domin ado ko kwalliya na da]a }awata kyau, suna inganta shi, ya zama sanadin a so abin. kyau yana jan hankalin mai kallo, yana zurfafa tunaninsa, sanadin haka yake sanyawa a tantance shi yadda ya kamata. Saboda haka, duk wani abu mai kyau ana sa ran ya zama mai haske, domin haske yana da amfani ga jama'a, kamar yadda ilmi yake haskaka rayuwar mai ilmi da al'umma gaba]aya. Har-wa-yau, abu mai kyau kan haifar da farin ciki.

Tsatso nagari yana tasiri a nagartar yara, kwanciyar hankali kan haifar da nisha]i da kuma yin ado da kayan alatu irin su: azurfa da lu'ulu'u da tagulla da

zinare. Wa]anda suna cikin abubuwa masu alfarma da kwarjini a zamantakewa. Haskensu da fa'idarsu ga rayuwa ce suka ja hankalin ALA ya bayyana cewa,

Jagora: *Farin ciki mai sa a yi kuka da hawaye,*
Farar uwa alfarmar rainon 'ya'yaye,
Nisha]uwa me sa a ji kukan tsuntsaye,
Adon gani ai ado da tagullar hannaye,
Farin dare me sanya zumu]in angwaye.

3.2 Kyautayi

Tushen *kyautayi* daga kyawu ne, inda aka ya da wasalin }arshe sai ga~ar ta koma kyaw, sannan kuma bagan]en sauti /w/ kan juye ya zama wasalin /u/ a }arshen ga~a (Newman, P. 2000:230), don haka /w/ kinin wasali ne da yakan sauya zuwa /u/ misali yadda kyawu ta koma kyau, wanda Sakkwatanci kan ce kyawu (Abraham, 1978:603), kuma Sakkwatanci da Zazzaganci kan ce kyawu in ji (Bargery, 1993:705). Sai dai kuma sautin /w/ da aka shafe yakan bayyana kansa wajen jam'i (Newman, P. 2000:230) kamar yadda /w/ ya bayyana kansa a kya**wa**wa. Har-wa-yau, naso kan auku, inda bahan]en sauti /k/ kan nashe wasalin /u/ a kya**k**kyawa, sai dai Sakkwatanci da Katsinanci kan ce kya**u**kyawa (Bargery, 1993:698).

Asalin kyau daga *kyawu* ko kyawo ne, inda kalmar ta zaizaye; aka ya da sautin /u/ sai /w/ ya juye zuwa waslin /u/ sannan kuma wasalin /a/ ya]auri /u/ kalmar kuma ta takure ta koma mai ga~a]aya. Sautin /w/ yana bayyana kansa a

jam'i kamar yadda ya bayyana a kyawawa, sannan kuma sautukan /w da y/ kan maye gurbin juna a wani lokaci, musamman wurin gwada jam'i. Bugu-da-}ari *Kyautayi* ko *kyautayai* jam'in *kyauta* ce (Bargery, 1993:704-5). Don haka idan aka yi la'akari da hanyoyin jam'i *type III. V(c) C(a)i* da *VIII. ooCii* (Mukoshy, I. A. 1979:319-321) sai a ga cewa, kyautoci da kyautayai da kyautayi jam'i ne na kyauta kamar kuma yadda wasu daga cikin mutanen da binciken ya tattauna da su suka tabbatar da wannan zance.

A wata fuskar kuma wasu suna ganin *kyautatayi* }ir}irarriyar kalma ce da ta samu daga fassara *ihsan,* kamar yadda Gumi, A. M. ya fassara "*Fa akhbirni an al-ihsan*"a cikin hadisi na biyu da cewa, "To, ba ni labarin abin da ake kira kyauta yi". A ci gaba da }arin bayani dangane da kyautayi binciken ya gano duk,

> *Abun da za ka yi in ka yi shi cikin kyau, to yi ne kake yi cikin kyautatawa, cikin ingantawa, cikin daidaitawa bisa tsari… kalmomin nan guda biyu ne aka sa domin ma'anar Al-Ihsan ta fito sosai… in ka yi maganar Ihsan akwai, aiki akwai kuma abun da aiki ya fa]i a kansa, akwai kyautata yin aiki]in, wanda shi ya sa wa]annan kalmomin guda biyu suka zo suka ha]u suka ba ka… kalmar da ake nufi Al-Ihsan… ita kalmar nan ta kyautata]in nan akwai aiki a ciki sannan kuma aikin nan na gyarawa… Kyautata yi daga baya ma aka guntce ake cewa, kyautayi… In kana alola za a ce ka kyautata alola (alwala), watau ka tsaya ka yi ta bisa dokarta, bisa tsarinta, bisa kuma gyatta ingancinta ta yadda ba za ka bar lum'a ba, ba za ka bar komai ba. To, in ka yi haka, to, aikin da ka yi ka gama. To, ka yi kyautayi a cikinsa; ka yi aiki kuma ka kyautata yin aikin. don in ka ce kyautayi to yin da kake yi, to, inganta shi, yi shi bisa dokar yin }a'idarsa, yi sa bisa kyakkyawarsa abin da za a yi sa bisa burgewarsa… to in ba kai kyautayi a cikin aikin nan ba, to za ka ga an ce aikin nan ba kar~a~~e ba ne a wurin mutane, ba za su*

so shi ba, ba za su kusance shi ba… (Gusau, S. M. 12/11/2012:2:30AM a Sashen Harsunan Nijeriya da Kimiyyar Harshe na Jami'ar Bayero, Kano).

Da wannan ne masana nahawu suka]auki kyautayi a matsayin ~oyayyen suna, mai tushe daga kyáwù (sama, }asa), inda aka ya da wasalin /u/ kalmar ta koma kyâu (sai karin sautin ya zama fa]au) kuma aka]afa wa kyau+ta sai aka haifi kyauta (suna), sannan kuma aka }ara]afa wa kyauta+ta aka sami kyautata. Sannan sai aka shigo da **yi** (suna) wanda ba a ambata ba, sannan shi]an'Adam kullum yana neman sau}i wajen yin lafazi, sai aka ya da **-***ta* a *kyautata* sannan kuma aka ha]e kyauta + yi suka haifar da kyâutãyî (fa]au, }asa, fa]au). Sannu-a-hankali sai karin sautin ya sauya zuwa kyãutãyí (}asa, }asa, sama).

Sannan kuma kusan duk wa]anda aka tattauna da su game da kyautayi a zamantakewa sun bayyana cewa, kyautayi tana nufin nagarta. Inda duk aka ce kyautayi to, ana nufin kammalallar nagarta, wadda aka yi ta bisa tsarin da ta dace a aiwatar da ita, kuma kyautayi na da dangantaka da kyau domin duk abin da aka yi wa kyautayi yakan yi kyau, wanda yake yin kyautayi yana da nagarta kuma yakan burge mutane. Mutane suna son nagarta da nagari, kuma suna son abin da aka yi wa kyautayi. Domin haka mutane kan yabi mutumin da yake da kyautayi kamar yadda ALA ya ambaci kyautayi yayin da yake yabon mai kyautayin da cewa:

Mai nufin yabo ga abar yabo,

Nana Fa]ima da karamci,

Mai ha}}uri mai ***kyautayi,***

Tsatson girma da mutunci,

Nana Fa]ima abun da kukai,

Shi ne muke ta kwatanci, (Nana Fa]ima alawiyya)

Kyawu ko kyawo tushen kyau ne, sannan kuma kyâu ~oyayen suna ne, kyawawa jam'i, kyakkyawa kuma sifa, madanganci kuma kan ma}wabci kyau ya juyar da ita ta koma kyan misali: kyan kai gare shi (Abraham, 1978:603) duk da cewa kyau rufaffiyar ga~a ce amma wani dalili kan bu]e ta ya sake rufe ta, akan kuma sami]afa }eya *–ta* ya]efe wa *kyau, kyautaa* ta tsira, kasancewar Hausa ta fi }arfafa]afa }eya a kalmominta, sai aka sami kyutata da kyautawa da kyautatawa da kyautatu da kyautoci da kyautayai da kyautayi da makamantansu. Sannan kuma *kyautatawa sunan aiki* ne mai }arewa da *]afa }eya –wa* (Newman, 2000:700), *kyauta* da *kyautata aikatau so-kar~au* ne; *kyautu* kuma *aikatau }i-kar~au, kyakkyauta aikatau matse-aiki* (Bargery, 1993:704-5).

Kuma kyauta tana da ma'anoni da dama da suka }unshi bayar da kyautar wani abu ga mutum ko kyautawa na ragi a cinikayya ko kyautatawa a mu'amala ko sau}a}awa da gyarawa, a wata fuskar kyauta na]aukar sunan mutum, kyautata na nufin ingantawa ko kyautatacce ko kyautatawa (Bargery, 1993:704-5).

3.3 Kyautayi ta zahiri

Kyautayi ta zahiri ta }unshi yadda aka aiwatar da nagartar tare da sifanta aikin da aka gudanar da launi ko kuma aka sifanta shi ko kuma aka bayyana surar

aikin ko]abi'ar da wani abu na zahiri. Domin kyau a Hausa yana da martaba kuma ana sifanta ko alamta ko mutunta ko kuma akan yi kwalliya da kyan ko kyakkyawa kamar yadda bayani ya gabata kuma tatsuniyar *Gwi-Da-Yara* ta na]e bayani da cewa,]an sarki ya ha]iye Gwi-Da-Yarar har,

> *ya mai da ita farar yarinya,... Sai ya sake ha]iye ta, ya mai da ta ja zure, kyakkyawa, ga kyan gashi, ta zama duk yadda ake son mace ta zama ta kai haka. (Yahaya, I.Y.2005:86)*

Haka tatsuniyar *[an Tsiron Da Allah Ke So, Ko Ba Ruwa Zai Tohu* ta sifanta kyan Badabaki; musamma a lokacin da aka haife ta. Inda ta kasance kyakkyawar jaririya mai gashi laya-laya kuma ba}i wulik, mai sul~i da she}i har gadon baya. Idan ta bu]e idanuwanta fari }wal kamar madara. Girarta ba}i wulik, gazar-gazar. Saboda kyanta har ake ganin tamkar aljana ce. Haka kuma, a lokacin da za ta tafi wurin taron za~en wacce]an sarki zai aura, mahaifiyarta ta ha]iye ta, ta sake fito da ita, ta zama jawur kamar tsada saboda ja. Kyan Badabaki ya bayyana tamkar ita ta yi kanta, kasancewar ta santala, ga haske tamkar wata]an daren goma sha hu]u, kowa ya ganta sai ta ja hankalinsa saboda sha'awa. Saboda halittarta ta cika cif babu makusa; son kowa }in wanda ya rasa. (Umar, 1980:55 & 57).

Har-ila-yau, kore launi ne mai kyau da ban sha'awa a Hausa, domin *Labarin Gizo Da Tsohuwa* ya na]e bayani cewa, "… tafasa, ta fito birjik lif, lif kore shar gwanin ban sha'awa…" (Umar, 1980:70).

Kuma launi muhimmi ne a rayuwa, don haka ne yawancin al'umman duniya kan alamta imaninsu ko tunaninsu da launi, domin gane wasu]abi'u da manufofi. Haka kuma launi yana da tasiri a tarihin al'umma da kuma yanayin }asarta, kamar yadda Hausa take duban launi ta fuskar]abi'a da kuma imaninta. Akan sami bayanin wasu launuka da sukan nuna hali ko]abi'ar mutum ko waninsa a Hausa, musamman yadda Hausawa suke duban launin ja ya danganci jini ko wata fitina. Har-ila-yau, ja a Hausa yana nufin jarunta ko }arfi saboda Hausawa sukan cewa sadaukin mutum,

Jan gwarzo

Jan namiji

Jan zaki

sukan kira barde da mai:

Jan hali

Jar zuciya

Jan }o}ari da makamantansu.

Fari a Hausa launi ne mai alamta nasara da farin ciki, musamman idan aka yi la'akari da wa]annan zantukan:

Farin ciki

Farin gamo

Farin fito

Farin jini

Kodayake dai a wani lokaci fari kan nuna akasain wannan magana, musamman idan aka yi lakari da }aulin da ke cewa, “farar }afa”. Haka kuma fari launin suturan maza ne a Hausa kodayaushe, shuni kuma yana gwada }arfin arzi}i da martaba da kuma dattakon mai hannu-da-shuni, amma Tremearne (1970:144) ya ruwaito cewa, a Mara]i ana ganin sanya sutura mai shuni kan kawo talauci. Bugu-da-}ari, launin kore yakan]auki ma’anar }uruciya ko gona mai ban sha’awa ko kuma ingantaccen wurin kiwo, sannan kuma a kan danganta nagarta da kore.

Launi yana da tasiri a addinin gargajiyar Hausawa, domin sukan danganta iskokinsu da wasu dabbobi masu za~a~~un launuka a wurin bauta, idan za a yi bori a kan sanya wasu tufafi masu launuka, kuma a kan yanka wa iskokin dabbobi domin neman dacewa. Nau’in dabbobin da a kan yanka sun ha]a da:

1. ba}in bunsuru ko sa domin samun nasarar ya}i ko farauta.

2. ba}ar kaza ga iska Alfanda

3. fararen dabbobi ga Uwar Gona

4. jan bunsuru ga Kure

5. tunkiya mai tozulla ga {aura

Sannan kuma a kan sanya fararen tufafi idan za a hau Malam Alhaji, da tufafi masu shuni da farin rawani idan za a hau [an galadima. Haka kuma sanya tufafi masu

shuni yana nufin za a hau borin Nana Aish matar Sarkin Rafi. Idan kuma an sanya jajayen tufafi, to, za a hau Sarkin Barde, sannan kuma ana sanya tufafi masu ruwan }wai idan za a hau {aura. (Zarru}, R.M. 1978:67-70).

Wata a tunanin Bahause kyakkyawan halitta ne, mai muhimmancin gaske, domin yana haska gari da daddare, kuma ba ya bu}atar sauyin muhallinsa. Saboda hasken wata ne Hausawa sukan yi masa kirari, "farin wata sha-kallo" duk da cewa haskensa bai kai na rana ba, amma ya]ara na tauraro. Da]in-da]awa, wasu daga cikin taurari suna da tagomashi a idon Hausawa, cikinsu har da zara da gamzaki; sannan kuma gamzaki yana da matu}ar kyau da girma ga kuma al'ajabi tattare da shi. Don haka Hausawa suke masa kirari da cewa,

Gamzaki Uban taurari.
Gamzaki mai fita da subahi.
Gamzaki marhaban dare. (Amin, 2002:154-6)

Mu'amalar yau da kullum a Hausa ta sa Hausawa la'akari da muhallinsu da kuma biyayya ga Ubangiji ta yin bori da camfe-camfe, tare kuma da mutunta iskoki da danganta su da wasu]abi'un]an'Adam. Sannan idan za su yi mu'amala da iskokin sukan sanya suturar da ke da ala}a da kowane isa da fatar dacewa. Idan an sanya nau'in tufafin kowane iska, an kyautata masa kuma an sauya kamannu, wanda yake nuna an cika shara]in mu'amala da iska. Bugu-da-}ari, launin dabbobin da za a yanka cikon shara]i ne da kan faranta wa iska rai, kuma bukata ta biya. A

dun}ule sanya tufafi na musamman da yanka za~a~~un dabbobi hanyar kyautata mu'amala ce tsakanin mutum da iskoki, wanda yakan haifar da sakamako nagari.

Kyau a Hausa yana da ala}a ta }u}ut da cikar halitta ko daidaituwar surar jiki ko tsarin wuri da sauransu, idan }ira ko halitta ta cika kuma ta yi daidai babu makusa, to, kyau ya kammala. Manufa, idan tsayi da sifar mutum suka yi daidai, to, kyau ya tabbata. Haka kuma, }awata wuri da kilisai ko kuma yadda damina kan sa yabanya ta yi kyau da ban sha'awa abu ne mai ban sha'awa. Don haka, Hausawa kan yi amfani da *amsa-kama* domin su fayyace ma'anar launi ko kuma su bayar da hoton abin ko su suranta shi (Newman, 2000:242). Cikar kyan kore a Hausa shi ne ya kasance *shar* ko *fatau*, kamar yadda fari kan amasa kamar *fat* ko *}wal/}al* ko *tar* ko *sol/sal*, idan kuma launin ja ne a kan danganta shi da *jawur*, ba}i kuma da *wulik*. Hausawa na sifanta tsayin gashi da *laya-laya* }arfinsa kuma da *gazar-gazar*. Da]in-da]awa, idan ciyawa ko ganyaye sun tsira da kyau Bahaushe kan sifanta kyan wurin da cewa, "ganye ya fito ko ya rufe wuri *lif-lif*". Kuma Hausawa kan kamanta farin abu da *madara* ko *wata*, ja kuma da *tsada* saboda kyansu ya fito da kyau.

Hausawa sun fi sifanta kyan halittar mace, tare da danganta macen da kwalliya; saboda kwalliyar kyautayi ne ga kyanta. Idan an yi kwalliya kyau kan da]a bayyana, zuciya da idanu su ri}a ganin tamkar kyakkyawar ce ta yi kanta da kanta, ko kuma a ce kamar *ruwa* ko *madubi* ko *tsada* ko *wata* ko *tauraro* (zara da gamzaki) ko *aljana(i)*. Sai dai ba a ciki danganta namiji da kyau ba sosai a Hausa,

kasancewar kyan jiki ko na fuska ba ado ba ne ga namiji. Ba kasafai Bahaushe ke duban kyan fuska ko na jiki a wurin namiji ba, domin an fi sa ran jaruntaka a wurin kusan kowane namiji, wanda kan haifar masa da kwarjini a idon jama'a. Kodayake dai 'yan kwanakin nan akan danganta yara maza ko matasa da kyan halitta, musamman a lokacin samartaka. Sannan gashin fuskar namiji; musamman sajensa da wushirya kan ja hankali a yaba kyansa kamar yadda Aliyu Namangi yake addu'a cewa:

Rabbana, tashe ni in je
[aiba, in ga mafi mazaje,
Kwarjini ga kyau da saje,
Da wushirya ba ta famfara ba. (Muhammad, 1983:4)

Sifar namiji da kyakkyawar fasalin halittarsa kan kasance kyansa kamar yadda Fati Musa ta }ara da cewa,

Muna tawassuli ga annabi mai sifa da kyau da fasali.

Nagari a Hausa shi ne wanda yake kyautata wa mutane, tare da yin amfani da kaifin hikima da basira, wato ya iya sarrafa nagarta da halin kirki, tare da hangen nesa. Yana kuma amfani da lokaci yadda ya dace a rayuwarsa, domin warware matsalolinsa da na al'umma. A kusan kowace fuska, Hausawa na duban nagarta a matsayin kyakkyawar]abi'ar da take kyautata zamantakewarsu, take }ara dan}on zumunci da son juna da kuma }aunar juna. Kyautayi yana yaye }unci, yana maye

gurbinsa da farin ciki, kuma yana haskaka rayuwar mutane ya mutunta su. Sa~anin mugun hali da mugun aiki kamar su }arya da }azanta da fa]a da tashin hankali da sata da munafunci da cin naman jama'a, su ne suke munana rayuwar masu aikata su da na sauran jama'a kamar yadda *Hikayar Saura Biyar* ta na]e hakan. Sai dai a }arshen hikayar an nuna masu wa]annan miyagun halin sun yi nadama, sun kyautata rayuwarsu da ta abokan zamansu (Umar, 1980:37-9). Saboda haka mafalsafa siyasar zamantakewa suke ganin:

> *Justice is often thought to be the greatest of virtues ... and proverbially 'in justice is every virtue comprehended'. And it is complete virtue. It is complete because he who possesses it can exercise his virtue not only in himself but towards his neighbor also; for many men can exercise virtue in their own affairs, but not in their relations to their neighbours. This is why the saying of Bias is thought to be true, that 'rule will show man'; for a ruler is necessarily in relation to other men, and a member of a society. For this same reason justice, alone of the virtue, is thought to be 'another's good', because it is related to our neighbour; for it does what is advantageous to another, either a ruler or a co-partner.* (Aristotle, 2006:148-9)

Fassara:

> *Kyautatayi]abi'a ne kyakkyawa, kuma falsafarta ta }unshi duk wani halin }warai, domin mutumin kirki na kowa ne, ba kawai a karan kansa ba. A iya cewa, nagari ya fi kulawa ya bai wa saura mutane ha}}insu maimakon nasa ha}}in, musamman idan ya kasance shugaba ne ko kuma a wata mu'alar rayuwa tsakaninsa da mutane.*

Domin haka ne Naramba]a yake }ara jadda wa Hausawa da su }ara himma da }wazo, inda yake zaburar da su cewa,

Jagora: *Ai kyawun mafarauci,*

Yara:	*ya]au kare ya kiyaya daidai,*
Jagora:	*Shi dillali,*
Yara:	*da an saye ya fa]i ad daidai,*
Jagora:	*Shi]an runji,*
Yara:	*shi kama yu}a domin yanka.*
Jagora:	*Shi ko arne,*
Yara:	*shi kama noma daidai an nan*
Jgora:	*Shi kau]an malami,*
Yara:	*ya kama zuwa makaranta,*
Jagora:	*shi maka]i kau,*
Yara:	*shi gyara turu daidai an nan.*
Jagora:	*Ni kau kun gane ni na gyare turu na,*
Yara:	*sai zuba wa}a ni kai kama da ta Alfazazi. (Muhammad, D. 1981:9)*

{warewa a sana'a muhimmin batu ne, kamar yadda Naramba]a ya zaburar da wa]anna rukunin mutane da cewa, su mi}e tsaye, su yi aiki tu}uru domin kare mutuncinsu cikin sana'arsu, domin tana wanzar da mutunci.

Kyautayi yana wanzar da kyakkyawar rayuwa, kuma wajibi ne ga kowane mutum ya kyautata rayuwarsa, idan rayuwa ta zo }arshe kuma ha}}in al'umma ne ta kyatata birne gawar mamaci. Duk da yake martabar rayuwa ta bambanta a tsakanin Hausawa, amma idan rai ya yi halinsa babu bambanci wajen birne talaka da mai sukuni. Don haka sai Adamu [anmaraya Jos ya bayyana cewa,

Kai mai akwai ka gane
In ba ka]an musali
Ranan komuwa ga Allah
Yadi biyar fari]ai

A ciki za a nanna]e ka

Rami guda akan tona

Ka tuna ba a tona goma

Don wai kana da hali

A ciki za a turbu]a ka.

Haka nan wanda bai da komai

Ran komuwa ga Allah

Yadi biyar fari]ai

A ciki za a nanna]e shi

Rami guda akan tona

Ka tuna ba a tona goma

Don wai fa bai da komai

To malan idan ka duba

Ta nan duka dangantakanku daidai.

3.3.1 So

So aikatau ne mai ga~a]aya, wanda ba ya da hanyar tsanantawa, kamar yadda *ci* kan juye zuwa *cinye*, *ji* zuwa *jiye*, *sha* zuwa *shanye* da sauransu ([an-Ali, M.A. 1980: 50-9). So a Hausa na iya kasancewa aikatau ko sunan aiki (Newman, 2000:157). Sai dai tushen *sôo* daga aikatau **soowa* ne, *sôo* sunan aiki ne, wanda]afa }eyan -*yayya* ya tsirar da *soyayya*,]afa goshin *ma*- da]afa }eya –*yi* suka haifar da *masoyi*, sannan]afa }eya -*yayye* ya tsirar da ma'aikaciyar sifa *soyayye* (Abubakar, A. 2000:211-14).

So na nufin sha'awa ko bu}ata ko }auna, so na iya]aukar ma'anar taimako ko ku~uta. So na iya]aukar ma'anar }awa-zuci da niyya da kusanci da }osawa (Abraham, 1978:819). Ma'anonin so suna da yawa domin I. so aikatau so-kar~au ne da ke nufin }auna da bu}ata da sha'awa da kariya da bun}asa. II. Haka kuma so na nufin fara'a (}auna) (Bargery, 1993:950). So aikatau ne da ya }unshi }aunata da kuma jin da]in aikata wani abu, so namiji ne, }auna kuma mace, soyyayya kuma dangantaka ce tsakanin abu biyu. So yana]aukar ma'anar tara ko jima'i ko kishin }asa ko abu mai kyau ko kyakkyawa (Newman, 1997:162).

> *... so ita ce tsananin }auna da bu}atar kusanta ko kasancewa da wani mutum ko wani abu daban. Shi so wata iska ce mai ka]awa wadda take babu wani mahaluki da bai sha}arsa. Tilas ne kowane]an'adam ya kasance yana da]abi'ar son wani abu ko wani mutum a ransa ko da kuwa shi sarki ne ko talaka, wanda galibi son nan yakan tsananta har ta kai, idan bai samu abin nan ko mutumin nan ba sai ya fa]a cikin wani hali. Ko kuma ya zamana ya sami abin amma saboda wasu dalilai sai a hana shi. Kamar yadda wani marubuci ya ce:*
>
> *So yana tura saiwoyinsa cikin zuciya ne, saboda haka idan aka tum~uke shi, sai shi ma ya tum~uko zuciyar (Hauwa, Y.1988:50-1)*

Haka kuma,

> *Abokantaka shi ne zamantare wanda ya kasance ma}asudin son da abokai ke yi wa junansu, domin babu wani mutumin da ke iya rayuwa babu aboki. Saboda muhimmancin da aboki yake da shi a rayuwa ne idan mutum yana fama da talauci ko wata matsalar rayuwa yakan tunkari abokai domin su taimake shi. Abokantaka kan ceto matasa ya]ora su a kan kyakkyawar hanyar rayuwa, yakan kuma taimaki manya su ci nasara a kan burin da ya faskare su. Akan so mutum domin amfaninsa ko kyansa ko don biyan wata bu}ata, saboda haka kowane mutum yana son abin da ya kwanta masa a rai ne, yana kuma }in wanda bai kwanta masa ba. Masoyan*

}warai sukan }aunaci juna don Allah kuma sukan ji cewa 'yan uwan juna ne (wato babu bambanci a tsakaninsu), sukan girmama junasu, kuma sukan yi wa juna fatar alheri saboda haka, mawuyacin al'amari ne abokantakarsu ta yi rauni. Amma wa]anda ke son juna domin cin ma wani buri, sukan nuna }aunarsu ne ga abin kawai, wa]anda suke son mutum domin kyansa; kyan kawai ke burge su da zarar bukatarsu ta biya ko kyan ya gushe sai son ya gushe, abokantakar ta watse. (Aristotle, 2006:161-3)

So a shari'a ya }unshi yin imani da Allah kamar yadda Manzon Allah (S.A.W.) ya yi horo da shi, idan mutum ya yi haka to Allah zai so shi kuma ya yafe zunubansa. Son Allah ga mutum ya ha]a da yin biyayya sau-da-}afa da neman taimako daga Allah (S.W.A.). Son Allah ga mutane ya }unshi]aukaka bayinsa, ya biya musu bu}atunsu, ya yafe laifukansu, ya tabbatar musu da rahamarsa, tare da ba su kariya kuma ya kyautata]abi'arsu da nagartarsu. (Al-Gazzali, I.M. 2009:48-9).

Daga bayanan sa suka gabata, so a zuciya yake, wanda ya }unshi }auna da }awa-zuci da begen saduwa da juna ko abin da zuciya take so. So yana da dangantaka da ganin kyan abin da ake so, tare da fa]in tausasan zantuka domin faranta rai. So kan haifar da jin da]i, da fara'a da annashuwa da farin ciki da kyauta da mutunta juna, kuma so yana kyautata tsakanin masoya. So yana iya zama taimako ko agaji ko sa'a ko ku~uta daga wata halaka ko ha]ari, domin Hausawa sukan ce "Allah ya so ni" idan sun ku~uta daga wata halaka. Dacewa a wata sana'a kamar kiwo a Hausa, a kan ce "kiwo ya so hannun wane/ sana'a kaza na son wane." Wato idan dabba ko sana'ar mutum suna bun}asa, sai a danganta wannan abin da so. So ya ha]a da ri}o da nagarta da aikata halin kirki domin zaman tare shi ne tushen abokantaka, wanda kan haifar da }auna, tare da bayya wa juna asirin zuciya.

Saboda haka,

> *so a rayuwar]an'Adam ya ha]a da son da ke tsakanin iyaye da 'ya'yansu da son da ke tsakanin mutum da mahaliccinsa da son da ake yi wa annabawa musamman Manzon Allah (S.A.W.) da son da ke tsakanin mace da namiji da son da ke tsakanin abokai da }awaye ko kuma irin son da mutum ke yi ma wani abu kamar dabbobi (Hauwa, 1988:51).*

Wanda yakan haifar da kyautayi da tausayi da mutunta juna. So da }auna suna da fai'da a Hausawa matu}a, saboda Hausawa suna son nagarta kamar yadda Faidanci* ya yi la'akari }arya da gaskiya kishiyoyin juna ne a rayuwa, kamar kuma yadda munana da kyawawan]abi'u suke a tsakanin al'umma, don haka ne ra'in ya gamsu da wasu al'amuran rayuwa kamar kuma yadda ya yi tir da wa]anda kan tarna}e rayuwar. Wato duk wata kyakkyawar]abi'a tana da fa'ida, domin tana haifar da farin ciki da annashuwa, kuma kowace al'umma tana maraba da nagarta. Don haka ne kowane mutumin }warai yake kasancewa nagari, saboda shi da al'ummarsa sun yi amanna kirki yana kyautata rayuwa kuma yana kawar da mugunta. (Bentham, J. 2006:309-10)

Haka kuma,

> *kasancewar soyayya]aya daga cikin gurace-guracen yara ce da sukan bayyana a wa}o}insu, musamman yara mata, inda sukan baje kolin zuciyarsu a dandali da daddare ba tare da jin kunya ba, saboda babu manya kusa da su. Saboda haka sukan fa]i albarkacin bakinsu game da rayuwa wanda kan }unshi soyayya ga masoyi kamar yadda Wa}ar Masoyi ke cewa,*
>
> *Amshi: Wo iye raye dawo*
>
> *Dawo masoyi, dawo.*

Bayarwa: Dawo masoyi dawo,

Dawo da lafiyarka dawo,

Dawo ka ban dalata,

'Yan-ware za ni gobe,

Ba don tuwo ba za ni,

Ba don hura ba za ni,

Don in gano masoyi,

Masoyi rowan zuma ne,

Ma}iyi ruwan ma]aci (Dunfawa, 2002:172)

Begen saduwa da masoyi yakan haifar da ziyarar juna, wato mutum ya ri}a sada zumunci domin Hausawa sukan ce, "garin masoyi ba shi da nisa" saboda haka, wannan wa}ar tana nuna yadda masoyiya ta }uduri aniyar ziyartar masoyi da nufin sada zumunci, kamar yadda tatsuniyar *Mata Suna Suka Tara* ta na]e irin wannan bayani game da soyayyar Ayashe da Mazgau, inda "Ayashe ta ci gaba da zuwa tsarance wurin Mazgau" (Umar, 1980:2), kasancewar zama da masoyi yana da da]i. Don haka sa}on gaisuwa ga masoyi kan wanzar da zumunci da begen juna a tunanin Hausawa. Hatta *Wa}ar Jirgin Goro* tana cewa,

Jirgin goro lula lula,

Jirgin goro zan maka sa}o,

Sa}on goro ko na turare,

Ba sa}on sayen tasa ba,

Ba sa}on sayen kwano ba;

In ka je ka gai da masoyi,

In ka je ka sa masa riga,

In ka je ka sa masa wando,

In ka je ka sa masa hula,

In ka je ka sa masa takalmin girma (Muhammad, 1978:56)

[aya daga cikin burin masoya shi ne kowane ~angare yana son mutunta sahibinsa, domin mutuncinsa ya tabbata a idon mutune, musamman yadda wa}ar ta na]e bayani bayan an isar da sa}on gaisuwa, akwai bukatar suturta masoyin da kayan alfarma. Yana daga cikin manufofin sada zumunci a Hausa; a ga halin da]an uwa ko abokin arzi}i yake ciki, a zanta da shi, a taimaka masa da sutura ko shawara ko abinci ko kuma a yi masa wani abin da zai faranta masa rai ya ji da]i, kamar yadda Sarkin Taushin Sarkin Katsina ya nuna cewa, sun ni}i gari domin ziyartar masoyi, suka taya shi murnar nasarar da ya ci a rayuwarsa, inda cewa,

Jagora: *na]uro ruwa cikin salka na taho ga sarki,*

'Yan/Amshi: *Korau na Sambo, shi yac ce man,*

: Masoyinsa ne yai sarki,

Jagora: *Usman na Garba,*

'Y/amshi: *Shi yac ce man masoyinshi ne yai sarki,*

Jagora: *[an'uwanshi ne,*

'Y/amshi: *Kuma ya ce masoyinshi ne yai sarki,*

Jagora: *[an'uwanmu ne,*

'Y/amshi: *Kuma ya ce masoyin shi ne yai sarki,*

Tunau: *Ai Muhammadu ranar na]in sarauta,*

Manyan sarakuna kowa ya zo,

Ga Sarkin Musulmi da Sarkin Gwandu,

Ga kuma Sarkin Kano da Sarkin Daura,

Suna nan da Sarkin Gwari,

Ga kuma Sarkin Kagoro ga Sarkin Gwambe,

Sannan da Sarkin Bidda,

Ga ministoci ga Firimiya Sir Amadu Bello,

Ga gwamna shi ma ya zo,

Ga kuma manyan ma'aikata,

Tare da Larabawa da 'yam makaranta,

Muhamman sabkakka sad da ka shiga rumfa,

Kana gai da sarki-sarki,

Sai bayan da ka yi ka gama,

Sannan Gwamna yat tashi, shi ma yay yi ,

Duk tarihinka Gwamna yaz zana,

Kana yab ba ka kayan girma,

Jagora: *Tarihinka Gwamna yaz zana,*

'Y/amshi: *Kana yab ba ka kayan girma, (Gusau, S. M. 2009:74-5 & 78)*

Irin wannan ziyara ta zumunci kan haifar da gagarumin farin ciki ga masoyi. Son juna da kuma }aunar juna kan haifar da kyauta, musamman inda iyayen al'umma (tajirai ko sarakai) kan tallafi rayuwar masu }aramin }arfi da dukiyarsu, domin talakawan su sami sau}in rayuwa. Irin tallafin da kan shiga tsakanin masu }arfi da marasa galihu kan shafi kowane ~angaren rayuwa, tun daga abinci da muhalli da abin hawa da sutura da sauransu, kuma da zarar haka ta auku sai wanda aka yi wa

alherin ya yi godiya da gaggawa, domin “yaba kyauta tukwici.” Don haka Naramba]a ya gaggauta yin godiyar kyautar da ubangidansa ya yi masa, inda yake cewa,

Na zaka barka da shan ruwa,

Na zaka don in yi godiya,

Wata kyauta tana ba ni shawa,

Jikan Hasan dut ta yau ta hi,

Ai sai da so aka kyauta,

In babu so ba a yin komai.

Dokin nan da kab ba ni kyauta jiya,

Ko da ubam mutum as sarki irinai yakan hausai,

Faifa nis sani

Zamanin Baban Rwahi ban san sulalla ba (Muhammad, 1978:60)

Hausawa kan ce, “So hana ganin laifi” sannan kuma ba su yi maraba da son uwar dawa, wannan ya sa suke yin iyakar bakin }o}arinsu su ga sun mutunta juna, kamar yadda bayani ya gabata. Wanda aka yi ma kyauta yakan gode, kuma yakan bayyana cewa }auna ce ta haifar da duk alheran da ake yi masa. Hatta sada zumunci, a tashi takanas ko kuma a mi}a sa}on gaisuwa ga wanda ake so ko a tafi a taya shi murna duk cikin }aunar juna ne. Saboda haka, wanda ake }auna yakan tashi takanas ya je ya yi godiyar kyautar da aka yi masa, kuma ya bayyana wa ‘yan uwa da abokan arzi}i kyautayin da aka yi masa. A wani lokaci ‘yan uwa sukan yi gayya

domin su je su gode ma mai }aunar]an uwansu, saboda yadda yake ta]awainiya da shi domin ya ga ya]auka martabarsa da matsayinsa a rayuwa.

Nagarta da kyau da iya ado da sutura mai kyau da abin duniya da }wazo da jaruntar mutum sukan zama sanadin a }aunace shi, kamar yadda wa}ar *[agogwarago* ta fito da hoton zuciyar kusan kowace budurwa a Hausa game da kyakkyawan sauranyi, wanda kan kasance son kowa }in wacce ta rasa. Iya adon saurayi kan kasance kyautayi game da kyansa wanda yake faranta ran budurwa:

'Yar yarinya,
[agogwarago.
Wa kike so?
[agogwarago.
Sani Abba,
[agogwarago.
Shi take so,
[agogwarago.
Shi zata aura,
[agogwarago.
Harta gaya min,
[agogwarago.
[an yaron nan,
Mai kyau da riga,
Mai kyau da hula,
[agogwarago (Hauwa, 1988:53)

Kyau kusan shi ne ma}asudin son da yawancin mutane suke bi wajen auren ‘yanmata, kamar yadda labarin ‘yammatan da ke gidan tsohuwa ya zo wa sarki, musamman dai Ta-Kitse, wadda ita ce ta zarce saura kuma sarki ya aure ta, sannan ya aurar wa ‘ya’yansa da mu}arrabansa sauran ‘yammatan. Har-ila-yau, sakamakon irin yadda yake }aunar Ta-kitse ne, ya sa shi ya taimaki tsohuwa. Sa~anin da da ya aiki fadawansa wurin tsohuwar da cewa, ko dai ta sayar masa da santa ko kuma a }wato da }arfi; wanda kuma hakan ya faru (aka }wato san tsohuwa da }arfi) daga }arshe bayan an yanka sa tsohuwa ta ro}i a ba ta kayan ciki, wanda ya riki]e kyawawan ‘yanmata. Kuma Sarki ya auri mafi kyan ciki. Kuma ya ri}a taimaka wa tsohuwa a dalilin surukuta, wato “ya ba tsohuwa dukiya mai yawa ya sallame ta.” Bayan an yi buki ya ga hankalin Ta-Kitse bai kwanta ba sai ya tambaye ta, ta nuna masa damuwa game da wanda zai taimaki tsohuwa da aiki sai,

> *Sarki ya lallashe ta, ya ce za a aika a gyara mata gida, zai kuma kai mata barorin da za su rin}a yi mata girki, kada ta damu… kashe gari Sarki ya tara magina ya tura su gidan Tsohuwa ya ce, su cire bukkokin nan, maza su gina mata soraye, su katange gidan duka kafin nan da kwana bakwai (Umar, 1980:73).*

Kyautayin Sarki ga Tsohuwa, sakamako ne na surukuta da ke tsakaninsa da ita, saboda matu}ar }aunar da yake yi wa Ta-Kitse.

{auna a Hausa kan zama dalilin kyautata rayuwar mutane da dama, kamar yadda tatsuniyar *Sakayya Da Nuna Halacci* take }o}arin rusa bambancin da ke tsakanin talaka (rundawa) da basarake musamman inda take gwada irin }aunar da

ke tsakanin Tagwai (]an Sarki) da Kogo (]an Sarkin Fawa) ko da aka yi ta tsegumin dangantakarsu sai Sarki ya ce,

> *... tunda ya za~i ya yi abota da shi, kuma suna son juna sun kuma sha}u, shi babu yadda zai raba su. Baiwa duk ta Allah ce, babu wanda ke bada ita. (Umar, 1980:16).*

Lokacin da Tagwai ya kamu da son Allura, Kogo ne ya taimaka masa gano sunanta da garinsu, kuma ya raka shi nemo aurenta tare da yin duk dabarar da za su cin ma nasarar aurenta. Kogo ya sadaukar da ransa bayan auren Tagwai da Allura. Kuma Saboda }aunar da ke tsakanin Tagwai da Kogo ya sa sarki ya yi wa Kogo albishir cewa,

> *zan sa a kai buhunan gero, da dawa, da tanba, da shinkafa da kuma ku]i gun iyalinka, don kada abincin da ka bari ya sare musu kafin ku dawo. (Umar, 1980:17)*

a lokacin da za su tafi Alkamin neman auren Allura. Duk wannan kyautayi da Sarki ya yi wa Kogo ta biyo bayan irin }aunar da ke tsakaninsa da]ansa ne, wato }aunar ce ta sa Sarki yake nuna sanin ya kamata ga Kogo. Domin Kogo ya sadaukar da rayuwawsa ga cin nasarar Tagwai, yana kuma yi masa fatar alheri.

Hausawa sun yi imani da cewa, “idan ba ka iya kyauta ba, to, ka ba mai ba ka” saboda haka Sarki yake ganin babban abin da zai yi wa Kogo shi ne ya aika wa iyalinsa da abinci da ku]i kafin su dawo daga Alkamin, domin ya faranta masa rai, kamar yadda yake faranta musu. Wato kada iyalinsa su shiga cikin wahala, yayin da ba shi nan a gida. Irin wannan }auna tsakanin Tagwai da Kogo }auna ce da ta shiga ba tare da la’akari da matsayin juna ba, wanda hakan kan faru a tsakanin mutane.

Duk da yake dai, kyau ko iya ado ko dukiya wasu muhimman dalilai ne da kan ja hankalin mutane su so juna.

Abokantaka muhimmin al'amari ne da ke faranta ran]an'Adam, kasancewar kowane mutum ba ya iya rayuwa shi ka]ai. Saboda haka, duk]aukakan da Allah ya yi wa mutum wajibinsa ya ja mutane a jiki (Aristotle,2006:166-8). Don haka danganta gwarzo da abokansa, yaba wa farin jininsa da]aukakarsa, tare da iya zama da mutane ne, wanda kuma ya kasance fitaccen al'amari a wa}o}in Hausa (Yakawada, 2002:238), kamar yadda *Wa}ar Ladiyo* ta nuna cewa,

Ladidi Ladiyo,
Ladi fara gangariya,
Mai jirgi zai wuce,
Zai mari Ladiyo.
Mai mota zai wuce,
Ya lagugudi hancin Ladiyo,
Mai mashin zai wuce,
Ya dunguri, goshin Ladiyo.
Mai keke zai wuce,
Ya tsigi gashin Ladiyo.
Shinkafar gwamnati ta amana,
An]auke an dafa.
An samata cokula,
An ba Ladiyo amma ba ta ci ba.
Ladidi Ladiyo,

Ladi fara gangariya.

Ha}uri Ladiyo,

Allah zai saka maki. (Hauwa, 1988:63)

Nagartar Ladiyo musamman ha}uri]abi'a ce mai wahala, wanda ya kasance abin }auna matu}a, kuma ya zama sanadin farin jinninta a idon jama'a.

{auna a Hausa ba ta ta}aita ga talakawa ba, hatta sarki da sarki ko tsakanin talakawan da shugabanninsu da kuma tsakanin shugabannin da talakawan ana samun ta. Hausawa suna }aunar sarkinsu, suna mutunta shi, shi kuma sarkin yana yin musu hadima yadda ya kamata. Tun tuni adabin Hausa ya hori Hausawa "idan suka ga sarki, an gafarta musu zunubinsu." Saboda haka, babu komai tsakanin talaka da basarake sai mutunci, kamar yadda Akwara ya da]a tabbatar da amana da }aunar da ke tsakanin ubangidansa (Sarkin Gobir Shawai) da jama'arsa (Gobirawa), musamman yadda suka fito, suka jaddada goyon bayansu a gare shi, suka yi masa alheri a garuruwa daban-daban da ya ratsa, a hanyarsa ta zuwa Sakkwato. Akwara ya nuna cewa,

Mai lalle muke kwana

Dus sun taho su tarbe

{urun}uru muke kwana

Dus sun taho su tarbe

Da nana sai Nabatsami

Dus sun taho su tarbe

Hori maza Sanda kori gaba (King et al 1986:14-15)

Wannan martabawa sakamakon }aunar da Gobirawa suke yi wa sarkinsu ne, domin sun tabbatar yana da farar aniya, kuma bai]auki rashin gaskiya da wasa ba, sannan yana da alherin gaske. (ODU AL4/48). Hausawa suna }aunar mai kirki saboda alherinsa kamar yadda Sa'idu Maidaji Sabon Birni yake bayyana tunaninsa game da matsayin sarakuna da mawa}an }asar Hausa musamman a shekarun baya inda kusan bu}atun mawa}an ya rataya kacokan a wuyan basarake da cewa,

Jagora:	*Sarki ga wasi}a na shira x 2*
Kar~i:	*Sai na karanta ka jiya*
J/Y:	*Ai ko ga iska nib buga*
	Uban Yari ganewa yakai x 2
J/Y:	*Ya ban buhuhuwa a yi min tuwo*
	Ya ban ku]i in sai miya
	Amma kayan in mun canye su
	[an Inna dawowa mukai
Amshi:	
Jagora:	*Zamanin Muhamman]an {ino x 2*
Kar~i:	*An ba mu Nera tai yawa*
	Am ba mu mayyan riguna x 2
Jagora:	*In ka ganan da shadda tsanwa shar*
Kar~i:	*Garkuwa ka shirya min ita*
	In ka gane ni da Kwakwata
	Magajin gari ka yi min ita

In ka ganen da Girken Kano

To wadda Inna tay yi na

Kuma in ka ganen da wandon Kano

To wanda Inna tay yi na

A gaishe ki Inna 'ya} {ino

[iyal Lumu mayyad duniya

Amshi:

Jagora: *Sarki ba hi jin ro}o nikai x 2*

Kar~i: *Da Shawai da Inna da Argini*

Allah ya gahwarta musu x 2

Jagora: *Da Jadi da Jari da]an Sara x 2*

Sun sara daji sun fice

Mu yanzu girbi]ai muke x 2

Amshi:

Duk basaraken da ya yake iya biya wa maka]insa akasarin bukatunsa, to, maka]insa kan ci gaba da bayyana kirkinsa a wa}o}in da yake yi masa kamar yadda Mai Daji ya ci gaba da zayyano irin gudunmuwar mutumin kirki musamman shugaba wanda kusan a kan ~oye duk wasu aibobinsa, kasancewar ko dai kyautayinsa ta rufe laifinsa ko kuma aikin da ake fatar ya yi ne a matsayinsa na shugaba. Matu}ar wa}o}in nan suna ci gaba da bazuwa a tsakanin al'umma, to, kyautayin wannan jagora zai wanzu a tunanin kusan kowane mutum. Saboda haka, matsayin iyayen al'umma ba ma a Hausa ka]ai ba har a sauran al'ummai tamkar ma'sumai ne akan ci gaba da yaba wa gudunmuwarsu ga al'umma tsawon zamani.

Al'umma kan ri}a kwatanta jiya da yau saboda wata nasara da ake ganin sun cin ma wajen gina al'umma, musamman inda Maidaji ya ri}a cewa:

Jagora:	*Dauri babu kwano Sabon Birni*
Kar~i:	*To zamanin baban Sule*
	Na ga yanzu kwano yai yawa
Jagora:	*Dauri babu mota Sabon Birni*
Kar~i:	*To zamanin baban Sule*
	Na ga yanzu mota tai yawa
Jagora:	*Dauri babu Hwonda Sabon Birni*
Kar~i:	*To zamanin baban Sule*
	Na ga yanzu Hwonda tai yawa
Jagora:	*Dauri babu shadda Sabon Birni*
Kar~i:	*To zamanin baban Sule*
	Na ga yanzu shadda tai yawa
Jagora:	*Can dauri babu hwanho Sabon Birni*
Kar~i:	*To zamanin baban Sule*
J/Y:	*An shirya hwanho dan ruwa*
	Saura a sa muna tsakkuwa da kwalta a shahe godabe

Tunawa da nau'in kyautayin kan haifar da farin ciki a zamantakewar mutane, kasancewar Bahaushe na }in duk wani nau'in mugunta da cuta, saboda akasain kyautayi ne, wanda kan haifar da }iyayya da fitina da gaba a tsakanin mutane, yakan kuma haifar da raini da }as}anci da wula}anci kamar yadda *Wa}ar Ni ban San Maraici da Ciwo Ba* take cewa,

Ni ban san maraici da ciwo ba,

Sai ran da salla ta zo.

Waccan ta fito da asin-da asin,

'Yar wane mai kyan diri.

Ni ko na fito buguzun-buguzun,

Sai shegiyar }war}wata.

Ni ba }war}watar ce ta dame ni ba,

Tsumman da ba nawa ba.

Sai na je gida sai a ce,

Kwance-kwance ki jefa musu kayansu (Hauwa, 1988:78)

Saboda haka ne Hausawa suke ganin mutuncin mai }aunarsu kuma suke son sa matu}a, domin sun yi amanna cewa,

Alheri dan}o ne, ba ya fa]uwa }asa banza.

Alheri gadon barci.

Alheri maganin mugunta

Shi alherin ba ya samuwa sai da nagarta da son mutane kamar yadda tarihi ya nuna cewa, Sarkin Katsina Dikko ya tashi da kirki da baza alheri ga mutanensa, da kare mutuncinsu, sannan duk wanda ya nemi cin zarafinsu ko da]ansa ne na cikinsa yakan hukunta shi. An ce lokacin da aka yi wata yunwa mai suna Kwana a wurin 1927 da sauran nau'o'in yunwa da aka fuskanta a zamaninsa, ya ri}a sawa ana raba wa mutane abinci, an ce ya tafi Hajji da wasu daga cikin mu}arrabansa, ya kuma kyautata musu }warai (Kagara, 2006:23,25,62-3). An ce zamanin sarki Dikko ne

wasu }auyuka da garuruwa suka kafu, noma ya ha~aka, wanda har yanzu Katsinawa ke cin gajiyarsu.

Alherin da ake sa ranshugaba ya gadar wa al'umma kan sa a yi ta tunawa da shi tsawon rayuwa, sannan a ri}a yi ma na baya tuni da fatar su yi koyi da nagartattun iyaye da kakanni, kamar yadda Naramba]a yake cewa,

Jagora:	*Tun ban zo nan ba,*
	Na ji labarin Audu ya yi sarki
Y:	*(Ya) kyauta duniya*
Jagora:	*Har Yaro na ji ya yi sarauta*
Y:	*Ya kyauta duniya*
Jagora:	*Ibrahimu yai sarauta*
Y:	*Ya kyauta duniya*
Jagora:	*Jafaru kai ag gidanga*
	Kai ab babansu ka hi kowa (Bunza, 2009:)

Kamar yadda tarihi ya na]e alherin Sarki Dikko, haka ya adana na Sarkin Zazzau Ja'afaru tun yana Katukan Zazzau, Hakimin Zangon Katab. Inda aka ce, ya zame jigo ga mutanensa, musamman inda ya yi }o}arin ilmantar da su, ya kafa makarantar book, kuma shi da mu}arrabansa suka shiga }auye domin wayar wa talakawa kai game da fa'idar ilmin. Katuka Ja'afaru malamin addini ne, wanda ya ri}a koya wa yara Musulunci da kansa, ya gyara masallacin garin kuma ya ri}a yin limanci har a ranar Juma'a. {wazonsa da alherinsa sun ciyar da al'umma gaba kuma suka ja hankalin wani Baturen mulkin mallaka mai suna Mr. F. Danniel yake cewa, "Katuka Ja'afaru]an Isiyaku ya iya gudanar da harkokin talakawansa, duk da yake

talakawan nasa ba Musulmi ba ne, kuma ya yi }o}ari matu}a, musamman lokacin da aka yi fama da }yanda…" ([alhatu, U. 2002:204-5 &216)

Ilmantar da al'umma da wayar da kansu da tsare dukiyarsu da addininsu da nasabarsu da samar musu da tsaro da kulawa da lafiyarsu da samar da ruwan sha da gina hanyoyi da sauransu, ha}}in kowane shugaba ne. Duk shugaban da ya yi }o}arin samar da wa]annan, yakan yi farin jin da mutunci a idon talakawa, domin suna ganin ya tsare mutuncinsu, tare da]aukaka darajar rayuwarsu. Saboda haka Janki]i yake yabawa irin wannan aiki da cewa,

Jagora:	*In ba don Sardauna ba,*
Y:	*A za mu yi mu sadu da famfo,*
Jagora:	*In ba don Sardauna ba*
Y:	*A za mu yi mu san lantarki*
Jagora:	*In ba don Sardauna ba,*
Y:	*A za mu yi mu sadu da kwalta*
Jagora:	*In ba don Sardauna ba,*
Y:	*A za mu yi mu samu sumunti*
Jagora:	*In ba don Sardauna ba,*
Y:	*Masallatanmu su zama na dutsi*
Jagora:	*In ba don Sardauna ba,*
Y:	*A za mu yi mu sami sa}a*
Jagora:	*In ba don Sardauna ba,*
Y:	*Injin ashana a gan shi gare mu*
Jagora:	*In ba don Sardauna ba,*
Y:	*An injin na turare Hausa*
Jagora:	*In ba don Sardauna ba,*

Y: *Da Kano sai ka kwana Madina (Janki]i: Allah taimaki mai gaskiya)*

Jagoranci yakan inganta rayuwa; ya haifar da nagartaccen tsari, domin yana cike da tsinkaye da hangen nesa da kuma yin la'akari da sauye-sauyen rayuwa. Shugaba nagari a tunanin Bahaushe yakan baza alheri a kowane ~angaren }asarsa ba tare da nuna son kai ko fifiko ba. Aikata wannan abin kirki kan ja hankalin jama'a, su yabi mutumin da ya yi irin wannan namijin }o}ari. Don haka [an}wairo yake cewa,

Jagora: *Jama'ab Barno na fa]in*
Kar~i: *Sun ce sun yi Gwamna bawan Allah mai dattaku*
Jagora: *Kukawa na fa]in*
Kar~i: *Sun ce sun yi Gwamna bawan Allah mai dattaku*
Jagora: *Dikuwa suna hwa]in*
Kar~i: *Sun ce sun yi Gwamna bawan Allah mai dattaku*
Jagora: *Can Bama na hwa]in*
Kar~i: *Sun ce sun yi Gwamna bawan Allah mai dattaku*
Jagora: *Biyu suna hwa]in*
Kar~i: *Sun ce sun yi Gwamna bawan Allah mai dattaku*
Jagora: *Pataskum hwa]i sukai*
Kar~i: *Sun ce sun yi Gwamna bawan Allah mai dattaku*
Jagora: *Gashuwa dus suna hwa]i*
Kar~i: *Sun ce sun yi Gwamna bawan Allah mai dattaku*
Jagora: *Martai hwa]i sukai*
Kar~i: *Sun ce sun yi Gwamna bawan Allah mai dattaku*
Jagora: *Kai duw wurin da ya~ ~aci*
Kar~i: *Ya zaka ya gyara (Musa [an}wairo: Gwamnan Barebari Abdulmumini jan zaki)*

Haka kuma, cika da isar dattakon kowane shugaba a Hausa shi ne ya yi wa talakawansa alheri, wanda hakan ba ya yiwuwa sai idan shugaban nagari ne kuma yana kewaye da nagartattun mashawartan da suke taimaka masa wajen rage zaman banza da kuma ha~aka zaman lafiya da kwanciyar hankali a tsakanin al'umma. Domin hatta Naramba]a yana cewa,

Jagora: *Yanzu Amadu izni garai na]aure ashararu,*
Y: *Yau }asatai duka babu ko guda sunce sun tuba.*

Nagarta da aiki tu}uru ne suke yi wa shugaba jagora, musamman idan gaskiyarsa da amanarsa da kuma adalcinsa suka tabbata. To, sai a ga ya shirya wa jama'arsa kyawawan manufofin da za su jagorance su ko kuma idan ya fahimci matsalolinsu, ya kuma bi hanyoyin da suka dace, domin aiwatar da su. Idan haka ya samu babu mamaki idan aka ji talakawa suna yin kyakkyawar addu'a ga shugaba, wadda za ta }ara masa }warin gwiwar sauke ha}}in talakawa, kamar yadda Shata ya nuna irin himmar mai gidansa wajen inganta rayuwar jama'arsa da cewa,

Jagora: *Abin da kake Bashari*
Allah]ai ke maka sakayya]an Musa
Amshi:
Jagora: *Kullum ya kwan da shirin mulkin Daurawa*
Amshi:
Jagora: *Baba shige office*
Kuma binciki littahi
Zauna bisa kan tebur
Tafi zauna ka shiga shirin mulkin 'yan birni

Hikimar gudanar da mulki ba ya wanzuwa sai da imani da kuma ilmi, domin shugaba kan yi kyawawan }uduri da nagartattun tsare-tsare, matu}ar yana da sani kuma ya yi amfani da sanin, kamar yadda mu}arrabansa suka shawarce shi. Idan akwai nagartaccen jagoranci a al'umma, kusan kowa kan yi tsayin daka akan neman ilmi, kamar yadda [an}wairo yake kwa]aitarwa,

Jagora: *Maka]i kake ko wanzami*

Kar~: *Nemi sani shi yaf fi kyawo*

Jagora: *Ko maka]i kake ko wanzami*

Kar~: *Nemi sani shi yaf fi kyawo*

Jagora: *Ko da }ira ta }ar}are*

Kar~i: *In ba }ira kwai ka ilmi*

Jagora: *Ilmi abinmu ne tun hwarko*

Tun zamanin Muhammadau Annabi

An ka tam mai da {ur'ani

Yana horon jama'a alferi

Kar~i: *A nemi sani shi ya hi kyawo*

Ya ce, "A nemi sani shi ya hi kyawo"

Domin da ilmi ne ake gina alumma, kamar kuma yadda imani da ilmi suka yi wa mahukunta jagora, suka kashe ma}udan ku]i domin jama'arsu ta sami gurbin karatu, suka ri}a sa ido a kan }wazon]aliban da suka sami gurbin karatun, inda

suka ware lokacinsu, suna tattaunawa da]aliban, suna yi musu garga]i, tare da jan kunnensu kamar yadda Ahmadu Bello yake cewa,

> *I have been told that little effort is being exerted by some boys and girls in schools and teachers are somehow failing to get the maximum effort from their pupils. But I would like to make a distinction between students who are slow at their work and those who fail through idleness to develop their natural talents. My Government is considering a proposal to transfer the boys of the former category who have shown little promise to institutions which provide practical training. As regards the latter category, the lazy and indolent ones, I see little point in government giving further financial assistance to their education. With the growing interest in education in the region and the resulting fierce competition for places in secondary schools, they can be expelled and substitutes found without difficulty. (Amune, S.A. 1986:79)*

Fassara:

> *Na sami labarin wasu]alibai suna sakaci da karatu, haka kuma wasu malaman suna wasa da aikinsu. Wajibi ne mu bambance tsakanin]alibai masu rauni da kuma wa]anda suke wasa; kuma wasan nasu yake haifar da cikas ga }wazonsu. Gwamnatinmu ta }uduri aniyar maganin wa]annan]alibai da suke wasa a makaranta, kuma muna ganin ba za mu ci gaba da asarar dukiyarmu a kansu ba, musamman idan muka yi la'akar da yadda sha'awar mutane take }aruwa a kan neman ilmin sakandare. Abu ne mai sau}i mu sauya akalar tallafin ga hazi}an]alibai.*

Irin wannan yun}uri ne ya ja hankalin Naramba]a yake cewa,

Jagora:	*Shi yar raya }asatai, kuma yar raya }asaw wani,*
Y:	*Jama'ar Arewa mun gode ya hana zullumi. (Naramba]a: Ya ri}a da hankali)*

Ilmantar da hazi}an 'yan Arewa ilmin kimiyya da fasaha da kuma }ere-}ere a jami'a domin su cin ma takwarorinsu na duniya, tare da la'akari da al'adu da

]abi'unsu da nufin haifar wa }asa manyan }warai (Amune, 1986:71-7) ne ya haifar da kafa jami'a da kuma zaburar da matasa kamar yadda Abubakar Tafawa |alewa yake cewa,

> *[aliban jami'a su sani cewa, dole ne su zage dantse, kuma su fahimci halin da suke ciki, ba kawai su zama ci ma zaune ba yayin]alibtarsu a jami'a. (Profile of Abubakar Tafawa |alewa)*

Wanan namijin }o}ari da mazan jiya suka yi ne ya haifar da kyakkyawar dangantaka da }aunar juna tsakaninsu da talakawa, inda talakawa suke }aunar su saboda]imbin alherinsu na tausayawa da ingantawa da kuma sau}a}a musu rayuwa gwargwadon hali. Saboda haka, *Wa}ar Sabulun Sanlaye* ta na]e begen rashin iyayen al'umma (mazan }warai), wa]anda rashin su kan zarce rashin iyaye da kakanni musamman inda wa}ar take cewa,

Yaraye nanaye aye yaraye nanaye arauye
Sabulun sanlaye, sabulun da ba a bai wa }azama.
Mai gari da garinsa,
Mai gari da 'yar yarinya budurwa.
Ubanta ya mutu ta ce }wamma.
Uwarta ta mutu ta ce }wamma.
Kakanninta sun mutu ta ce }wamma.
Sardauna ya mutu ta ce lailaha illallahu mazan }warai.
Mazan }warai sun }are gidan }asa.
Da da son raina ne, wallahi da da son raina ne,
Da Sardauna ba za shi kiyamar nan ba.
Da mun kafa tuta mun ci lamba wan a gaban al}ali.

Rashin babban mutum a Hausa rashi ne na kowa, kuma Hausawa sun]auka cewa, mutanen }warai tamkar sabulun wankin dau]a ne, wa]anda suka zama fitilar

rayuwa tagari, da takan haifar da farin ciki ga jama'a. Saboda haka ne suke begen rashin duk wani mutumin kirki. Shi kuma kansa mutumin kirkin yana }aunar kyautata dangantakarsa da mahalicci, wanda yakan }ara masa kwarjini a idon jama'a, kamar yadda Salihu Janki]i ya na]e wannan tunanin cewa,

Jagora: *Ai zuwan ga da kai hajji na bana,*
'Yan/Amshi: *Na yi farin ciki da maslaha*
Saduwakka da Ibrahim na Kaulaha,
Ka dawo gida da lafiya,
Labarinka ko'ina a kai,
Turawan da a cikin Kano,
'Yan sanda da soja sun taho,
Suna tariyakka sun ga gaskiya.
Jagora: *Malaman da a cikin Kano,*
'Yan/Amshi: *Da waliyan da a cikin Kano,*
Attajiran da a cikin kano,
Da hakiman da a cikin kano,
Suna tariyak ka sun mubayi'a,
Alhamdu lillahi sun yi hamdala,
Abdullahi ya shigo gida. (Gusau, S.M. 2002:132-3)

Kyautayi ga mahalicci da bin sa sau-da-}afa hanyar cin nasara ce da]aukaka mai wanzuwa, cike da kariya. Domin iya jagorantar al'amarin mutane cikin hikima da basira baiwa ce daga Allah. Don haka Akwara yake tabbatar wa ubangidansa cewa,

Son Allah Shawai,

Shi yah hi son mutane.

Manufa kamar yadda Janki]i ya ce, “Abin da Rabbu yag gyara, shi ka zama komai.” Idan mutum ya so Allah, kuma ya bi umurninsa sau-da-}afa sai ya yi dace da]imbin alheri duniya da lahira. Son Allah da yardarsa kan sa al’umma ta }aunaci mutum matu}a. Domin kyautata tsakanin mutum da mahaliccinsa kan sa a dace da mafificin so da }auna. Duk da cewa, aikin alheri kan haifar da so da }auna tsakanin mutane, amma Hausawa suna ganin son da mutane suke wa junansu ba mai]orewa ba ne. So da yardar Allah su ne tabbatattu, wa]anda suka dogara kan nagarta.

Haka kuma, }aunar juna kan kyautata rayuwa don haka mutumin kirki yake wa mutane hidima. Haka kuma cikin mutanen da wannan bincike ya tattauna da su wasun su sun bayyana cewa an ruwaito cewa, mutanen da suka }aunaci juna saboda Allah kuma suka yi aikin }warai har mutuwa ta]auke]ayansu, wanda ya rasu yakan yi wa na rayen addu’a Allah ya ba shi ni’imar da shi mamacin yake cikinta a kabari, kuma Allah zai kar~i wannan addu’ar, inda wanda yake rayen zai ga ayyukansa suna kyau, idan kuma ya rasu ya sami rahamar Allah. Saboda haka }aunar juna ta gaskiya tana kyautata rayuwa. Don haka yana cikin son da Allah yake yi wa mutane, inda yake sada su da masu }aunarsu saboda Allah, wa]anda za su ri}a ba juna shawara tagari, saboda soyayyar da ke tsakaninsu ta]ore a kan amana, tare da inganta zamantakewarsu kamar yadda *Wasiyyar Uba Cikin Hikima* ta tabbatar wa]ansa, kuma]an ya himmatu bayan rasuwar mahaifinsa. Wato]an ya tafi wurin kare domin]aukar]aya daga cikin darussan da mahaifinsa ya yi masa wasiyya da shi

kafin ya kwanta dama. Nan take sai kare ya umurci yaron ya biyo shi a baya, a }arshe ya fa]akar da yaron cewa,

> *To ka gani da muka je makaranta ba a yi wata wata ba sai aka kore mu; amma da muka zo gidan mafarauci ga irin alherin da aka yi mana. Saboda haka komai za ka yi a duniya ka yi tare da masoyinka a inda ake sonka. (Kano, 1979:18).*

wato kyautayin da aka yi wa kare a gidan mafarauci shi ne aka ba shi abinci, aka goge masa jiki aka]aura masa fata a wuya. Sa~anin jifar da ya sha a lokacin da ya ratsa ta makaranta.

Duka-duka, so da }auna muhimman al'amara ne a rayuwar mai rai, domin rayuwarsa kan yi kyau, ransa kan yi fari, hankalinsa kan kwanta kuma bukatarsa kan biya cikin sau}i. Kowane mutum yana so ya zauna tsakaninsa da mai }aunarsa, masoyi kan yi la'akari da rayuwar masoyinsa, tare kuma da lura da yadda rayuwarsa take gudana, sukan yawaita shawartar juna domin a ku~uta daga kowace matsala da ka iya tasowa. So da }auna su ne tushen zaman lafiya a tsakanin al'umma baki]aya. Domin ko nagarta ta dogara ga yadda mutum ya so ta ne kuma ya martaba ta.

Don haka, mutunta ba}o nau'in karramawar Bahaushe ne da kan tabbatar da mutuncinsa, domin kar~ar ba}o hannu biyu, a yi masa fara'a kuma a kawo masa ruwa da abinci iri-iri kan }ara dan}on zumunci. Don haka, wa}o}in Hausa na jiya da yau suna ci gaba da adana wannan kyakkyawar al'ada ta karrama ba}o, tare da yin nuni da na'o'in abincin da ake karrama ba}o da su jiya da yau. Muhammadu

Gawo Filinge ya na]e yadda Bahaushe yake karrama ba}i a gargajiya, ya kuma kawo nu'o'in abincin da a kan tari ba}o da su, misalin haka ya zo inda yake cewa,

Za ni yin misalin wata magana,
Mai hankali ya saurara ya jiya.
Kamal wanda yai ba}o ga gida,
Kay yi shimfi]a domin shi }asa,
Kab ba shi ruwa da hurash shi }asa,
Kum kay yi tuwo kab ba shi }asa,
Sai kaf fito bakin garka,

Kyakkyawar tarba a idon Bahaushe, ita ce a karrama ba}o da abinci da ruwa kuma a tashi a bar ba}on shi]aya domin ya saki jiki ya ci abincin a tsanake, daga baya mai masaukin ba}on ya dawo su tattauna batutuwan zumunci. Mutuncin Bahaushe ya fi ku]i ko duk wani abin duniya. Saboda haka, Bahaushe ya fi jin da]in a yi masa fara'a idan ya tafi ba}unta wani wuri, maimakon a kawo masa abinci. Domin "shimfi]ar fuska ta fi ta tabarma" idan kuma aka ha]a guda biyun ga ba}o, to, ba}on yakan yi farin ciki matu}a don haka Shata yake cewa,

Farau farau,
Farin ruwa,
Farar tabarma,
Farin cikin mai ba}unta.

Karrama ba}i da abinci da kuma abin sha cikin da]in rai kan iya wanzar da farin ciki, kamar yadda har yau wasu wa}o}in Hausa na kwananan nan suke amfani da wasu al'amuran rayuwa na zahiri domin kawo hoton karamcin mutumin kirki, kamar yadda wa}ar Sarkin Fulanin Gwambe ta na]e irin karamcin uwargidansa a ranar na]in sarautarsa da cewa:

Jagora: *Bukinmu ... nice,*

Anti Mami ta shirya,

A ran na]in {wairongan Gwambawa,

Hajjiya Assam'u farar,

Mace bal kyakkyawa,

Ita ta shirya liyafar bangirma,

Abinci daga restaurant]in,

Babban hotel Emirate,

Royal Hill ke kawowa,

Zahiri fa mun shassha Juice,

Mun ci suyan kaji,

Bikin ga mun goge,

Wuya ba dama.

Bahaushe yana daraja ba}onsa ta fuskoki da yawa, yakan yi masa fara'a, ya yi masa shimfi]a, ya ciyar da shi idan kwana ta kama ya yi masa kyakkyawar masauki, saboda "ba}o ra~a ne" kuma "kowa ya yi fushi da ba}o zai ji kunya". Jin kunya kuma abin gudu ne ga duk mai mutunci a Hausa. Saboda haka habahabar da Bahaushe yake yi wa ba}onsa bay a rasa cewa, mutum yana da daraja a idon Bahaushe, inda har Bahaushen kan gayyaci 'yan uwa da abokan arzi}i lokaci-lokaci, kuma su kansu dangi ko abokan arzi}in kan ri}a tunawa da karamcin]an uwansu ko da bayan rayuwarsa ce kamar yadda Audu Wazirin [anduna yake cewa:

Jagora: *A zamanin nan Sarki na da rai,*

Idan Azumi yakwan tara,

Sai a aiko Sarki na kira,

Sai ko in je {araye gurin Garba,
In na je ya kai ni masaukina daban,
Kuma masaukin yarana daban,
A masaukina an yi shirye-shirye,
Yo, ga tuwo nama, in ji Amadu,
Ga …. In ji uban Bello,
Ga fura mai nono in ji uban Daje,
Yo, ga ruwa Sani Garba ya aje,
Yo, ga gasasshen nama ya ajiye,
Ya ajiye yaji a waje]aya,
Mu tashi cin naman mu ba]a masa. (Sarkin {araye Abubakar)

Karrama ba}i abin gari ne a Hausa har yanzu, domin wa}o}in jiya da yau kamar yadda misalai suka gabata, suna nuna yadda Bahaushe yake kyautata wa ba}insa da kyakkyawar masauki, yana kuma ciyar da su da abincin ban girma da yakan }unshi tuwo da nama da hura da nono da ruwa da naman kaji da lemo jus, wa]anda suke inganta lafiyar jiki, suke faran zuciya kuma suke kyautata }wa}walwa da jikin]an'Adam.

A wata fuskar dur}usawa a Hausa wani muhimmin al'amari ne, kamar yadda tarihi ya nuna cewa akwai wata bishiyar tsamiya da ake kira Bawada a harabar fadar Katsina da can wato " A zamanin da, babu mai isowa ga tsamiyan nan sai ya dur}usa tun kafin ya iso, yana tafe yana]ibar }asa yana hambu]awa a kansa"! (Mani, 1968:153) kuma kusan har yanzu, wasu Hausawan suna gani ba a mutunta su yadda ya kamata ba, idan ba a du}a ba yayin da za a gaishe su, ko kuma idan za a kar~i wani abu daga hannun na gaba. Don haka, *Hikayar Saura Biyar* ta tabbatar da

haka, musamman inda matan da suka rasa miji suka je wurin sahihin malami, babbarsu “ta… rusuna, ta ce, mun zo yin fatawa ne gareka…” (Umar, 1980:36). Haka kuma, lokacin da Gujaba zai ba Sakainu ku]i a matsayin fansar kayansa daga jakinsa Duna, “sai da ta dur}usa gwiwa biyu, ta sa hannu biyu ta amshi ku]in”. (Umar, 1980:34) wanda kuma har yanzu wannan al’ada tana ci, musamman a fadojin }asar Hausa. Kamar yadda [an}wairo ya }ara bayani da cewa,

Su du}a a bi ka

Su du}a su bi ka

Muhammadu kana gabanai

J/Y: *Ku je ku gaisai ku ba shi girma*

Kui mashi sujada ku dur}usa mai

Dangi kui mashi sujada ku dur}usa mai ([an}wairo:Babban jigo)

Kodayake Sarkin Zazzau Jafaru ya tsawatar game da afi kuma ya shawarci talakawansa da su tsaya a inda suke, su yi masa jinjina idan zai wuce a mota. (Okoli, E.2010:30).

3.4 Na]ewa

Kyautayi a Hausa ta kasu gida biyu, ta zahiri da ta ba]ini. Kyautayi ta zahiri ita ce ta }unshi launi da sifa, kamar yadda aka bayyana cewa, launi muhimmin abu ne a tunanin Bahaushe. Domin yana nuna kyan wuri ko al’amari. Wannan ne ya sa Bahaushe kan danganta wasu muhimman al’amuransa da launuka daban-daban; cikin launukan sun ha]a da kore da fari da ja da sauransu. Har-il-yau, Bahaushe kan

sifanta kyau da wa]annan launuka, a wani lokaci ma yakan yi amfani da amsa-kama domin fayyace kyau.

Haka kuma babin ya yi tsokaci game da kyautayi a aikace, inda kyautayi ta zahiri take yin nuni game da yadda ake kyautata rayuwa a Hausa. Sannan ya kawo hoton rayuwa da kuma yadda wa}o}in baka na Hausa suke yin kwalliya ko alamci da wasu launuka da]an]ano da haske na wata da tauraro, a }o}arin fayyace kyautayi. Bugu-da-}ari, babin ya kawo bayanin gaisuwar Bahaushe tana cike da girmamawa da biyayya, akan du}a ko rusuna wa magabata wajen gaishe su ko kar~ar kyauta a hannun maigida. Haka kuma, ana karrama ba}o da abinci da abin sha, har da masauki mai kyau a Hausa. Hausawa na tunawa da kyautayin da aka yi musu, musamman idan mutumin ya rasu. Kyautar sutura da baza alheri]abi'a ce mai kyau, wadda ta fi yin fice a wurin sarakuna.

Babin ya yi tsokaci game da sada zumunci ga masoyan juna, inda akan taya juna murnar samun nasara, kuma akan yi taro domin nuna farin ciki. Wanda ya ci nasara a Hausa kan shiga cikin abokan arzi}i ya yi hannu da kowa a lokacin da ake taya shi murna.

BABI NA HU[U

KYAUTAYI TA BA[INI

4.0 Shimfi]a

Zamantakewa ta }unshi komai na rayuwar al'umma, don haka babin da ya gabata ya yi tsokaci game da kyau da kuma kyautayi ta zahiri. Wannan babin kuma ya ci gaba da nazarin kyautayi ta ba]ini, kuma ya fi karkata a kan nagarta, babin ya yi nazarin gaskiya da adalci da amana da mutunci da taimako, kasancewarsu muhimmai wajen inganta zamantakewa. Nagarta na haifar da taimako da }aunar juna ta kowace fuska. Manufa, mutunta juna kan }aru, ya da]a }arfafa so da }aunar juna matu}ar taimakon juna yana bun}asa. Har-ila-yau, soyayyar da ke tsakanin mutane tana haifar da taimako da mutunta juna. A wata fuskar taimako kan zama sanadiyyar ganin mutuncin juna da }aunar juna. Bugu-da-}ari, }wazo da himma da kama sana'a da girmama juna sassa ne na mutunci. Mawuyacin al'amari ne a yi maganar kyautayi ba a yi zancen gaskiya ba, kasancewar amana da adalci da gaskiya ginshi}ai ne da suke kyautata rayuwa. Kuma duk mai mutunci yana da gaskiya da kunya da kara da kawaici da cika al}awari da karamci. Son juna da }aunar juna kan }arfafa zumunci da baza alheri a tsakanin jama'a. Domin kyautayi kammalallar nagarta ce da al'umma take maraba da ita, domin tana kyautata ta, kuma tana ci gaba da kyautatawa rayuwar al'umma kodayaushe. Saboda haka babin ya kawo bayani a kan gaskiya, wadda ta kasance]aya daga cikin kyautayi ta ba]ini.

Babin ya tattauna gaskiya a matsayin nagarta da ke gyara zukata. Har-ila-yau, babin ya nazarci dangantakar gaskiya da adalci da amana, sannan ya zayyano ka]an daga wahalar gaskiya da wasu daga cikin fa'idojinta. Manufa, babin ya fayyace cewa, inganci yana]aya daga cikin fa'idar gaskiya, sannan kuma gaskiya tana wanzuwa a komai, domin ta kasance garkuwa, wadda kan kyautata rayuwa ta yi da]i. Haka kuma, duk da cewa gaskiya tana da wahala, amma fa'idarta a rayuwa ta sa ake bin hanyoyin da suka dace wajen tabbatar da ita. Wato magana wacce ta }unshi yin rantsuwa ko tambaya kan jagoranci gano gaskiya, kamar kuma yadda sassan jiki kan taka rawar gani wajen wanzar da gaskiya.

4.1 Zamantakewa

Ma'anar zamantakewa ya zo a cikin (Bargery 1993:1127) inda ya bayyana cewa, zamantakewa da zamantakayya (s. m.) wadda ta }unshi fahimtar juna a rayuwa. Zamantakewar al'umma ta ha]a duk wata mu'amalar rayuwarta, wato kyawawa da munana (wa]anda shari'a ta yarda da kuma wa]anda shari'a ta yi hani). Don haka tarbiyya tana da muhimmanci a rayuwar Hausawa ta jiya da yau, inda suke ba yaransu labarai a cikin tatsuniyoyi masu jigon gaskiya da hana su yin }arya da koya musu halin kirki kamar ha}uri da tausayi da kunya da karamci da son mutane da dai sauransu. Zuwan Musulunci kuma shi ne ya sauya rayuwar Hausawa daga bautar iskoki da dodanni zuwa imani da Allah shi]aya, sannan ya hore su da kyawawan]abi'u da kuma fa]in gaskiya (Mustapha, 2003:66-67 &69-75). Duk da yake Musulunci ya yi tasiri a rayuwar wasu daga cikin Hausawa inda suke da]a yin

ri}o da gaskiya kamar yadda Musulunci ya shar'anta, sai dai kuma wasu Hausawan ba su sauya ba domin sun fi yi wa gargajiyar kyakkyawan ri}o.

A wata fuskar kuma, gwagwarmayar rayuwa kan yi sanadin mutuwa da kuma kare rayukan jama'a (Nietzsche, 2006:356), don haka adabin Hausa yake cunkushe da }alubalen rayuwa iri daban-daban. Sannan kuma, duk da sauyawar zamani da wanzuwar wasu abubuwa da suke son }awata }arya ta zama wayewa da nuna dabara da }warewa, wadda kuma a yau take son ta yi rinjaye sa~anin a da (Bunza, 2009:203) har yanzu amannar wasu Hausawa game da nagarta ba ta gushe ba, musamman amana da taimako da ha}uri da kuma mutunci da sauransu. Kodayake dai suna yin rauni a zukatan wasu, amma kusan har yanzu Bahaushe yana fatar gyarawa ta hanyar tsawatarwa, domin rayuwa ta koma daidai. Saboda haka ne wasu wa}o}in yau suke ta tsawatarwa tare da tunatar da Bahaushe wasu daga cikin nagartarsa musamman ha}uri, kasancewar ha}uri yana da muhimmanci a rayuwa. Kodayake dai kuma a wani lokaci wa}o}in ba lallashin Bahaushe suke yi ba, suna fa]akar da shi ne cewa ha}urinsa ya yi yawa a kan wasu abubuwa, domin ana cutarsa da kuma danne masa wasu ha}}o}insa na rayuwa saboda haka ne Jibrin Jalatu yake sagu~e ga Bahaushe da cewa:

Turke: *Jinjinar talakawa ce,*
Daga Jibrin Jalatu,
Ha}urin nan da muke yi,
Kada mu gaza mu }ara,

Zai mana amfani can.

Saboda kusan a hangen wannan wa}a da wasu takwarorinta kamar yadda wata wa}a ta fasalta talaka da cewa:

Talakka talolon masu gari,
ko ya yi garinai ba a shiga,
sai dai yai dawa yai masara. (Muhammad, 19)

Manufa a nan, kusan shi talaka a wasu wa}o}in Hausa ba komai ba ne, illa dai ya yi matu}ar biyayya ga mahukunta ko da suna saryar da ha}}o}insa kamar yadda Mafarkin Mulkin Jibril Jalatu take kawo hoton yadda talaka ya rasa wasu ha}}o}insa a hannun magabata musamman inda yake cewa:

Amshi: *Mulki Jibur Jalatu a gaskiya ba mu so ka karya,*
Jagora: *Wasa kuke!*
Kar~i: *Idan ka }ara mulki a gaskiya ba za mu sha ba.*
Jagora: *Sun ce }asa musiba, ni ko musiba ba ta gabana,*
Kar~i: *A duniya.*
Jagora: *Sun ce }asa bala'i, ni ko bala'a ba ya gidana.*
Kar~i: *A duniya.*
Jagora: *Sun ce a kama gaskiya, ni kuma gaskiya ba ta gabana.*
Kar~i: *A duniya.*
Jagora: *Sun ce a daina cin-hanci, ni ko cin-hanci ya zama jinin jikina.*
Kar~i: *A duniya.*
Jagora: *Sun ce a daina mur]iya, ni kuma mur]iya na hau abina.*
Kar~i: *A duniya.*

Jagora: *Sun ce da ni tsaro, ni ko tsaro ba ya gabana.*

Kar~i: *A duniya.*

Jagora: *Ba zam bi gaskiya ba, mutan }asata ku shiga azaba!*

Raunin talakawa wajen wanzar da ha}}o}insa da kuma son ron wasu mahukunta suna haifar masa da rashin kwanciyar hankali. Don haka, wasu wa}o}in yau suke fa]akar da talakawa cewa ha}urin da suke yi ba zai fitar da su ba, matu}ar dai ba su motsa sosai ba; domin motsawar ita ce za ta haifar da sauyi wanda zai kawar da rashin kishin al'umma da kuma karkatar da dukiyar al'umma a zukatan miyagun shugabannin.

Kuma tun a jiya har yau, yawancin Hausawa suna ganin idan suka martaba kyawawan]abi'u a zamantakewarsu, to, zaman lafiya da kwanciyar hankali suna]orewa. Domin idan wahala ta fuskanci mutum yakan nemi taimakon 'yan uwa da abokan arzi}i.

Kyautatawa abu]aya ce wadda ta dogara kan al'amura daban-daban, takan bayyana ta fuskoki mabambanta. Nagarta da daidaito sukan tabbata ne a zamantakewa, matu}ar akwai kyakkyawar manufa a zukatan mutane. Haka kuma, iya sarrafa gaskiya da hikima da ilmi da }wazo da himma yadda ya kamata suna taimakawa sosai wajen]orewar tarbiyyar yara da fa]akar da manya game da rayuwa.

Don haka wasu zantuka da tatsuniyoyi da camfe-camfen mutanen Afirka suka jima suna fa]akar da su game da duniya da rayuwar duniya da kuma kyawawa

da miyagun (halin) iskoki kamar yadda ({araye, 1995:184) ya tsakuro daga (Malinowski, 1971:19). Sannan kuma (Raji, M.G.A. 1981:4-7) ya }ara da cewa, adabin baka a Afirka kan haifar da tadodi daban-daban game da duniya, tare da yin amanna da bauta wa wasu iskoki, ta yin tsafe-tsafe domin neman sa'a ko waraka daga wata cuta da sauransu. Adabin baka a Afirka kan bayyana wasu al'amuran rayuwa, kamar yadda al'ummar Afirka suka yi imani da cewa, duk]an halas shi ne wanda ya zo a lokacin da ake maganarsa. Sanya riga a juye da mantuwa ko kuma mutum ya ri}a jin }ai}ayi a hannunsa yana nufin samun sa'a. Haka kuma kukan mujiya na nufin sharri ko wata fitina za ta auku.

Wasu camfe-canfen kan yi horon a aikata kyawawan]abi'u, suna kuma yin hani ga aikata miyagun hali. Sannan kuma nagarta abin so ce a Afirka, shi ya sa mutanen Afirka ba su mayar da hannun baiwa, kuma duk mutumin da yake neman mace mai ciki yakan tsiyace. Idan mutum ya tara da matar da take al'ada za ta haifi zabiya. Har-ila-yau, yin sata da cuta da }arya fitattun laifi ne ga Ubangiji, wa]anda kan yi sanadin mutuwar wanda ya aikata su. Idan direba ya ka~e kare ko jaki ko agwagwa yakan yi ha]ari. Idan maharbi ya yi kici~is da dabbobi suna barbara a daji, to, matarsa tana da kwarto, idan kuma ya harbi dabbobin suka mutu, to, ko dai matarsa ta mutu ko kuma ita da kwartonta duk za su mutu. Idan kuma wani ya yi ma wata ciki takan mutu a wurin na}uda; matu}ar dai ba ta bayyana laifinta ba. Idan kuma mutum ya ga sarki an gafarta masa zunubansa. Wa]annan camfe-camfen wata

makarantar rainon nagartar yara ce, domin tana hana su aikata abubuwan }i a rayuwa.

Kuma gargajiyar]aya ce daga cikin turbar rayuwar jama'a, wadda ta ha]a addininsu, take }unshe da dokokin rayuwarsu game da kyawawan]abi'u ko munana, wa]anda suke jagorancin al'umma ta kyautata al'amuranta. Kuma duk wanda ya kiyaye dokokin rayuwa sau-da-}afa yakan zauna lafiya. Saboda tun tuni jamar Afirka ciki har da Hausawa suka yi amanna da gargajiyarsu, kuma suke tafiyar da rayuwarsu gwargwadon yadda zamani ya kasance, har lokacin da Musulunci da Turawa suka zo rayuwar Hausawa ta sauya.

Sar}a}iyar rayuwa da wuyar sha'anin]an'Adam ne suka sa mutanen kirki kan jajirce domin su kyautata rayuwa (Nietzche, F. 2006:356). Domin kyautatawar kan amfani 'ya'ya da jikoki, a wani lokaci hatta miyagun mutane sukan wartaki junansu domin kawo sauyi a rayuwa. Idan suka fahimci cutarwar ta kai ma}ura. Saboda amfanin 'ya'ya da jikoki ne ya sa Hausawa suke kyautata rayuwa, suke kuma horon a kyautata ta kamar yadda Sarkin Taushi yake ankararwa:

Jagora:	*|era in ya yi turbash shi don]anshi*
	Manyanmu sun hid da mu yau cikin }angi.
	Yanzu manyanmu sun hid da mu yau cikin }angi
Amshi:	
Jagora:	*Sanyi da rana da iska da sauransu x2*
Yara:	*Manyanmu sun sha wuya gun bi]an 'yanci x2*

Sannu manyanmu sun sha wuya gun bi]a' 'yanci

Amshi:

Jagora: *Da]a tun da mun kar~i 'yancinmu hannunmu*

Yanzu gyaran zama ya rage dag ga wajjenmu

4.2 Kyautayi ta Ba]ini

Kyautayi ta ba]ini ta }unshi nagarta; gaskiya da amana da adalci da mutunci, wa]anda ba a iya ta~awa ko gani da ido, sai dai kuma akwai dangantaka tsakanin kyautayi ta ba]ini da ta zahiri a kusan kodayaushe. A wani lokaci kyautayi ta zahiri kan }unshi kyautayi ta ba]ini kamar yadda wasu wa}o}in soyayya suka bayyana sifa ko launi ko mutuncin abin da suke so, duk da cewa it }aunar ba a ganinta amma tana faranta rai da saka karsashi da kuma haifar da annashuwa.

Da]in-da]awa, nagarta kyautayi ce da ba a ganinta da ido, sai dai ta fi bayyana a mu'amalar yau-da-kullum, kuma Bahaushe kan sifanta mutumin da yake da nagarta da abubuwa daban-daban, kasancewar nagarta na da }ololuwar daraja. Domin da ita ce ake gina rayuwa tagari. Idan nagarta ta yi }aranci illa ce babba a zamantakewa. Saboda kyan da babu hali "kyan]an maciji" ne, wanda ke cutar da rayuwa. Maciji abin gudu ne a Hausa, saboda cutarwarsa ce a kan yi taron dangi domin a kashe shi, kamar yadda Hausawa kan ce, "kisan ba}i sai taro/gayya". Haka kuma, duk da cewa muni ba ya burge Hausawa da gaggawa, amma suna maraba da kyan hali ko da babu kyakkyawar fuska ko jiki mai fasali. Sannan kuma, Hausawa suna }yamar fuska da jikin da zuciyarsa ta kasance cike da mugunta.

Nagarta a Hausa ta dogara a kan kyakkayawar }uduri da magana mai da]i da kuma kyautata wa mutane, wadda takan inganta zamantakewa. Domin:

> *... karamci da kyauta da alheri su ne ke sa mutum ya zama }a}}arfan tubali na gina al'umma ta gari. Abin so shi ne mutum ya zama mai son 'yan'uwansa mutane da soyayya ta ha}i}a, da yi musu kyauta, wato ba su wani abu da ya ragu daga abin hannunsa, bisa jin da]i da yardar zuciya. Ya yawaita ayyukan alheri da za a ce da kyau (Wali, 1970) kuma ya guji yin rowa da tsumulmula. Yawaita irin wa]annan kyawawan]abi'u na kau da }iyayya da gaba da zaman]ar-]ar cikin al'umma* (Gumel, 1999:85).

{arfin alherin mutumin kirki kan yau}a}a zumunci a tsakanin jama'a, domin haka ne Hausawa suke ganin kamar yadda wata da tauraro suke da kyan gani da fa'ida a rayuwarsu, haka mutumin kirki yake da shi, saboda haka suke sifanta shi ko alamta shi da su; a taurarin ma na musamman, kamar yadda maka]a Akwara ya alamta uban gidansa cewa:

Farin wata mai haske,

Gamzaki mai masoya.

Tsare gaskiya da yin kyautayi aikin kusan kowane mutum ne a }asar Hausa, domin gina al'umma tagari, kuma]orewar nagarta abin so ne, domin sai da su rayuwa take inganta.

Har-ila-yau, nagarta]abi'a ce mai kyau da Hausawa suka jima suna martabawa, sannan kuma mutumin kirki shi ne wanda ya kiyaye dokokin addininsa

sau-da-}afa tun a zaman gargajiya zuwa yau. Saboda nagartar kowane mutum kan bayyana a mu'amalarsa ta yau da kullum. Don haka Hausawa kan ce,

Nagari na kowa.

Sannan nagartar mai kirki ba ta ta}aita a karan kansa ba, kasancewar shi na kowane kuma kowa nasa ne; wato jama'a na son nagari, shi kuma yana }aunar jama'a. Domin abin hannunsa bai rufe masa ido ba, don haka burin mutumin kirki ya taimaki mai }aramin }arfi da ku]i ko shawara ko abinci da muhalli. Bugu-da-}ari, mutumin kirki ba ya }yashin yin taimako ko alheri saboda haka ne Hausawa kan yi masa kirari da cewa "Sarfa gandun baiwa, ko mai hannu duka dama", domin ya rungumi jama'a yadda ya kamata. Har-ila-yau, ficen da mutumin kirki yakan yi a kan gaskiya takan sa ya shahara domin "Gaskiya nagartar namiji' ce.

Manufa, namiji shi ne wanda }arfinsa da jaruntarsa da dauriyarsa suka buwayi maza, kuma ya zama garkuwa ga mutane. Haka kuma }imar gaskiya a idon Hausawa ce ta sa suke ganin mai gaskiya da sigar namiji wanda yake da }wazo da jure duk wata wahala da fitinar rayuwa, kuma yake cin albarkacin gaskiyarsa, wato mutum ne mai mutunci a dukkan al'amarinsa, musamman a sana'arsa. Saboda haka Hausawa kan ce, "Gaskiya, mutuncin dillali". Gaskiya kan }ara wa mai mutunci mutunci, ta kuma mutunta wanda ba shi da ita matu}ar ya rungume ta hannu bibiyu, kamar yadda hikayar saura biyar ta nuna cewa sun yi mutunci bayan sun rungumi gaskiya.

Kusan a iya cewa kasuwanci a }asar Hausa muhimmin abu ne, duk da yake kuma wasu ‘yan kasuwan ba su cika tsayar da magana ba ga abokan cinikinsu, saboda haka a wani lokaci a kan cuci abokanan hul]a, kuma al’adar rayuwa ce, wanda duk aka cuta kuma ya farga an cuce shi ba ya }ara ganin mutuncin wanda ya cuce shi. Inda duk]an kasuwa ya zama kaifi]aya, wato ana yin saye da sayarwa na gaskiya da shi, to, wannan mutumin kirki ne, wanda za a da]e ana jan zare a harkokin kasuwanci da shi. Don haka a Hausa har a kan ri}a kwatance da shi a harkar cinikayya, kamar yadda Shata yake tabbatarwa da cewa,

Jagora: *Adali Muhamman na Amadu,*

Na Allah Muhamman na Amadu

Ba domin komai ba sai saboda ya tsare gaskiya a mu’amalarsa. A wani lokaci Hausa kan kira mutum da “mai imani ko adali” wanda ba ya cutan kowa.

Kyautata kasuwanci muhimmin al’amari ne, wanda yake }ara martaba mutuncin dillali a idon mutane. Domin tun tuni Bahaushe bai]auki zaman banza da kirki ba, wato]abi’a ce mummuna da take haifar da wula}aci da }as}anci, saboda haka kusan kowa a }asar Hausa yana da sana’ar yi “ko maro}a da ~arayi duk suna cikin ajin masu sana”(Amfani, 2011:3) kuma karin magana a Hausa yana tabbatar da cewa,

A san mutum a san cinikinsa.

Har-wa-yau, kusan komai a gargajiyar Hausawa gado ne, musamman sana'o'in gargajiya da suka ha]a da farauta da su da noma da fawa da kiwo da fatauci da sauransu (Alhassan, 1982:45-72) sannan a da kusan kowane]a yana }o}arin ya gaji sana'ar gidansu ne. Don haka Hausawa sukan ce,

Kyawon]a ya gaji ubansa.
Kowane tsuntsu, kukan gidansu yake yi.

Dalili kuwa shi ne, mutuncin kowane uba ne ya horar da]ansa sana'ar da yake yi, sannan alfaharin kowane yaro yana cikin sana'ar gidansu, wadda a }ar}ashinta ce mutuncinsa kan tabbata. Duk]an }warai a Hausa yana tashi da halin kirki ta hanyar cu]anya da mahaifinsa da sauran jama'a, musamman a lokacin da yake koyon sana'a a hannun mahaifinsa.

Kowa ya yi nagari, don kansa.

{warewa a kan sana'a da yin gaskiya abin alfahari ne ga duk wani mutumin kirki a Hausa, domin ko ba komai yakan yi mutunci a idon abokan mu'amalarsa kuma, nuna halin kirki ga]ai]aikun mutanen gari yana taimaka wa zaman gaskiya da amana. Kuma adalci kan]ore a kowane al'amari. Garin kan ginu ya]ore a kan gaskiya kamar yadda (Muhammad, 1981:11) ya tsakuro inda Naramba]a yake cewa,

Ai na hore ki, gaskiya, bari tsoron }arya,
Mai }arya munahuki – Allah su ya} }i,
Hay yau ban ga inda anka bi mai }arya ba,
Amma ita gaskiya gari da mutane tay yi.

Gaskiya da adalci su ne ruhin kafuwa da]orewar kowane gari, wanda ya zama wajibi ga kowa, musamman mahukunta su yi iyakacin bakin }o}arinsu domin su]ora al'umma bisa kyakkyawar turba, su kuma mu}arrabai su taimaki shugabanni gwargwado, kana kuma mabiya su yi abin da ya dace, su zama masu kyakkyawan }uduri, wanda zai yi wa gaskiya jagoranci ta inganta rayuwa. Kyakkyawan shugabanci shi ne yake tabbatar da nagartar komai kuma rayuwa ta yi kyau (Stumpf, 2002:469). Irin wannan tunanin ne ya sa Hausawa suke ganin,

Adalci ginshi}in rayuwa.

Domin zamantakewarsu ta kasance rukuni-rukuni kamar yadda masana suka fasalta da cewa, masu sarauta su ne suke da }ololuwar daraja sai malamai ke biye da su, daga su sai attajirai sannan kuma talakawa (Abdul}adir, 1975:52). Haka kuma, a zamantakewar Hausawa Sarki da Madaki su ne a kan gaba, sai malamai ke bin su, sai attajirai da sugabannin sana'o'i sannan kuma talakawa ({araye, 1978:481). A wata fuskar kuma, a iya cewa, zamantakewar Hausawa falan biyu ce: mahukunta da talakawa; talakawa sun ha]a da: malamai da tajirarai/'yankasuwa da manoma da ma'abota sana'a (Rufa'i, A. 1982:79). Domin kusan kowa yana da matsayinsa da kuma rawar da yake takawa wajen kare mutuncinsa da na al'ummansa.

4.2.1 Gaskiya

Masana sun ba gaskiya ma'anoni daban-daban, musamman idan aka yi la'akari da yadda (Soanes 2006:985) ya ce 1.) Gaskiya gaskatawa ce ko imani ko

yarda da mutum ko wani tabbataccen al'amari. 2.) Gaskiya ta }unshi amincewa da zance ba tare da neman hujja ba. 3.) Gaskiya ita ce nagarta ko halin }warai. 4.) Gaskiya ita ce ri}e amanar wani ko wasu mutane. 5.) Gaskiya ita ce jagoranci na gaskiya. Shi kuwa Kant yana da'awar cewa, fa]in gaskiya tamkar mutum ne ya shiga tsaka mai wuya kuma ya bayyana wa abokin adawarsa makwancin iyalinsa, a yayin da abokin hamayyarsa ya tambaye shi inda suke domin ya halaka su. Haka kuma, fa]in gaskiya al'amari ne mai wahala a kusan kodayaushe, saboda takan sa~a wa }udurorin mutane, don haka ake fa]a wa tsirarun mutane gaskiya (Blackburn, 2008:368).

Gaskiya tana da ala}a da al'amura da yawa kamar yadda bayani ya gabata, domin ta }unshi imani ko gaskata al'amari, gaskiya tana da dangantaka da ri}on amana da kuma bayyana gaskiyar al'amari ba tare da jin tsoron abin da zai biyo baya ba. Kodayake dai gaskiyar takan sa~a wa }udurin mutane, kuma hakan ya sa ake tsoron fa]inta a yawancin lokaci kuma ba kowane mutum ne a kan fa]a masa gaskiya ba, saboda gudun ~acin rai. Gaskiya da nagarta suna tare da juna kuma za a iya samun su a }uduri da magana da kuma aikin mutum. Kamar yadda aka gabatar a 2.5 inda ('Yar'aduwa, 1986:53) da (Mustapha, 3003:56-7) suka bayyana ma'anonin gaskiya. Tabbacin haka ya }ara fitowa daga bakin mutanen da wannan bincike ya tattauna da su kamar kuma yadda adabin Hausa musamman wa}a ta }ara haske.

Gaskiya tana da fa]i domin ta }unshi imani da adalci da gaskatawa da makamantansu (Amin, 2002:249), haka kuma gaskiya Bahaushiyar kalma ce,

wadda ta }unshi adalci da amana da al}awari, sannan ana kiran nagari da mai gaskiya a Hausa, ana kuma samun gaskiya a magana da aiki, wadda takan taimaka wajen kiyaye sharu]]an rayuwa da tabbatar da amana a tsakanin mutane (Isah, Z. 2006:36-54).

Binciken ya tattauna da wasu mutane inda ya gano cewa, mai gaskiya ba ya jin kunyar fa]in gaskiya kuma ba ya damuwa idan wani ya fa]i cewa shi ne ya ce kaza, sannan gaskiya ba ta yi masa wahalar maimaitawa, kasancewar shi ne ya fa]e ta, idan kuma aiki ne shi ne ya aikata shi. Don haka idan mutum ya fa]i gaskiyar magana akan ce, "ya tsage ta". Sannan kuma ana ala}anta wasu abu da gaskiya a addinance; idan an dube su su ne gaskiya, manufa, Allah Shi ne gaskiya kuma {ur'ani ma gaskiya ne, sannan kuma mutuwa gaskiya ce. Duk wani abu da shari'ar Musulunci ta sani ko ta bayyana gaskiya ne.

Harshe wani ~angare ne da yake tabbatar da mutuntakar]an'Adam, kuma da shi ne]an'Adam kan fahimci manufar abokin zancensa da mutuntakarsa. Har-wa-yau, harshe ne ma}unsar tunanin]an'Adam, kuma rayuwa ba ta kammala idan babu shi. Saboda haka, duk inda mutum biyu ko fiye da haka suka ha]u za a same su suna zantawa da juna. (Pinker, S. 2007:3&419). Domin Allah ya yi wa mutum baiwar harshe saboda ya cin ma muradin rayuwarsa. Kuma nagarta da }eta fitattun]abi'un]an'Adam ne, kuma mutum ya sami gagarumar nasara a rayuwarsa, musamman yadda zamantakewarsa da danginsa da sauran jama'ar gari take gudana (Aristotle, 2002:468).

Bahaushe kamar sauran al'ummomin duniya, yana da masaniya game da wuyar sha'ani da kyan kan]an'Adam, kamar yadda adabin Hausa ya yi tsokaci mai zurfi inda binciken wasu masana yake gani tun asali mutum a Hausa fari ne, amma yana rina kansa ya zama ba}i, inda yakan yi mugunta, ya cutar da rayuwa, ya zama ha]ari ga rayuwa, ya zama mai wuyar sha'ani domin yana da son kansa, domin mutum halitta ne mai rauni. Sai dai duk da raunin mutum, Allah ya yi masa baiwar iya sarrafa al'amurar rayuwa, yana kuma taimakon wani da alheri (Amin 2002: 129-131). Don haka hankali da nagartar mutum a Hausa sukan yi masa linzami, ya zama yana taka-tsantsan a maganarsa da ayyukansa, ya zama mai zurfin tunani kafin ya furta magana domin gudun abin da zai je ya dawo, wato yana }yamar }arya, domin tana zubar da mutunci da haifar da fitina a tsakanin jama'a. Jajircewa kan gaskiya a magana da kuma aiki da ita fitattun sifofin mutumin kirki ne, kuma walwala a tsakanin mutane ta dogara ne a kan harshe, sannan kuma kusan kullum yawancin mutane cikin bincike suke domin su san abin da yake faruwa a rayuwarsu da nufin su fahimci gaskiyar al'amari, su tabbatar da gaskiya, tare kuma da kauce wa duk wani abin da zai cutar da su.

Saboda haka yin rantsuwa da Ubangizai (iskoki da kan gida da sauransu) tun a zaman gargajiyar Bahaushe muhimmin al'amari. Bahaushe kan yi rantsuwa da "Na sha aradu da tarotsa ni" (Mustapha, 2003:68). Kuma yakan yi rantsuwa da kwarankwatsa da na lashi takobi. Bahaushe kan yi rantsuwa da kabarin iyaye da kakanni, a wani lokacin ma da gemensu da makamantansu domin tabbatar da

gaskiya. Sai dai kuma bayyanar Musulunci ya kyautata rantsuwa, tare da fa]a]a ta a Hausa, duk da yake rantsuwa irin ta al'ada ta ci gaba da wanzuwa, a wani wurin Hausawa sukan hautsina gargajiyarsu da Musulunci domin tabbatar da gaskiya.

Hausawa suna yin tambayoyi a matsayin hanyar tabbatar da gaskiya kamar: "Haba?" "Yaushe?" "Da gaske?" "Don Allah?" da makamantansu. Domin Bahaushe ya yi imani da cewa "mutunci ya fi ku]i/dikiya/gara da sauransu" wanda shi mutuncin ba ya tabbata ga ma}aryaci sai dai mai gaskiya.

Har-wa-yau, sassan jikin]an'Adam suna da muhimmanci wajen tabbatar da gaskiya, domin Bahaushe kan tabbatar da gaskiya ta yin amfani da ido ko hanci ko kunne ko baki da sassan jiki gaba]aya, misali kusan za a iya tabbatar da haka a inda Hausawa kan ce, "idan ka ga gangami da labari" karin maganar kuma ya da]a fayyace cewa, "gani ya kori ji". Domin ido shi ne yake tabbatar da launi ko tsayi da fa]i ko }irar kowane abu, don haka Bahaushe yake gaskata abin da ya gani, duk da yake kunne muhimmi ne wajen tabbatar gaskiyar al'amari musamman ta fuskar ji ko sauraro. Bahaushe ya gamsu da cewa abin da ya ta~a hanci, to, sa}on kan isa zuwa idonuwansa kamar yadda Muhammadu Gawo Filinge yake cewa:

Abin da yat ta~a hanci duka
Idanu ta ruwa sukai

Musa [an}wairo kuma ya na]e bayani da cewa:

Jagora: *Gani, kunne, idanu, tunani*
J/Y: *Aikin zucciya ne*

Ji da gani kunne idanu

Tunani aikin zuciya ne x2

Sassan jiki kamar kunne da idanuwa da hanci da makamantansu, su ne kan jagoranci tunani; misali ido kan ruwaita launi, kunne amo, harshe kuma]an]ano da sauran duk wani abu da Bahaushe yake gaskatawa ta amfani da sassan jikinsa, sannan kuma ya yi shau}in al'amari ko kuma ya guje masa. Idan magana ta taso game da al'amarin akan yi tambaya ko rantsuwa domin tabbatar da gaskiyar al'amari.

Saboda nagartar gaskiya a rayuwa ya sa gargajiyar Bahaushe ta tsani }arya da zina da rashin kunya da cin amana, kasancewar suna kawo tarna}i wajen]orewar nagarta. Maimakon haka, Bahaushe tun a zaman gargajiya ya yi amanna da ri}on amana da fa]in gaskiya kuma ba ya jin tsoro ko kunyar fa]in ta, musamman idan aka dubi yadda Maguzawa suke fa]in gaskiya a mu'amalarsu (Mustapha, 2003:67-9) domin,

> *Gaskiya da]ai ita ce nagartar namiji duk wani 'yantaccen mutum da gaskiya yake bugun gaba. [abi'ar mai gaskiya da]ai]aya ce ba zai cuta ba, ba ya son a cuta masa kuma akan cuta masa bai sani ba saboda irin amanar da yake bayarwa ga kowa yana yi wa mutane zaton a koyaushe masu gaskiya ne ... ga]abi'a babu mai son a ce ya yi }arya ko a ce mishi ma}aryaci. Duk wanda aka }aryata an ci zarafinsa. Duk wanda aka shaida da }arya an zubar masa da mutunci. (Bunza, 2009:222)*

Da wa]annan batutuwa za a fahimci dangantakar gaskiya da addini da]a]]en al'amari ne, domin tun kafin zuwan Musulunci da kuma bayan zuwan Musulunci }asar Hausa Bahaushe yana danganta gaskiya da addininsa na gargajiya domin

Hausawa kan ce, “Tsafi gaskiyar mai shi.” duk da cewa Musulunci ya ratsa Hausawa sosai, amma har yanzu wasu suna gaskata tsafi domin yana biyan bukatunsu, aljannu sun maye gurbin iskoki, malamai da bokaye na takun-sa}a da juna (Smith, 1987:109). Kuma]aya daga cikin ma’anar gaskiya a Hausa ita ce imani (Amin, 2002:249). Domin Hausawan da suke yin tsafi suna gaskata warakar da yake haifar wa bukatunsu kuma yana da fa’ida gwargwado a rayuwarsu.

Falsafar Bahaushe game da duniya ta ta’alla}a ne a kan abu na zahiri da kuma duniyar iskoki kamar yadda:

> *The non-Muslim Hausa (maguzawa) according to Krusius (Brikay 1982:5) assume that the world is divided into the inhabited and the uninhabited space. Similarly (Greenberg,1946:27) submits that the non Muslim Hausa believe that there is a spiritual world which is occupied by demons and spirits (Iskoki) – the abode of the deities worshipped to get through to Almighty Allah. Even though he relates this to the influence of Islam, otherwise he maintains that, ordinarily, the Maguzawa pay no attention to Allah, and His name is only heard in the oaths and common expressions involving God’s name which these folk share with their Muslims neighbours, but which, unlike them, they use less frequently.”* (Amin, 146-7)

Fassara:

> *Krusius yake cewa, Maguzawa in ji (Brikay 1982:5) sun]auka duniya wurin holewa ne da kuma taka-tsantsan. Har-ila-yau kuma, (Greenberg, 1946:27) ya bayyana Maguzawa sun yi imani duniyar iskoki ake yi wa bauta domin neman iso ga Allah. Ya }ara da cewa, yana gani wannan tunani yana da ala}a da tasirin Musulunci, domin su Maguzawa ba su yi imani da Allah ba, duk da yake jefi-jefi suna yin rantsuwa da shi, sai dai ba kamar yadda Musulmin ke yawan yi ba.*

Dangane da ranar Al}iyama kuwa ana yawan jin mai }aramin }arfin da ba shi da damar rama zalunci da aka yi masa yana cewa, “Ai gida biyu ne” wato kamar yadda Musulunci ya bayyana duniya da lahira, to, shi kuma Bahaushe sai ya kira ranar {iyama da gidan gaskiya ko gidan gobe ko kuma gidan tsira, hatta Maguzawa ma sun yi imani da cewa za a mutu, sai dai mamaci zai ri}a yin fatalwa ya dawo duniya, sannan kuma mawuyacin al’amari ne a ji cikakken bayanin ranar {iyama a tunanin maguzawa (Amin, 2002:146-7). Domin,

> *The issue discussed ealier in Gidan gaskiya, gidan tsira, gidan tabbata might have some Islamic influence over it because for instance, Gidan gaskiya abode of truth means place where truth will be displayed in judging what humans carried out in Gidan karya, this world. So also in gidan tsira, the abode of salvation where those who do good deeds in this world will be salvaged – this is not extensively discussed or depicted in non – Muslim Hausa thought.”* (Amin, 2002:147)

Fassara:

> *Kamar yadda bayani ya gabata a kan Gidan gaskiya da gidan tsira da kuma gidan tabbata, wato yana da ala}a ta }u}ut da Musulunci, saboda rana ce da za a yi wa kowa sakayya da abin da ya aikata a Gidan }arya (wannan duniyar); manufa, a Gidan tsira za a yi wa kowa sakayya da aikinsa na }warai. Irin wannan tunani babu shi a zamantakewar Maguzawa.*

Daga wa]annan bayanai, za a iya jin]uriyar addinin gargajiyar Hausawa a tunaninsu game da gaskiyarsu, wanda ya fa]a]a bayan zuwan Musulunci, inda Bahaushe yake gaskata Allah da }ur’ani da ranar }iyama, kuma tun kafin bayyanar Musulunci ya gaskata mutuwa.

Haka kuma ko a Hausa, harshe shi ne gada a mu'amalar mutane, kuma a kusan kullum Bahaushe yana }o}arin tabbatar da gaskiyar al'amari ta mabambantan hanyoyi, yana kuma gaskata wanzuwar Allah (S.W.T.) da kuma baiwar magana da ya ba]an'Adam, sannan Musuluncin ya hori mutum ya fa]i gaskiya ko alheri ko kuma ya yi shiru. Irin wannan gaskatawa ce ta sa Bahaushen ya yanke hukunci da cewa, "Gaskiya mafarin magana." (Mustapha, 2003:151) domin gaskiya ce tushen al'amari, wadda ake]ora tubalin }ulla alheri a rayuwar jama'a. Har-ila-yau, Bahaushe yana fatar ganin nagarta da adalci da amana a wurin mutumin kirki, musamman idan aka yi la'akari da wannan }aulin da ke cewa,

Gaskiya na mafa]inta.

A wata fuskar kuma, ana samun gaskiya ce a inda duk aka fa]e ta, inda duk aka sami gaskiya, to, nan ne za a sami mafita kamar yadda Al-{ur'ani ya na]e sa}on Musulunci da hukunce-hukuncensa, wanda ke shiryar da mutane duniya da lahira (Yahya, H. 2003:8), sannan sa}on ba ya sauyawa duk da sauyawar zamani. Don haka, Musulmin Bahaushe ya yi imani, tantagaryar gaskiya tana cikin Al-{ur'ani, wanda duk ya yi ri}o da Musulunci sau-da-}afa ko ya tsare gaskiya gwargwadon hali a kan yi masa kirari da:

Mai gaskiya kamar littafi, ba ya }arya.

Domin Allah (S.W.T.) shi ne mafa]in gaskiya, wanda ya aiko da Al-{ur'ani ta harshen Manzon Allah (S.A.W.), kuma Manzon Allah (S.A.W.) ya koya wa jama'a Musulunci yadda Allah ya umurce shi, sannan ya jaddada wa Musulmi da su

yi ri}o da Al-{ur'ani da Sunna tsawon rayuwarsu, kuma ya jadda ta a hu]ubarsa ta bankwana.

Gaskiyar Manzon Allah da amanarsa da kuma adalcinsa da sauran kyawawan halayensa a fagen rayuwa suka zama abin koyi ga duniya, sannan nagartarsa da gaskiyarsa sun ja hankalin mutanen zamaninsa suka la}aba masa "Amintacce" domin }ololuwar amanarsa. Haka kuma sahabbansa suka yi koyi da shi, wanda Musulmin Bahaushe nagari yake martaba su. Duk da cewa tarbiyya tana yin rauni a }asar Hausa a halin yanzu, tunani yana gur~ata, siyasa tana gurbacewa, cin hanci da rashawa suna yi wa mutane katutu, a iya cewa babu nagarta a al'amuranmu (Yusuf Mitama Sule, Glory of the past). Amma imanin Bahaushe da wasu kyawawan al'adunsa da kuma Musulunci suna ci gaba da ya]uwa. Manufa a nan, Bahaushe yana gaskata zahiri da ba]ini, yana kuma tuna za a mutu. Akwai kuma masu imani da sahihiyar gaskiya a tsakanin Hausawa har yanzu, kuma suna da martaba a idon mutane. Suna kuma daraja kowane mutum (masu gaskiya).

Rubutaccen al'amari a Hausa tabbatacce ne, babu mai iya goge shi ko da kuwa yarjejeniya ce mutane suka }ulla, matu}ar dai an rubuta. Saboda haka ne Bahaushe yake ganin tabbacin rubutu a dutse ko a cikin littafi, kamar yadda mai gaskiya yake da tabbas da dogewa a kan al'amarin da ya }udurta ko ya fa]i domin ba ya sa~awa da maganarsa.

Duk da cewa gaskiya ta yi rauni yau, amma har yanzu imanin Bahaushe na Musulunci yana gaskata Allah (S.W.T.) da zancensa mai cewa:

> *"Ya ku wa]anda suka yi imani! Ku bi Allah da ta}awa, kuma ku fa]i magana madaidaiciya. (Suratul Ahzab:70)"*
>
> *Allah ya ce: "Wannan ce ranar masu gaskiya, gaskiyarsu take amfaninsu. Suna da gidajen aljanna, }oramu suna gudana daga }ar}ashinsu, suna madawwama a cikinsu har abada. Allah Ya yarda da su, kuma sun yarda da Shi. Wannan ne babban rabo mai girma. (Suratu Ma'ida:119)*

Saboda wannan umarni da Musulunci ya yi ne, ya sa har yanzu masu }arfin imani a cikin Hausawa suke tsaye gyam a kansa ba tare da jin tsoro ko kunyar fa]in gaskiyar ba, ko da kuwa wannan abin ya sa~a wa son ransu, saboda suna duba makomarsu ba jin da]in duniya ba.

Masu gaskiya sukan doge wa neman ilmi, saboda ya yi musu jagora, ya daidaita }udurinsu da zantukansu da ayyukansu. Irin tsayuwar dakar mai gaskiya a kan gaskiya, da kuma yadda yake fa]in maganar da ta dace ba tare da jin tsoro ba, ya sa Hausawa suka tabbatar da cewa,

Maganar gaskiya, ba ki ba ya rawa.

A jumlace, mai gaskiya mutum ne da ya yi dacen suna mai kyau daga iyayensa, domin a lokacin da iyayen suka za~ar masa suna suna fatar sunan zai bi shi, ya zama mutumin }warai tsawon rayuwarsa, kamar yadda Ya}ubu mahaifin (Abubakar Tafawa |alewa) ya yi fatar haka tun a watan Disamban 1912 lokacin da Fatima Inna ta haifa masa jariri. A lokacin da malam ya tambaye shi sunan da za a yi wa jaririn

hu]uba da shi, sai Ya}ubu ya ce, a yi masa hu]uba da sunan]aya daga cikin zuriyar Manzon Allah (S.A.W.) ko kuma halifofinsa. Nan take sai malamin ya yi masa hu]uba da suna Abubakar, wanda kuma sunan halifan manzon Allah (S.A.W.) ne na farko. (Clark, T. 1991:XXXX). Don haka suna da kuma tarbiyya tagari kan yi tasiri a rayuwar Hausawa, wa]annan abubuwa kan }arfafi nagartan kowane mutum. Iyayen kirki su ne kan za~a wa]a suna nagari, su raini nagartarsa idan ya girma duniya ta shaida haka. Domin ya mallaki hankalinsa, ya ri}e mutuncinsa kuma gaskiya da amana da kuma adalci sun bayyana a tsakaninsa da al'umma kamar yadda Naramba]a yake cewa:

Jagora:	*Ai ga giwa tana abin da takai,*
Y:	*Ga 'yan namu na kallon ta babu damar cewa komai,*
Jagora:	*Ai, ba tun yau ba tun shina can Sardaunanai,*
Y:	*Har yak kai wurin da anka na]a mai sarki,*
	Bai ci amana bai yi shawagin banza ba,
	Don ya san uban da yaz zana mai suna. (Naramba]a: Bakandamiya)

4.2.1.1 Amana

Amana tana nufin amincewa da wani ko yarda da shi a ba shi jiki, amana ta ha]a da yin amanna da maganar wani mutum ko dogara a gare shi. Dogara ga Allah (S.W.T.) ma amana ce. Ana samun amana a mu'amalar mutane ne, wa]anda kan sa a dan}a wa amintacce amanar ku]i. (Newman, R. 1997:289). Haka kuma, asalin kalmar amana daga Larabci ne, wadda take da ala}a ta }u}ut da amincewa ko yarda

da mutum (Bargery, 1993:27). Amana ararriyar kalama ce da Hausa ta yi daga Larabci, amana a yau tana da nasaba da kyakkyawar]abi'a, Hausawa suna martaba amana da nufin samun dacewa a lahira. Amana a idon Hausawa ta ha]a da yarda da amince wa mutum, domin ma'anar amana a Hausa ta zarta ta Larabci (Kirk-Greene, 1973:5).

Haka-zalika, Tatsuniyar Yarinya da Ma]acci ta haska amana da muhimmancinta a rayuwar Hausawa da kuma yadda suke jaddada ta ga yaransu, domin su ri}e ta da kyau, musamman tatsuniyar take nuna na}uda ta kama wata mata a cikin daji, nan take ta ratse gindin wata bishiyar ma]acci ta haifi 'yarta mace, sai ta ga ba za ta iya]aukar jaririyar cikin jinni ba, sai ta yanke shawarar ta ba bishiya amanar yarinyar ta tafi abin ta. Bayan wani lokaci sai sarki ya sami labarin yarinyar, sai ya turo a tafi masa da ita, amma a kullum idan yarinyar ta ga manzannin sarki, sai ta nufi wurin ma]acci tana rera wannan wa}ar,

Ma]acci, ma]acci ubana,
gare ka anka kawo ni,
gare ka za ni tsira.

Shi kuma yana ce mata,

"I shunki, i shunki]iyata,
gare ni anka kawo ki,
gare ni za ki tsira,
mutum]ari da goma,
manzo]ai kan kai gida."

Haka dai wannan bishiya ta yi ta kashe manzannin sarki, sai mutum]aya ta rage domin ya kai labari, a }o}arinta na ta tabbatar da amanar da aka ba ta. Wannan yana nuna cewa, amana a wurin Bahaushe ba ta ta}aita tsakanin mutum da mutum ba, akwai amana tsakanin mutum da muhallinsa kamar yadda wannan wa}a ta nuna. (Dunfawa, 2002:160-2)

Amana a idon Bahaushe ta }unshi yarda da juna, da kuma ~oye ko adana sirrin mutum, ko ajiyarsa yadda suke ba tare da an sauya su ko an cutar da su ba. Haka kuma imani da Allah da dan}a wa amintaccen mutum amanar ku]i ko magana ko kuma duk wani al'amarin da ya shafi mutum da mutum, shi kuma amintaccen nan ya ri}e amanar gwargwadon iyawarsa, ba tare da ya ci ba, ko ya cutar da abokin mu'amalarsa ba ita ce amana. Al}awari da amana da gaskiya suna ha]e da juna a Hausa, kuma duk mutumin da aka dan}a masa abu, ya ri}e shi yadda ya kamata ba tare da ya cutar da shi ba, ko sauya shi ba har aka zo kar~a, ya]auko shi yadda yake babu sauyi ya ba mai abin, to, mai gaskiya ne a idon Hausawa, domin idan mutum ya cewa]an'uwansa,

> *... ka ga kayan nan da ka ba ni ajiya to, duk inda za ka ka je ka je ka dawo ka zo ka tarad da su yanda suke ....ka ga wannan a Hausa a kan ce ya cika al}awari ke nan.... Ko ku]i ne ka ba ni Naira]ari-]ari na Naira dubu ashirin; Naira dubu-dubu guda ashirin ... dubu ashirin ka ban na ba ka dubu ashirin, amma ka ba ni su a Naira]ari-]ari ne na ba ka su a dubu-dubu to ka sauya mishi, ... ya ba ka su a dubu-dubu, ya ba ka Naira]ari-]ari tsofaffi sai ka zo ka ba shi 'yan]ari-]ari sababbi, wani abu ya shiga. Ka ga dai ka sabunta ne ko? Kuma the same denomination da sauransu ka]akko sabo amma ba ka san me yake so ya yi da tsohon nan? in ana so a ri}e amana proper yadda ya ba ka haka za ka dawo da su... yadda yake*

ba abin da aka ta~a, ba abin da aka canja… (Farfesa Amfani a ranar 16/05/2012 a Jami'ar Ahmadu Bello Zariya)

A wurin Bahaushe wanda duk ya sifantu da wa]annan]abi'u ya yi gaskiya. Domin Musulunci ya jaddada cewa, amana ta }unshi gaskiya da jin tsoron Allah, inda Allah da kansa ya dan}a wa sama da }asa da duwatsu amana, amma duk suka }i kar~a saboda matu}ar jin tsoronsa, sai]an'Adam ya kar~a, wanda Allah da kansa ya sifanta mutum da rafkana da kuma zalunci a (Q. 34:72) kuma wannan ayar ce ta yi tasiri a tunanin [anmaraya Jos inda yake cewa,

Allahu mafifici
Ya halicci amanatai.
Ya baiwa }asa ta ri}a,
{asan bakwai ta ce, "a'a."
Ya baiwa sama ta ri}a,
Saman bakwai ta ce, "a'a."
Ga]an'Adam yau ya]auka
Ita ke ta wahalsai]ai.

ri}o da amana muhimmi ne a rayuwar Musulmi kamar yadda,

Hudhaifa ya ruwaito cewa, "Manzon Allah (S.A.W.) ya ce, "Babu shakka, amana ta }unshi gaskiya da dukkan umurnin Allah (S.W.T.), wanda ya saukar a zukatan masu imani. Har-ila-yau, ya saukar da Al-{ur'ani, wanda ake karantawa kuma mutane suke gane amana a cikinsa, sannan kuma suke fahimtar amanar daga Sunnar Manzon Allah (S.A.W.) (Tabbas {ur'ani da Sunna suna }arfafa imanin masu gaskiya (Amana)) (Sahih-Al-Bukhari Vol. 9, Hadith no 381)

Kamar yadda bayani ya gabata a kan amana cewa, kalmar aro ce daga Larabci sai dai tun kafin zuwan Musulunci }asar Hausa akwai falsafar amana, amma Musulunci ya da]a kyautata wa Hausawa ita (Dunfawa, 2002:61) saboda haka misalin bishiyar ma]aci yana nuna muhimmancin amana. Sannan kuma [anmaraya Jos ya na]e amana a Musulunci, tare da la'akari da tunanin Hausawa, wato irin tasirin da amanar ta yi a Hausa wajen kyautata rayuwa inda yake cewa,

Tarihi ya nuna,
Da dafarkon zamani,
Haramun ce ka gudu,
Tana ta biyaj jama'a,
Jama'a kuma na ta gudu,
Sun cire kuma hulas su,
Ka tabbata has sun tsira.

[aya daga cikin muhimmancin amana shi ne haifar da nasara, domin a tunanin Bahaushe, masu gaskiya sa~anin munafukai ne kamar yadda Al-Bukhari da Muslim suka ruwaito cewa, Abu Hurairah (R.A.) ya ruwaito Manzon Allah (S.A.W.) ya ce, "Alamomin munafuki guda uku ne: idan ya yi magana, sai ya yi }arya, idan ya yi al}awari, sai ya sa~a, kuma idan aka amince masa, sai ya yi cuta". (Ad-Dimishqi, A.Z.S.A. 2002:90-92), haka [anmaraya Jos ya sake nuna Bahaushe yana tsoron cin amana, domin ya yi imani da gaskiya, wadda take tabbatar da

amana, kuma duk wani mai ri}on amana yana fatar ya tsira da mutuncinsa a duniya da lahira.

Amana]aya daga cikin]abi'un mutumin kirki ce, wadda ta "wajaba mu amince ma masu gaskiya, kuma mu guji marasa amana" (Held, 2002:522). Har-ila-yau, amana kan iya zama kyakkyawa ko mummuna a ra'ayin Held, sannan tana ganin kyakkyawar amana halin nagarta ce, wadda take bun}asa mu'amala domin:

> *Most of the achievements that human beings are able to bring about require some degree of cooperation. It takes cooperation to create relationship or love, to bring up and educate children, to produce and distribute food and clothing and dwellings transportation, to govern and to live under government, to make and uphold laws, to build cities, to have peace between nations, to have plays produced and paintings hung and novels published, and to conduct scientific inquiries. But cooperation is usually not spontaneous. It must be created, nurtured, appreciated, developed, and protected. (Held, V. 2002:253)*

Fassara:

> *Mafi yawan nasarorin mutane sun dogara ne a kan mu'amalarsu, kuma idan amana ta inganta, takan }arfafa zamantakewar jama'a. Sannan kuma ingantaccen zama lafiya ke ha~aka tunanin da rayuwar yara da ilmi har ma a sarrafa duk wani abin masarufi, har ma a kai abinci da tufafi garuruwa mabambanta. Amana ce ke ba mahukunta da talakawa damar gudanar da rayuwa mai inganci, har doka ta yi aikinta, gari ya ginu kuma ya kafu a wannan duniya. Bugu-da-}ari, sai da kwanciyar hankali ne ake iya yin wasanni da gine-ginen alfarma har a wallafa littafan raha, tare da bun}asa bincike-binciken kimiyya. Sannan kuma wajibi ne al'umma ta ha]a kai kuma ta tattali zaman lumana.*

Amana kan haifar wa duniya tabbataccen tsaro, tana kuma ha~aka mu'amala da }aunar juna a tsakanin mutane, inda }asashen duniya sukan fahimci dangantaka

da bambance-bambancen da ke tsakaninsu. Haka kuma, amana tana sanyawa a yarda da juna. Don haka, zuwan Limamin Madina }asar Hausa a zamanin baya domin }addamar da masallaci, ya tabbar da }arfin amincin da ke tsakanin }asashen biyu kamar yadda Janki]i ya na]e bayani cewa,

J/Y: *Limamin Madina ya zo,*
Sakkwato yai muna sallah,
Duk duniyag ga an gamu,
Sakkwato du an sallah,
Domin Manzon Allah,
An bu]e masallaci.

Dalilai da yawa sukan haifar da amana, kamar yadda addini ya ha]a }asar Hausa da }asar Saudiya, wanda ya tabbatar da ingantaccen amincin, har Limamin Madina ya zo }asar Hausa, wadda ta }ara dan}on jakadanci a tsakanin }asashen.

Ta wata fuskar kuma, biyayya ga mahukunta kan ba su damar sauke amanar da take wuyarsu yadda ya kamata, kuma Hausawa sun yi imani da cewa biyayya ce tushen duk wata nasara a rayuwa (Amin, 2002:265). Domin shugabanci yana da dogon tarihi a }asar Hausa, Kuma shugaba kan sami damar kyautata mu'amalarsa da mutanensa idan akwai kyakkyawar fahimtar juna. Hakan ba ya samuwa sai nagartar shugaban ta bayyana a idon talakawansa. Idan nagartarsa ta bayyana }uru-}uru, yakan zame jigo ga jama'a kamar yadda Naramba]a ya hango cewa,

Jagora: *Amadu gan]on {asa' Isa,*

Ban sarkin {asa' Isa,

Hakimman {asa' Isa,

'Yan sarkin {asa' Isa,

Dud da]iyan du da }annai,

Ku bi shi ku bak kissa,

Yara: Wallahi in gan]on ya hwashe ba ku jin da]i. (Naramba]a: Amadu Bubakar Gwarzon Yari)

Kyakkyawar dangantaka tsakanin talakawa da shugabanninsu babban al'amari ne, domin]orewar zaman tare ya dogara akan amincin da yake tsakaninsu, Amintaccen Bahaushe shi ne wanda:

Ba ya gada-gada,

Zuciyarsa ba rigima,

Ba cin amana. (Shata: Alhaji NaAllah bawan Allah)

Mutum nagari sa~anin mugu ne, domin kowa na }aunar nagari, ana martaba shi, kuma yakan sami]aukaka a idon mutane. Hatta masu za~en sarki a }asar Hausa suna la'akari da ilmin addini da ta}awa da tausayi da rashin kwa]ayi da gudun duniya da son mutane da iya hul]a da fara'ar]an sarkin da za a na]a sarki (Gusau, 1988:53). Don haka Salihu Janki]i ya yaba halin kirkin ubangidansa da cewa,

Jagora: Sarkin ri}on amana,

Y: Ga]aukar al}awali,

Han}uri da imani,

Kuma da sanin Allah,

Abin da ab bani Shehu,

Ba mu ga awa tai ba. (Janki]i: [ibgau bajinin dole)

Naramba]a kuma ya yaba nasa ubangidan da cewa,

Jagora: *Jafaru sarkin ri}on amana ne,*

Ba ya walwalewa, (Naramba]a: [an Isiyaku Makaye)

A wata wa}ar kuma yake cewa,

Jagora: *Mai hwa]a mai amana,*

Mai hwa]a mai mutunci,

Y: *Don ba da gaskiya,*

Ahmadu ba ya son rabo da kai (shi). (Naramba]a: Ya ri}a da hankali).

Halin kirkin shugaba ko mutum a kowane al'amari yakan yi masa jagorancin tafiyar da al'amari yadda ya kamata, ya zamana ba ya zargin mutane ko muzguna musu ta kowace fusaka, maimakon haka, sai dai ya zamanto mai }o}arin kyautata al'amarinsu, sannan ya mi}a al'amarinsa ga Allah kamar yadda Naramba]a yake garga]in ubangidansa,

Jagora: *Ba su amana,*

Bar su ga Allah,

Komai suka yi,

Ya sani. (Naramba]a: Ibrahima na Guraguri)

Gaskiya da amana jagorori ne da kan haifar da rayuwa tagari, sannan kuma idan kowane shugaba ya kar~i irin shawarar da [an}wairo yake bayarwa mai cewa,

Jagora: *Ri}e talakkawanka da kyawo,*

Kai masu hairi,

Kar~i: *Ka sa su hanyoyin Musulunci,*

In sun ham~are ka tankwaso su,

In kau sun }iya ka ba su kasha,

Don wani lokaci talakka bai san talakka ne ba.

Babu shakka da ya tabbata cikakken amintacce, domin amana sakamakon gaskiya ce, kuma ha}}in kowane mutum ne ya ri}e ta, kuma ya zauna da kowa lafiya. Talakawa a Hausa sun]auki shugabaninsu abin koyi, yana cikin ha}}in shugaba ya yi }o}ari ya ga ya tabbatar da amana a zamantakewar jama'a, su kuma talakawan su yi }o}arin kare mutuncin juna domin hakan zai tabbatar da amana da zaman lafiya. Don haka [an}wairo yake nuwa cewa,

Jagora: *E, zaman gaskiya ya hi na }arya, x2*

Kar~i: *In ji Gwamnatinmu ta Tarayya x2 (Musa Ya}i Mukai Da Rashin [a'a)* *[ankwairo:*

Domin a tunanin Bahaushe, idan mahukunta suka ri}e amanar mutane da kyau, kuma suka yi tsayin daka wajen tabbatar da amana ta gaskiya, to, ana sa ran talakawa su ri}e amanar da aka dan}a musu, kamar yadda Sani Aliyu [andawo yake jan hankalin talakawan da cewa,

Jagora: *Kayan Gwamnati in an ba ka,*

Ko magani, kai ko mene ne ,

Ko kuma motocin aiki.

Kar~i: *Ka ri}a su ri}on amana,*

Kar ka ce ban aka ne ba,

Dum mai ~anna shi ~ata.

Jagora: *Ka gyara kanka ka zam mai kirki,*

Kar~i: *Lallai wannan ya kamata! (Sani Aliyu [andawo: Mu Tashi Mu Mai Da Himma)*

Matu}ar ilmi yana yi wa jama'a jagoranci, to, babu shakka za a sami nagartacciyar al'umma, wadda za ta kasance mai alfahari da kanta, kuma kowa zai so a ce ya yi mu'amala da ita gida da waje ba, tare da wani ya cutu ba. Domin muhimmancin ilmi ne wajen tabbatar da amanar rayuwa [an}wairo ya }ara jaddada cewa,

Jagora: *Ga ilimi nan ga mulki nan,*

Kar~i: *Ya zama haske bisa ga haske. x 2*

Wato ilmi haske ne mai tabbatar da gaskiya da ri}on amana, kuma koyi da magabata na }warai kan sa a dubi mutum a }ara, kamar yadda Gurso yake cewa,

Jagora: *Shi]ai ka gaskiyar Hasan,*

Kar~i: *kowa dash shi na ya san ka.*

Jagora: *In dai ga gaskiya haka,*

Kar~i: *kowa za shi na ya gan ta. (Ibrahim Gurso: Abubakar na Amadu)*

Ri}o da gaskiya da amana da kuma adalci kan }arfafa }auna a tsakanin mutane sannan kuma tabbatar da amana kan inganta rayuwa, kamar yadda Shata yake bayyana amintaccen mutum da cewa,

Amadu jirgin ruwa magajin Hasan,

Mai kai maza gaci]an Hasan (Shata: Sardauna Bahago)

Manufa, ri}e amanar juna a kowace fuskar rayuwa kan kyautata komai a sami mafita. Amana tana gyara rayuwar mutane su hau tudun-muntsira duniya da

lahira kamar yadda (Sa'ad, A. 2011:10) ya tsakuro daga Muhammadu Bello inda yake cewa,

> *Idan Allah ya nufi mutane da alheri, sai ya mi}a ragamar shugabancinsu a hannun mafiya kirkinsu, domin su ji tausayinsu. Irin wa]annan shugabanni ne suke jan akalar al'umma da gaskiya, kuma suke yin aikin }warai. Bugu-da-}ari, sukan nemi shawarar mutanen kirki a harkokin mulkinsu, sannan kuma sukan na]a nagartattun mu}arrabai. Irin wa]annan shugabanni, ba su]aukaka wanda bai cancanta ba, amma sukan ciyar da wanda duk ya cancanta gaba (Ifadat al-Ikhwan).*

Haka kuma, idan sama ta gyaru sai a samu na }asa suna son juna da kuma tausayin juna da yarda da juna ko da ba su san junansu ba. Bugu-da-}ari sukan kar~i ba}o hannu bibiyu, su yi masa goma ta arzi}i, ba tare da tunanin zai citar da su ba, kamar yadda tatsuniyar *Tsintsiya [aya Ba Ta Shara* ta haska wannan tunani ko kuma a iya cewa tana nuni da samuwar mazambata da ya kamata kowa ya lura da su domin illarsu. Kamar yadda Bulaki ya sadu da Zabiya a cikin kasuwa bayan Bulaki ya sayar da kifinsa ya }unshe ku]insa yana yi wa iyalinsa guzuri. Sai Allah ya ha]a shi da Zabiya kuma:

> *Ko da Zabiya ya ga Bulaki, sai ya tsai da shi, suka gaisa. Bulaki ya yi ala-ragab da shi kamar sun ta~a sanin juna da, suka ci gaba da tafiya suna ta]i, har suka isa wurin da Bulaki zai yi sayayya, ya kuwa sayi duk abin da yake bukata, ya gama. Ya ce, da Zabiya, to, ni zan juya gida, dama kifi na kawo, na kuwa sayar, don ni ba a nan garin nake ba, daga Yamma na fito. Bulaki da mi}awa Zabiya hannu don su yi sallama, sai Zabiya ya ce masa ni dai raina ya kwanta da kai, da za ka yarda sai in bika garinku, don in gano, don na da]e ina jin labarin garin, amma ban san yadda yake ba. Bulaki*

ya ce, wahoho in kana son kuwa, mu tafi, ai ba}o girma gare shi, in dai za ka iya zama dani cikin duka halin da ka taras da garinmu, me kuwa zai hana, mu yi maraba da kai?

Bulaki ya taho da Zabiya har garinsu, har cikin gidansa, ya yi masa masauki. Abinci da abin sha wanki bugun kaya, duk yi masa za a yi duk ran kasuwa sai Bulaki ya je ya sayo masa kaji, zabbi, }wai kai har da agwagi da talotalo da su man shanu. Suka yi zamansu, Zabiya sai cin da]i, har don da]i ya yi wata irin }iba sai kace busa shi ake yi kullum. A kwana a tashi, watanni suka yi]uli, shekara ta zo, ta shige suna nan, dai dai da rana]aya Bulaki bai ta~a gajiyawa da Zabiya ba. (Umar, 1980:82-3)

Amincewar da Bulaki ya yi wa Zabiya amana ce, kamar kuma yadda shi kansa Zabiyan ya amince da Bulaki, alhalin babu wanda ya san kowa. Wannan ya nuna cewa, idan akwai amana a zamantakewar al'umma, babu wanda yake tsoron kowa, kusan kowa nagari ne, har ma fatar ha]uwa da juna ake yi domin }aruwar arzi}i da kwanciyar hankali. Don haka sai Bulaki da Zabiya suka ci gaba da zama har lokacin da Zabiya ya nemi Bulaki ya yi masa lamunin koma gida ya zo da iyalinsa su zauna tare a garinsu Bulaki, saboda irin albarkar da Allah ya yi wa garin, wato zai je ya dawo domin yana so ya shiga kasuwanci. Bulaki ya ba Zabiya goyon baya, sannan ya yi masa sha tara ta arzi}i, ya kuma yi masa rakiya suka yi sallama da juna, sannan ya dawo gida yana jiran dawowar Zabiya. Bayan an]auki lokaci sai rannan Zabiya ya dawo da iyalinsa,

"... Bulaki ya yi masa maraba, suka gaisa, ya saukar da shi. Ya ke~e masa wuri, ya yi masa ginin adaba ya jinke, aka da~e da tsakuwa, aka shafe shi da makuba da jar }asa, ya yi masa gadon mawanka a ciki, ya sanya masa asabari a }ofar, da tufaniya ta rufewa. Zabiya ya zauna a ciki, ya shiga ciniki." (Umar, 1980:83)

Tunanin Hausawa game da amana shi ne, shugaba da talakawa su yi halin kirki, wanda kan haifar da yarda da taimakon juna, ba tare da an ji tsoron wani zai cutar ba ko kuma shi (ba}on) ya tsoraci abokin mu'amalarsa ko mai masaukinsa ba (a halin da aka kar~i amanar ko bayar da amanar), kamar yadda Bulaki ya ha]u da Zabiya a kasuwa kuma yana tare da tarin ku]insa, amma haka ya yarda da shi ya]auko shi zuwa garinsu, ya sauke shi a gidansa sama da shekara ba tare da ya nuna gajiyawa ba. A }arshe ma Zabiya ya dawo da iyalinsa gidan Bulaki, sannan Bulakin ya ke~e masa wuri a gidansa, ya ba shi dama ya shiga harkokin kasuwanci a }arshe ya zama attajiri.

Gaskiya ce ke haifar da amana a Hausa, idan an yi yarjejeniya a mu'amalar yau-da-kullum muhimmin al'amari ne a cika shi, kuma cin amana kan hana cin ma nasarorin rayuwar mutum ko al'umma, kusan kodayaushe cin amana yana rushe nasarar da aka samu.

Don haka darajar gaskiya a idon Hausawa ta sha gaban a ce mutum ya zama]an sarki ko kuma garar da amarya kan kai gidan mijinta (Amin, 2002:245). Haka-zalika, martabar mai gaskiya ba ta gushewa a idon al'umma tsawon zamani (Otakpo, N. 2009:50). Irin }o}ari da juriyar mutumin kirki wajen gina al'ummarsa ne yake tabbatar masa da dukkan natsuwa da kwanciyar hankali da kuma }auna a

zukatan jama'a, sa~anin ma}aryaci, wanda a kusan kullum yake cikin zullumi da shakku da rashin natsuwa ga ba}in jini a wurin mutane.

4.2.1.2 Adalci

Masana tasarifi a Hausa sun nuna adalci ~oyayyen suna ne da ya tsira daga adali, wato ~oyayyen suna ne mai]afa }eya –cii da jinsin namiji (Newman, P. 2000:5; Abubakar, 2001:24-5). Masana sun bayyana cewa:

> *Adalci shi ne, rungumar kowane abu tare da abin da ya cancance shi, gami da ba shi ha}}insa ba tare da ragi ko }ari ba. Alal misali, idan kai mai shari'a ne, sai wani ya kawo]an'uwansa }ara a wurinka, don tuhumar sa da laifi, to, kada ka yanke hukunci sai ka bincika game da lamarin domin gane mai gaskiya daga cikin su da kuma mai laifi. Har kuwa idan abin ya kasa ganuwa, sai ka nemi shaidu don ba da shaida game da ha}i}anin lamarin, idan kuwa ka yi haka ka kasance mai adalci a tsakanin su. ('Yar'aduwa, M.Z.A. 1986:57)*
>
> *Justice, retributive (justice, rectificatory) the idea of seeking to balance an injustice by rectifying the situation, or by regaining an equality that the injustice overturned. It is must simply summed up in the principle of revenge 'an eye for eye, and a tooth for a tooth.' Rectification suggests taking from the offender and giving to the injured party. (Blackburn, S. 2008:195-6).*

Fassara:

> *Adalci shi ne baiwa kowa ha}}insa, wato a kyautata ma kowa ba tare da bambanci ba, illa wurin da ya kamata a bambanta domin tabbatar da zama lafiya. Haka kuma, adalci shi ne daidaito da kuma kawar da zalunci da yin ramakon zalunci, wanda duk ya na}asa ma wani ido, to, shi ma a na}asa nasa, ko wani ya cire ma wani ha}ori, to, shi ma a cire nasa, wato ramuwar gayya ga duk wani azzalumi. (Blackburn, S. 2008:195-6)*

Rawls, J. (2002:509) cewa yake yi:

"the guiding idea is that the principles of justice for the basic structure of society are the object of the original agreement. They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality as defining the fundamental terms of their association. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be entered into and the forms of government that can be established. This way of regarding the principles of justice I shall call justice as fairness."

Fassara:

Adalci shi ne yake yi wa jama'a jagoranci game da rayuwa, wato shi ne yake shata ma kowa abin da ya kamace shi a zamantakewar yau-da-kullum kama tun daga salon jagorancin da al'umma za ta aiwatar, tare kuma da tabbatar ma kowa da ha}}insa, ba tare da tsangwama ba.

Shi kuwa (Ladan, M.T. 2010:12-13) ya tsakuro batun adalci ne kamar yadda Kotun {olin Nijeriya ta bayyana da cewa:

"...Justice is not a one way traffic. It is not justice for the appellant only. Justice is not even a two way traffic, it is really a three way traffic: justice for the appellant accused of heinous crime murder, justice for the victim, the murdered man, the deceased whose blood is crying in heaven for vengeance, and finally justice for the society at large – the society whose social norms and values had been desecrated and broken by the criminal act complained of. It is certainly in the interest of justice that the truth of this case should be known and that if the appellant is properly tried and found guilty, that he should be punished. That justice seeks only to protect the appellant will not be even handed justice. It will not even be justice tempered with mercy."

Fassara:

Abu uku ne adalci, wato a yi ma wanda aka zalunta adalci, a yi ma azzalumi adalci sannan a yi wa al'umma adalci gaba Jayanta, domin ta}adaran mutane suna karya dokokinta. Ha}}in shari'a ne ta gano, kuma ta tabbatar wa mai gaskiya gaskiyarsa, kana kuma, ta hukunta wanda duk ya yi ba daidai ba, ba tare da rangwanta wa ba.

> *"Justice is much more than a game of hide and seek. It is an attempt to discover the truth, our human imperfections notwithstanding. Justice will never decree anything in favour of so slippery a customer as the present defendant/appellant."*

Fassara:

> *Kuma babbar manufar adalci ita ce, ta tabbatar da gaskiya ba tare da muna-muna ba.*

Daga wa]annan tsokaci da masana suka yi game da adalci a iya cewa, adalci muhimmin al'amari ne, da yake kyautata rayuwar al'umma, yana hukunta mai laifi gwargwadon laifinsa, yana }wato ha}}in wanda aka zalunta gwargwadon zaluncin da aka yi masa, sannan kuma yana kare dokokin al'umma domin]orewar zaman lafiya. Adalci shi ne kyautata ma kowa gwargwadon hali, wato a yi wa mutane ko ba mutane ha}}o}insu da kuma tausaysa musu ko taimaka musu. Haka kuma adalci yana da ala}a da gano gaskiya, tare da yin amfani da hikima da kuma tabbatar da gaskiyar a inda ta dace, domin aminci ya wanzu a tsakanin jama'a.

Saboda haka adalci da hukunci suna da danganta, musamman a kotu ko kuma yin sulhu tsakanin mutane, sakamakon wani sa~ani da ya auku, wanda akan yi domin magance ~araka da kuma fatar]orewar zaman lafiya. Don haka:

Hukunci kalmar Larabci ce wadda take nufin tabbatar da adalci (Bargery, 1993:468). Ita kuma shari'a ta shafi kafa doka da kiyaye doka da zartar da hukunci. Adalci ya shafi shari'a da hukunta mai laifi ko yin dattako da kuma tabbatar da gaskiya (Newman, 1997:229). Haka kuma, Salmon ya bayyana cewa, al'umma tana bukatar dokokin da za su warware matsalolin zamantakewa da na siyasa da kuma

tattalin arzi}i, wato ana bukatar dokokin da za su ba kowa ha}}insa, domin]orewar zaman lafiya. (Ladan, 2010:37-8).

A dun}ule, hukunci shi ne shiga tsakanin mutane da nufin sulhunta su a yayin da rashin jituwa ko sa~ani ya auku. Hukunci yana kare ~arna da bazuwarta a cikin jama'a, ta hanyar yin dokokin da suka dace, wa]anda za su kyautata kuma su daidaita zamantakewar jama'a, ta hanyar horon mutane su rungumi kyawawan]abi'u, tare kuma da hana aikata miyagun halaye.

Hukunce-hukuncen gargajiyar Hausawa sun dogara ne a kan maguzanci, inda suka ri}a yin bori, wato bautar iskoki da tsafi da kuma imani da kan gida da Dodo. Ban gaskiyar Hausawa ga iskoki da dodanni ta sa suke rantsuwa da su, kuma rantsuwar tana kama su, musamman ga budurwar da ta yi zina aka zo aurenta ta }aryata hakan. Don haka, sai tsafin gidansu ya kashe ta a wajen rawa, kafin a]aura mata aure, matu}ar dai ta ta~a yin wannan mugun aiki. (Mustapha, 2003:66-8). Domin Ubangiji shi ne mafi girma a cikin abubuwan bautan Hausawa. 'Yan bori da bokaye suna mu'amala da iskoki domin neman dacewa a wurin Ubangiji. Haka kuma iskoki suna da muhimmancin gaske a gargajiyar Bahaushe, inda a wancan lokacin sarki ne yake jagorancin harkokin tsafi (Smith, A. 1987:109) kamar yadda Barbushe ya kasance sarkin fadan Tsumburbura, kuma mai kula da jama'ar da suke bauta masa (Tsumburbura), shi ne yake kar~o sakon shekara ya sanar wa mu}arrabansa. Mabiyan Barbushe kan nufi gidansa da almuru idan lokacin saukowarsa ya yi a }arshen shekara, suna ka]e-ka]e. Mabiyan kan tafi da ba}a}en

bunsurai da karnukan da za su yanka wa Tsumburbura. Sukan yi tsirara su kewaye]akin da Tsumburbura yake. Kuma Barbushe ya yi wa manyansu iso zuwa }ofar]akin Tsumburbura su yi sujada, shi kuma ya shiga daga ciki, ya fito ya sanar da su labarin abin da zai faru a shekara idan gari ya waye (Dokaji, A.A. 1958:7-8).

Idan aka lura da kyau, Hausawa kamar sauran al'umman duniya sun gaskata Ubangizansu, suna kuma kaffa-kaffa da hukunce-hukuncen da suka gindaya musu a wancan lokacin. Domin sun yi imani da gaskiya da nagartar hali, tare kuma da aikata nagarta. Suna kuma guje wa ~arna, saboda su kauce wa hushin Ubangiji. Haka kuma, akasarin dokokin rayuwar Hausawa na gargajiya, suna cikin camfe-camfensu da karin maganarsu da kuma sauran nau'o'in fasahar baka.

Hausawa sun yi ri}o da al'ada irin ta gargajiya kafin bayyanar Musulunci wajen gudanar da rayuwarsu, kuma suna yin hukunci ga duk wanda ya yi laifi, kamar yadda tarihin al}alanci ya kasance a jahiliyyar Larabawa. Shari'ar Larabawa ta wancan lokacin tana sulhunta mutane dangane da matsalolin rayuwa a tsakaninsu. Shugabannin wancan zamanin su ne suke da alhakin yanke hukunci ko sulhunta mutane, a cikin shugabannin sun ha]a da bokaye da shugabannin tsafi, wa]anda ake zato suna magana da aljannu, kusan a iya cewa shari'ar wancan lokacin ta dogara ne kan al'adun gargajiya (Mahmud, A.B.:3).

Hausawa sun jima suna girmama na gaba da su, sun kuma yarda cewa magabata su ne suke iya shiga tsakaninsu, su yi musu sulhu idan wata hatsaniya ta

auku, kamar yadda *Labarin [an Tsatsuba Da Namun Daji* ya nuna wannan al'ada, a lokacin da dila yake neman ya dami kura, bayan sun dawo kiwo da yamma inda ya ce, "yaya dai burungu, in ce ko kun yini da lafiya da [an Tsatsuba, kin duba mana shi da kyau". Sai kura ta ce wa dila "dila ba fa tun yau ba nike yi maka kashedin ka ri}a fita hanyata, ka rabu da ni ka }i, ko sai manyan dawa ya yi mana iyaka da kaine"? (Umar, 1980:46). Har-ila-yau, magabatan kan tsawatar a duk lokacin da suka fahimci tankiya na shirin aukuwa tsakanin na }asa da su, kamar yadda zaki ya tsawatar wa dila da kura, inda yake cewa, "to, ku raba mu da son ja-in-jan nan naku, ku bari mu huta". (Umar, 1980:49)

Da]in-da]awa, sarki yana da wu}a da nama a zamantakewar gargajiyar Hausawa, kamar kuma yadda mai gida yake iya hukunta gidansa. Sarki yakan iya hukunta kowa matu}ar ya keta shara]in rayuwa, kamar yadda matansa uku suka keta masa shara]in da ya gindaya musu, a lokacin da zai tafi ya}i. Sarki garga]e su kada su kuskura su umurci Ta-Kitse ta yi wani aiki kusa da wuta. Amma suka sa~a wa umurnin nasa, sai ya zartar da hukuncin kisa a gare su day a dawo daga ya}i "ya sa aka fille masu kai, aka yi mata murhu da kawunanasu. Ita kuma sa]akar da suka aika ta kirata Sarki ya ce a kaita gidan wa}afi]aurin rai da rai". (Umar, 1980:77).

Da can mahukuntan }asar Hausa kan ha]u su yanke hukunci dangane da wata matsala da ta addabe su, kamar yadda tatsuniyar *Mata Suna Suka Tara* take haska hukuncin da dagatan }auyukan Tafi-da-Kwarinka da Kurya suka ha]u suka yanke, game da wani }asurgumin ~arawon da ya addabe su cewa,

> *“ kada kowa ya yi tafiya, sai a cikin ayari]auke da makamai,… ko kurya zai ~ullo dai, sa gabza da shi, kuma suka ce duk wanda ya yi dalilin Kurya ya zo hannu za’a bashi lada mai-yawa, kuma a]auke masa biyan haraji, in kuma mace ce, to mijinta ko iyayenta sun huta da biyan ku]in }asa muddin ransu”. (Umar, 1980:1)*

Sannan kuma, da Ayashe ta yi sanadin kama Kurya, ta kai shi gaban Dagacin garinsu, sai ya umurci mutane da “a yi ta jifansa sai ya mutu, masu jifa suna yi, masu kulki suna yi, har sai da ya mutu”. (Uamr, 1980:5) Saboda ya addabi mutane da sata, kuma yana kashe mutanen da ya tare, a tsakanin }auyukan Kurya da Tafi-da-Kwarinka.

Zaki alamci ne na sarki (Furniss, G. 1995:184) a zamantakewar mutane domin sarki da mu}arrabansa su ne suke shugabanni a idon mutane (talakawa), kuma shugabanni suna da damar zartar da duk hukuncin da ya dace, ga wanda ya sa~a wa al’adar zamantakewa, domin gudun ci gaba da aukuwar fitintinu.

Idan aka lura da bayanan da suka gabata, hukuncin da magabata ke zartarwa yakan yi daidai da zamanin da ake ciki ne, kamar yadda Sarki ya umurci a fille kan matansa uku, kuma a yi wa Ta-Kitse murhu da su (kawunan), bayan an kwalfe ta, ranta ya dawo. Su kuma dagatan Kurya da Tafi-da-Kwarinka suka yanke hukuncin kashe Kurya, saboda ya addabi jama’arsu da sata da kisa, inda har ta kai ga macewar hanyarsu. Wasu daga cikin mutanen }auyukan suka yi ta }aura zuwa wasu garuruwan. Wannan ya sa dagatan suka fahimci mutanensu sun kusa }arewa, sai suka zartar da hukuncin da zai kwa]aitar da duk wanda ya kawo Kurya. Sai dai

kuma, akwai tasirin shari'ar Turawa a hukuncin da Sarki ya zartarwa sa]aka, inda ya zartar da]aurin rai-da-rai, wanda a iya cewa, sai da Turawa suka zo }asar Hausa aka fara zartar da irin wannan hukunci.

Musulunci ya sauya tunanin }asar Hausa game da iskoki zuwa aljannu, ita kuma kalmar Ubangiji ta ci gaba da kasancewa a Hausa. Sarki kuma ya kasance mai }o}arin yin sulhu tsakanin bokaye da malamai a gari. (Smith, 1987:109). Koda yake dai wasu Hausawan ba su sauyawa sai dai kuma shari'ar Musulunci tana sauya tunanin wasu Musulmin Hausawa game da tarbiyya da hukunci, kamar yadda Larabawa suka sami sauyi bayan zuwan Musulunci, inda har adalci a Musulunci ya }unshi cika al}awari da amana, wato mutum ya tabbatar da gaskiya a duk al'amuransa. Haka kuma shari'ar Musulunci ta umurci mutum ya zama mai ta}awa, ya tabbatar wa da mutane ha}}o}insu gwargwadon hali. Su kuma shugabanni da al}alai su tabbatar sun yi hukunci da shari'a. (Ladan, 2010:89).

Kusan a iya cewa, hukunci a Hausa ya }unshi yin adalci, wato a hukunta wanda duk ya yi ba daidai ba gwargwadon laifinsa, kamar yadda doka ta shar'anta. Sannan a tabbatar wa mai gaskiya da gaskiyarsa, domin kyautata zamantakewa. Yin adalci ya dogara a kan tarbiyya, tarbiyya kuma ta dogara kan nagarta, wa]anda kan kyautata zamantakewa. Hausawa sun yi amanna da tarbiyya da nagarta tun tuni, sannan kuma karin maganarsu yana ganin cewa,

Doka daga gida takan fara.

Tarbiyyar kowane]a ta dogara ne a kan iyayensa, domin ha}}insu ne su tarbiyyantar da ‘ya’yansu nagarta da fatar su zama yaran kirki, wa]anda ana sa ran idan sun girma, su zama mutanen }warai. Kowane mutum mai hankali ana sa ran ya yi wa kansa fa]a, ya zama na kirki, wanda kowa zai yi alfaharin zaman amana da shi, a kasuwanci ko a aiki irin na gwamnati. Sannan kuma ya kauce wa duk wani abin da ya sa~a wa tsarin zamantakewar jama’a, kamar yadda Sani Aliyu [andawo ya ja hankalni mutane da cewa,

Jagora: *Kai ma’aikata ku tsare aiki,*

Kar~i: *Yanzu ba a yin wasa da aiki,*

Amshi:

Jagora: *In kuma ka zo ba ka tashi,*

Saboda an sa dokay yawo,

Ba maganak komi sai aiki,

Kar~i: *Sai la’asar sannan ka tashi.*

Amshi:

Jagora: *‘Yan’kasuwa ku ko ku kiyaye,*

Kar~i: *‘Yan’hwasa }wauri dus su daina,*

Jagora: *Ku ko masu kayan masarufi,*

Kar~i: *Ku sai suwa wada ya kamata.*

Amshi:

Jagora: *A yi wa ‘ya’ya tarbiyya,*

A kai ‘ya’ya makaranta,

Kar~i:	*Sui ilimin zamani,*
	Su koyi alwalla da salla.
Jagora:	*Mui ta girmamawan magabata,*
	Sannan mui kishin }asarmu,
Kar~i:	*Lallai wannan ya kamata. (Sani Aliyu [andawo: Mu Tashi Mu Mai Da Himma)*

Wannan wani yun}uri ne da gwamnati ta yi a }asa gaba]aya domin daidaita al'amura da kuma rage rashin]a'a a tsakanin mutane. kodayake a tunanin Bahaushe,

Dokar sarki ta kwana biyu ce.

Domin a kan yi doka amma a wani lokaci dokar ta kasance ta yi rauni, a wani lokaci ta zama tarkon mugunta da }eta, wato tana bai wa rashin tarbiyya damar mi}e }afafu, wanda kan haifar da fitintinu iri daban-daban. Don haka, sai Naramba]a yake fa]akar da mahukunta cewa,

Jagora:	*Sarki ka ga mutum shidda,*
Yara:	*Babu mai zaunawa lafiya da su.*
Jagora:	*Wanga guda tsohon munahuki,*
Yara:	*Guda Ashararu guda munahuki*
Jagora:	*Wanga Azuji wanga Butulu*
	Guda Ashararu guda ma~annaci
Yara:	*Akwai wani na nan mai }ure mutum. (Bunza, 2009:213)*

Ire-iren wa]annan miyagun]abi'u ne suke raunata zaman lafiya, kuma suke haifar da cin mutunci, da ashararanci da cin fuska. Don haka Naramba]a yake cewa,

Jagora: *Kul kaga mutum [ankama na,*
A kai shi ga Al}ali Abu
A kai shi ga]akin wa}}ahi
Ya samu kamak kwana biyat,
Yara: *Kul ka hissai bari tambaya,*
Ai shi ka hwa]i in ya matsu. (Bunza, 2009:216)

Hukunci a Hausa ya sami tasirin Musulunci da shari'ar zamani sosai, kamar yadda Musulunci da kotun }oli suka shar'anta, hukunci ya dogara ne a kan gano gaskiya da nufin kyautata ma wanda ya yi cuta da wanda aka cuta da kuma tsare ya]uwar mugunta a gari gaba]aya. Kuma sau da yawa al}alai ba sa iya gano gaskiya, su tabbatar da ita nan take, sai in sun yi amfani da ilminsu da hikimarsu da basirarasu. Irin hikimomin da suke amfani da su sun ha]a da tsare mai laifi a cikin kurku kamar dai yadda Naramba]a ya fa]i. Hikimomin da al}alai kan yi amfani da su domin shiga tsakanin mutane wurin }wato ma mai ha}}i ha}}insa ko kuma a hukunta mai laifi suna da yawa: a cikinsu akwai hikimar da al}ali ya yi amfani da ita kamar yadda labarin rashin cika al}awari a tsakanin wasu abokai, inda]aya ya ranci ku]in]aya ya }i biya, ko da wanda ya bayar da bashi ya kai }ara wurin al}ali, sai al}alin ya yi amfani da hikimarsa, ya kira wanda aka ba bashi, suka }ulla harkar kasuwanci. Al}ali ya ce masa,

Na neme ka saboda ina da 'yan ku]i kamar _300,000 ka san mu Al}alai ba dama mu yi kasuwanci… kuma na bincika na ji cewa kai amintacce ne, … 'Ai haka shi ne daidai ranka ya da]e. Haka ma wane muka ta~a yi da shi. Ya kuma ji da]i.

wanda ya ranci ku]i ya fa]a wa al}ali wannan magana, domin ya ji al}ali ya yabi nagartasa. Bayan haka, sai suka sa ranar da za su fara kasuwanci, sannan kuma mutumin (da ya ci bashi) ya tafi. Da ya tafi, sai Al}ali ya kira mai }ara ya ce, "Maza ka je wurin abokinka ka ce ya ba ka ku]inka, in ba haka ba za ka zo ka fa]a min". Ko da mai ku]i ya tafi wurin abokinsa, sai ya nemi ya hana shi ku]insa, amma da ya ji ya ce zai kai shi }ara wurin Al}ali, sai ya shiga gida ya }irgo ku]insa ya ba shi. Da lokacin da suka yi da Al}ali ya cika, (inda za a dan}a masa _300,000), sai ya tafi wurin Al}ali, nan take Al}ali ya ce masa, "Tashi ka ba ni wuri maci amanar abokai" (Kano, 1979:15).

Al}alai suna tagazawa sosai wajen tsare aukuwar fitintinu a tsakanin jama'a da nufin kyautata mu'amala a hukunce-hukuncensu. Al}alan ne ma suke tabbatar da dokokin }asa da kare su a wani lokaci, kuma su ne suke hukunta wanda duk ya yi ba daidai ba. Don haka sai Naramba]a yake tunatarwa cewa,

Jagora: *Abu na Abu Almustafa,*
Ku Allah yay yi ga duniya,
Ya ba ku sanin horon jama'a,
Da ku aka tsarin duniya,
Ba don ku ba da ta yamutce.

Naramba]a ya fito da zancen sanin makamar yadda za a gudanar da harkokin mutane, musamman ta fuskar shari'a, wanda yin hakan shi ne adalci, wato a dan}a matsayin da ya dace ga mutumin da ya cancanta, to, an kyauta kuma hakan zai kyautata rayuwar mutane su sami natsuwa, su]ebe shakku da tantama, saboda amfani da hukunci na gaskiya wajen yin sulhu da sauransu. Hakan yakan kyautata rayuwa kamar yadda Naramba]a gina hoton al}ali inda yake cewa,

Jagora: *Kul ka ji mutum na tantama,*
Bai zo shari'a Moriki ba,
A kai shi ga Al}ali Abu,
Ya zo ko tare da gaskiya,
Da ya ji shari'ar gaskiya,
Ba]ai da ta al}alinsu ba.

Manufa a hoton da Naramba]a ya gina mutumin kirki a kusan kullum kaifi]aya ne don ba ya yin baki biyu, musamman a wurin yin hukunci ko shiga tsakani. Domin adalci na gaskiya }o}arin sulhu a tsakanin mutanen da suka sami sa~ani yake yi, ko kuma ya }wato ma wanda aka zalunta ha}}insa ta hanyar nazarin }arar da aka gabatar masa da kyau ba tare da nuna bambanci ko son kai ba. Sannan kuma, yakan yi ha}uri da sar}a}iya da wahalar da zai fuskanta a }o}arin gano gaskiya da kuma tabbatar ma mai ita. Naramba]a ya ci gaba da fayyace wannan batu da cewa,

Jagora: *Ai bil ha}i amali na Jandamo,*
Abu ummul-}alu-bala

In yai magana ta kwakkwahe.

Domin al}ali a Hausa kamar yadda Naramba]a ya ruwaito, mutum ne mai tsaya wa gaskiya da kuma yin adalci, sannan kuma yana da hikimar gano ma}aryata, kasancewarsa mai ilmi da gaskiya ga kuma amana. Saboda haka ne, Naramba]a yake nuna fa'idar gaskiya da kuma illar }arya, musamman a wurin shari'ar adalci inda yake cewa,

Jagora: *Ai tsaya matsayarka Abubakar*

A]auki batun mai gaskiya

Y: *Mai }arya kowace yah hwa]i*

Kafin a jima ta walwale.

Gaskiya ce take tabbata a shari'a ba }arya ba, kuma ita ce Hausawa suke fatar ta tabbata a hukunci yadda ya kamata. Saboda muhimmancinta ga wanda aka zalunta da wanda ya yi zaluncin da ma al'ummar gaba]ayanta. Yin haka yana ha~aka nagarta kuma kusan kowa yana kiyaye ha}}in]an uwansa gwargwadon hali. Irin gagarumin aikin da yake gaban hukuma na tabbatar wa jama'a ha}}insu ne da kuma irin }arfin hukumar a Hausa, ya sa Hausawa suke wa al}ali kirari da cewa,

{uliya, manta sabo na sarki, kai ka yi sarki shi ya yi ka.

Sannan kuma,

Shari'a sa~anin hankali/daidaiton hankali.

Kamar yadda Sarki da manyan dawa suka zartar da hukunci a wa]ancan tasuniyoyi na sama, sannan kuma Bahaushe yana duban shari'a ta sa~a wa hankalin mai

hankali, kuma in ya fahimce ta yadda ya kamata, ya yi aiki da ita yadda ta dace a zamantakewarsa da mutane da iyalinsa da kuma a harkokin kasuwancinsa, to, sai ya sami kwanciyar hankali da zaman lumana. Ma'abota ilmi da hankali su]auke shi cikakken mutum, domin Bahaushe ya gamsu cewa "shari'a sa~anin hankali."

Haka kuma, shari'a a tunanin Bahaushe tana daidaita tunani da hankalin mutane, tare da kare ha}}in wanda duk aka zalunta ba tare da nuna son kai, ko la'akari da matsayin mutum ba. Haka nan kuma, a wani lokaci idan shari'a ta zartar da hukunci, hukuncin kan sa~a da hankalin wasu mutane, sauran mutane sai su ri}a gani ai ba daidai ba ne ko an tsaurara ko kuma ma zalunci aka yi. Wata }ila domin su ba al}alan ba ne, kuma }ila ba su da zurfin hikima da basirar tace gaskiya da gane ta. Amma in aka bi a hankali, aka zurfafa nazari kuma aka cire son rai, sannan aka fahimci dokar yadda take, kuma aka yi ha}uri sai hankali ya daidaita. Domin Hausawa kan ce,

Shari'a maganin mai gata.

Al}ali: ga goran zuma ga na ma]aci.

Shari'a ba ki da ratse; kowa ya karkace ki, ki taka shi (Clark, T. 1991:821)

Naramba]a kuma ya }ara da cewa,

Jagora: *Mashari'anta wurin gaskiya,*

Kowa ka zama yana ~arka }arya,

Yanzu yana sanin inda yay yi,

Gizago, ba fa sabo garai ba. (Naramba]a: Al}ali Shirinai Da Kyawo)

Sani ko sabo ba su da wani tasiri a gaban shari'a, domin haka ne Bahaushe yake fasalta al}alin da gizago, wanda ba ya da tsoron zartar ma kowane mutum hukunci, matu}ar dai ya aikata ba daidai ba. Domin yana hukunta mai laifi, sannan ya yi wa al'umma adalci da nufin tsare dokokinta, wanda zai taimaka wa zaman lafiya. Idan haka ya tabbata, to, babu shakka kotu ta yi aikinta. (Ladan, 2010:12) wannan ne zai sa wanda duk aka zalunta ya himmatu, har ma ya bugi gaba da gaskiya. Kuma duniya ta gamsu da al}alin kamar yadda Naramba]a yake kira da cewa,

Ku hakimmai,
Ku kawo shari'a.
Ku al}allai,
Ku kawo shari'a.
Ku kamfunnai,
Ku kawo shari'a.
Nan anka yin ta, nan anka san ta,
A bar tsari ana walwale shi.

Shari'a tana da fa]i, gaba]ayanta doka ce da mahukunta kan tabbatar. Al}alai kuma su ne suke da ruwa da tsaki a mafi yawan lokuta game da tabbatar da dokar da kuma kare ha}}in kowane mutum, musamman wanda aka zalunta. Kodayake sarakuna suna taka rawar gani a shari'ar }asar Hausa, a wani lokaci sukan kasance su ne ake]aukaka }ara zuwa wurinsu, domin su sake duba hukuncin da al}ali ya yanke (a da). Don haka tarihi ya nuna, a zamanin Sarkin Zazzau Ja'afaru yana aiwatar da haka, shi ya sa ake masa kirari da:

Sarkin gari, al}alin gari, limamin gari.

Manufar shari'a a Hausa ta shirya al'umma, ta kyautata rayuwarta, komai ya zamanto a tsari madaidaici, tare da fatar]orewar zaman lafiya da kuma dacewa da kyakkyawar makoma duniya da lahira. Bugu-da-}ari, ha}}in iyaye da mahukunta ne su tabbatar da sun hukunta duk wani laifi, idan kuma laifin mai laifi zai iya kai shi ga kurkuku, domin ya natsu ko kuma zaman mai laifin a gidan-kaso shi ne mafita ga al'umma, to, sai a tsare shi, wanda zai zama darasi ga kowane mahaluki. (Murad, K. 1981:19) kodayake kuma (Mahmud, A.B.:8) yana cewa,

> *Babu wani kurkuku da Manzon Allah yayi da]in tsira gareshi yayi a zamaninsa, horon]auri dai dama baya cikin horon dayazo cikin Al-{ur'ani ko Hadisi, koda shike yana cikin horon da ake yi don garga]i da ladabi amma ba horone na addini ba, horo na addini sune tsirewa, da yanke hannuwa, da jefewa, da kuma bulala, da "kisasi" 'wato sakaiya.*

Amma Mahmud ya kawo hujjoji daga littafin da ake kira *Shari'un Manzon Allah* na Abu Abdullahi, Alkurdabi shafi na 11-12 cewa babu ginannen kurku zamanin Manzon Allah (S.A.W.) amma ya ta~a sawa an tsare wasu mutane da ake tuhuma kan jini kuma Sayyadina Umar (R.A.) ya ta~a sawa an tsare Hadia saboda laifin zagi. Kuma Ali (R.A.) shi ne ya fara gina kurkukun farko a daular Musulunci.

4.2.2 Fa'idar Gaskiya

Gaskiya tana da daraja da kuma }ima a idon Hausawa; irin }ima da darajar da gaskiyar take da su ne suka ja hankalin (Oputa, D.U. 1998:84-5) ya bayyana cewa, al'umma kan fasalta gaskiya da muhimman abubuwan da suke kewaye da ita.

Saboda irin muhimmancin gaskiya a Hausa ne ya sa suke fasalta ta da wasu muhimman abubuwan da suke da muhimmancin gaske a rayuwarsu, domin gaskiya tana iya jure wa kwaramniyar yau da kullum (Amin, 2003:249). Muhimmancin gaskiya a tunanin Hausawa ne ya sa suke alamta ta, suke fasalta ta, a wani lokacin suke mutunta ta ko kamanta ta da sauran abubuwa kamar su doki da }arfe da littafi da]aci da da]i da laya da sauran muhimman abubuwan da suke da tagomashi a idon Hausawa. Yin la'akari da yadda Hausar ta fasalta gaskiya da wa]annan abubuwan ne wannan bincike ya tsamo fa'idoji gaskiya, wato kamar yadda zantukan Hausawan suke ganin gaskiyar tana da nagarta kuma garkuwa ce, wadda take wanzuwa a kowane al'amari kuma ta kyauata rayuwa, ta yi da]i. Sai dai kuma kamar yadda bincike ya bayyana, tun a farfajiyarsa cewa, zai yi la'akari da wasu nau'in adabin baka, inda suka dace baya ga wa}ar baka, wadda a kanta binciken ya dogara. To, a wannan muhalli binciken zai karkata a kan karin magana, domin karin magana ginshi}i ne a Hausa da Afirka wajen na]e falsafar rayuwa, musamman dokoki da rayuwar iyali da ilmi da kuma zamantakewa baki]aya (Kirk-Greene, 1973:) saboda haka fa'idojin gaskiya a Hausa su ne:

4.2.2.1 Inganci

Inganci (sn., nj.) wanda yake nufin nagarta ko aminci. Inganci yana inganta ko kyautata ko aminta abu, ingantacce (sif., nj., mc., ingantacciyaa jam., ingantattuu) kan nuna cewa abu amintacce ne, watau mai }arfi ko }wari ko nagarta (Jami'ar Bayero, 2006: 206). Nagarta (sn., mc.) wadda take nuna kyan abu ko

ingancinsa. (Jami'ar Bayero, 2006: 355). Don haka gaskiya tana da inganci da nagarta a rayuwar Hausa, saboda haka ne Hausawa suke cewa,

Ada]e ana yi sai gaskiya

Domin lokaci muhimmin abu ne a rayuwar]an'Adam, a iya cewa, muhimmancin lokaci ya fara ne tun mutum yana cikin mahaifiyarsa, har zuwa mutuwarsa. Gaskiya ce kuma take daidaita al'amuran rayuwar mutum, ya dace da alheran duniya da lahira. Mutanen kirki masu gaskiya ne a rayuwarsu. Saboda muhimmancin lokaci ne Hausawa kan ce,

Lokaci ba ya jiran kowa, sai dai a jira shi.

Duk da yake kiyaye lokaci da yin abin da ya dace da shi mawuyacin al'amari ne a wurin akasarin Hausawan yau, amma har yanzu akwai wa]anda da suke kiyaye shi, suna kuma cika al}awarin da aka }ulla da su yadda ya kamata.

Har-wa-yau, gaskiya tana inganta zamantakewar Hausawa, sa~anin }arya; wacce ba ta iya jure wa yau da gobe. Duk abin da aka gina a kan }arya ba ya jimawa yake rushewa ko kuma da an fara mu'amalar sai a }ure shi, a gane cewa }arya ce ba gaskiya ce ba. Saboda haka Hausawa ke cewa,

Ramin }arya }urarre ne.
{arya fure take ba ta 'ya'ya.

{arya ba ta biyan bukatun rayuwa tagari, kamar yadda gaskiya kan jure yau da gobe. Inganci da juriyar gaskiya kan kawar da }arya da rassan da ta baza, musamman idan aka dubi yadda Hausawa kan ce,

Gaskiya mai korar }arya.

Gaskiya da }arya suna maye gurbin juna, kuma inda duk }arya ta baje kolinta, nagarta takan yi rauni. Haka kuma, gaskiya ce take dawowa ta }arfafa tarbiyya da nagartar al'umma su ginu, al'amura su]ore a kan gaskiya. Saboda inganci ko nagartar gaskiya a idon Hausawa ne suke cewa,

Gaskiya ta fi dokin }arfe }arfi.

Shi doki yana da daraja da muhimmanci a rayuwar Hausawan jiya da na yau, domin da can sun yi amfani da shi wajen ya}i, da shi ne suka ri}a kai harin bayi, suna kuma yin }awa da nisha]i da doki. Darajar doki a tunanin Hausawan jiya da yau bai gushe ba duk da cewa akwai sauye-sauye, irin martabar da doki yake da shi ne a ya sa ake masa kirari,

Doki Jan gidan sarki.

Sarki shi ne mafi }ololuwar daraja a gargajiyar Hausa, wanda kan mallaki dubun dawaki, musamman saboda tsaro, kuma kwarjinin sarakuna a Hausa shi ne su mallaki dubun dawaki, don haka Akwara yake yi wa uban gidansa kirari da cewa,

Mai dubun doki sarki,
Kai ad da dubun barare.

Kwarjini da }arfi a idon Hausawa, ya sake jan hankalin Akwara, ya alamta gagara da buwaya da kuma kwarjinin ubangijinsa cewa,

Ummaru, dokin tcishi,
Doki abin samame,
Gagarau wan }arfi,
Manyan maza na Barga,
Sanda dokin asuli,
Ba za shi tuntu~e.

Dangane da }arfin }arfe a Hausa kuwa, wanda asalinsa daga tama ne, Hausawa kuma suna yi wa tsakin tama kirari da cewa,

Tsakin tama gagara taunan mahassada.

Wannan magana ce ta habaici da take nuna gagara da buwayar mutum a wurin abokan gabansa ko mahassadansa. Haka kuma duk da cewa doki da tama suna da }arfi da kuma ingancin gaske a Hausa, amma ingancin gaskiya da nagartarta sun]arar wa na dokin }arfe. Saboda da gaskiyar ce ake gina gari ya kafu, ya ginu kuma ya]ore a kan gaskiya da amana, wanda haka kan yi sanadin bazuwar alheri ga kowa. Saboda sai da }arfin gaskiya al'umma take ginuwa.

4.2.2.2 Garkuwa

Garkuwa (sn., mc., jam., garkii ko garkuwooyii) wato wani faffa]an abu ne da ake yi da }irgi ko }arfe don kare kai wajen ya}i (Jami'ar Bayero, 2006:159). Gaskiya garkuwa ce, duk da cewa ta sha bamban da garkuwar da ake amfani da shi

a fagen ya}i. Sai dai a Hausa ana nufin gaskiya garkuwa ce, domin inganci ko nagartar da take haifarwa a sami kyakkyawan sakamako, tana kuma kasancewa garkuwa ga duk wanda yake tsage ta ko kuma ga duk wani al'amarin da take jagoranta. Don haka Bahashe kan ce,

Ciki da gaskiya wu}a ba ta huda shi.

Ciki yana aiki daban-daban a tunanin Hausawa, yana sarrafa abinci domin rayuwar mutum ta ci gaba da wanzuwa, yana kuma]aya daga cikin sassan magana, wani amfanin ciki shi ne ya ~oye sirri. Don haka cikin da yake sha}are da gaskiya, to, lallai yana tattare da tsaro da kuma kariyar da wu}a ba za ta iya huda shi ba. Don haka Hausawa suka gamsu da cewa,

Gaskiya ta fi laya.
Gaskiya nagartar Namiji.
Gaskiya mutuncin dillali.
Mai gaskiya yana tare da Allah.
Allah yana bayan mai gaskiya.
Allah mai hana kunya ran gaskiya.

Duk da cewa laya tana bayar da kariya ga wasu cututtuka, tana kuma kare mutum daga mayu da abokan gaba da she]anu, tare da kyautata rayuwa a tunanin Bahaushe. (musamman a jiya da yau) wasu Hausawan sun gamsu laya kariya ce, amma sun fi gamsuwa cewa gaskiya ta fi zama garkuwa. Manufa, gaskiya (a }uduri da zance da kuma aiki) kan haifar da nagarta da kirki, tana haifar da kwanciyar

hankali a tsakanin mutane. Mutuncin mai gaskiya kullum }aruwa yake yi a idon mutane. Mutane suna son mai gaskiya, tare kuma da yarda da al'amuransa, bugu-da-}ari al'umma kan yi yadda duk za ta yi, domin ta ga ta kare mutuncin mai gaskiya kamar yadda Shata ya yanke hukunci mai cewa,

Kowar rena bawan Allah,
'Yan yara ku yi masa duka,
Hak ku kashe shi, babu shari'a,
Tun da ya zagi bawan Allah.

Kowaz zagi bawan Allah,
Yaz zage shi babu dalili,
Ya Allah sako mashi ciwo,
Kai! Sanyi ri}e mashi gwiwa,
Ga shi tsugunne ya gaza tashi,
Sai sababi da yara }anana.

Kar~i: Don ya zagi bawan Allah!

gaskiya katanga ce ga mutuncin mai ita, kasancewar ana martaba shi a idon jama'a kamar yadda (Kirk-Greene 1973:4) ya zayyana. Haka kuma Allah yana tare da mai gaskiya, kuma ya yi masa sakayya da aljanna (Suratu Ma'ida:119).

{auna da amincin da ke tsakanin mai gaskiya da jama'a ce kan gamsar da talakawa, inda suke yi wa sugabanninsu biyayya da mi}a wuya ga duk wata doka da suka zartar. Tsayin dakan shugaba a kan gaskiya kan sa a gaskata duk wani hukuncin da ya zartar, sannan kuma, shi kansa yana cikin aminci a }asarsa, saboda

yana yin hukunci da gaskiya a inda duk ya ga an karkace kamar yadda Naramba]a ya ri}a tunatar da uban gidansa cewa,

Jagora: *Amadu kewaya }asa kai doka,*

Yara: *In ka aza }arfe,*

In ka hwa]i a ba ka biya]aya rana,

Bana }arhe, bakwai guda, oda tai an nan,

Kowa} }etare na Garba shina hutas sai,

Don ka da hakimi shi]ora sakin talala.

Gaskiya da mai gaskiya a bayyane suke, don haka, duk wanda ya }udurta aikata gaskiya yakan bayyana ga jama'a kamar yadda Naramba]a yake jan hankalin ubangidansa ya shiga cikin masarautarsa ya kewaya lungu da sa}o domin ya tabbatar da doka. Ta yiwu a aiwatar da abin da ba a sani ba, kuma gaskiya da sanin makamarta kan tabbatar da nasara ga duk wani mai iko. Hausawa sun yi amanna gaskiya ce kan fayyace al'amari kuma ta kyautata shi, sannan tana bambancewa tsakanin mai gaskiya da ma}aryaci, wato, babu munafunci da ~oye-~oye a cikin al'amarin gaskiya, wanda ya sifantu da gaskiya kai tsaye yake yin maganarsa ko aikinsa, ba tare da }umbiya-}umbiya ko munafunci ba, kamar yadda Shata ya fito }uru-}uru yana cewa:

Ashe ajiya dawa ba ajiya ce ba,

Maganar ciki ba magana ce ba,

A fito fili a fa]i ya fi,

In ji gaskiya, in ga mai }arya.

Mutunci da kamala sifofin mai gaskiya ne, kuma a kullum mai gaskiya sa~anin ma}aryaci ne, ma}aryaci ba ya yin komai yadda ya kamata, a kusan kullum a tunaninsa }arya ce za ta fitar da shi ko kuma za ta kawo masa nasara. Sai dai kuma, kusan kullum rayuwarsa a cikin kunya da damuwa da ba}in ciki da nadama take. Don haka ne Shata ya }ara jaddadawa cewa,

Kowa ya ri}e gaskiyash shi tsaf,
In dai ka tsare gaskiyak ka,
To sai yai yawo ko'ina.

Amshi:

{arya ba ta zuwa ko'ina.

Gaskiya ce tikitin walwala da kuma nagartacciyar rayuwa ga kowane mutum ko al'umma, matu}ar gaskiyar ta tabbata, to, babu shakka za a yi rayuwa managarciya, mai cike da nasarori da }a'ida da kuma kyakkyawan tsari, wadda take daidaita tunani ta kuma inganta shi.

4.2.2.3 Wanzuwa

Wanzu yana da ala}a da da]e ko afku da faru ko kuma samu, wanzar da yana nufin sa abu ya da]e ko]ore (Jami'ar Bayero, 2006: 468). Wanzuwa suna aiki ne da ke nufin faruwa ko afkuwa ko]erewar wani al'amari. Don haka, gaskiya a tunanin Hausawa guda]aya ce, duk da cewa Hausawa sun yarda da sauye-sauyen zamani kuma rayuwa tana sauyawa, sun kuma yarda gaskiya]aya ce duk da sa~anin al'adu

a tsakanin al'ummomin duniya. Don haka sukan ce, "Allah]aya gari bamban, da duniya zaman 'yan marina" da sauran zantuka masu nuna cewa rayuwa ta bambanta tsakanin al'umman duniya. Amma duk da bambance-bambancen da ke tsakani, Bahaushe ya gamsu gaskiya]aya ce, don haka ya tabbatar da cewa kowace nagartacciyar al'umma ko kuma kowane mutum nagari yana da gaskiya ciki kuwa har da wanda ra'ayinsu da falsafar rayuwarsu ta bambanta. Saboda wannan fahimtar ceBahaushe kan ce, "gaskiya kamar kafiri" duk da cewa kuma sakamakon harajin da Bature ya ri}a]ora wa mutanen arewa ce ta }arfafa }arya a rayuwarsu, musamman a }arni na ashirin, domin saboda su kauce wa harajin ne ya sa suke yin }arya, a wani lokaci kuma domin ganin bayan manufar Baturen da mu}arrabansa (Mukhtar, M. I. 1983:72-3). Amma hakan bai hana su fahimtar Bature yana da gaskiya ba. Bugu-da-}ari, kowace al'umma ta yarda gaskiya tana da amfani saboda haka suke aikata ta domin samun mafita.

Saboda haka Hausawa sun yi kyakkyawan nazari cewa gaskiya tana da fa'ida a rayuwarsu da ta wasunsu, sannan kuma idan al'amura suka yi musu tsauri, suka rasa mafita sukan tuna cewa gaskiya ce ka]ai mafita, wadda take cikin rayuwar magabata }warai. Kuma tabbacin da Hausawa suke da shi a kan gaskiya ne ta kowace fuskar rayuwa suke gaskata cewa,

Gaskiya sunanta gaskiya.

Gaskiya ba ta sake gashi.

Gaskiya ba ta neman ado.

Gaskiya ba ta da gefe.

Gaskiya wu}a, in ji]an akuya.

Wanzuwar gaskiya da yadda take inganta al'amuran rayuwa ce ta sa wasu Hausawa suka yi }ima a idon duniya, har-ila-yau kuma, ana ganin gaskiya a zahirin rayuwar mutumin kirki, wanda ya yi tsayin daka a kan gaskiya da kuma kwaikwayon rayuwar magabatansa domin sauke nauyin da ke kansa kamar yadda Sultan Bello ya yi (Yamusa, 1998:v). domin gaskiya]aya ce tak, wadda ba ta sauyawa, hatta ma}aryaci ko mugu ya tabbatar da haka, sai dai son ransa yake hana masa fa]in ta ko aikata, amma masu gaskiyar kan fa]e ko aiwatar da ita ba tare da shakka ba, don haka Zungur yake }ara bayar da hoton gaskiyar da cewa:

Gaskiya launinta guda]aya ne,

Ko da a gaban Dujal mahari.

Gaskiya launinta guda]aya ne,

Ko a fadar Fir'aunan garari.

Son ran mai son rai shi ne yake rusa shi, yake halaka shi, har ya tsinci kansa a wurin da ba zai iya fita ba. Domin Hausawa sun yi imani da cewa,

Daga }in gaskiya sai ~ata

Sarkin Taushi kuma ya }ara da cewa,

Tabbata ba ta }aunar rashin gaskiya,

Ibada tana inda Nijeriya,

Karatu yana inda Nijeriya,

Nijeriya 'yar mutan gaskiya.

Ibada da nacin neman ilmi na gaskiya suna }arfafa gaskiya da kuma wanzuwarta, amma da zarar an yi musu ri}on sakainar kashi, to, babu shakka al'umma za ta rungumi }arya, wadda kuma }aryar za ta jagoranci rushewar nagartar komai, mugunta da dangoginta su mamaye wuri.

Tabbacin gaskiya a tunanin Hausawa muhimmin abu ne, kuma Bahaushe kan yi hasashen aukuwar wani al'amari, kodayake babu wani mahalukin da kan ce ga lokacin da harsashen zai tabbata. Sai dai kuma da zarar al'amarin ya auku, sukan gaskata hasashen da aka yi a baya da cewa ya zama gaskiya. Kusan idan masana suka yi hasashen faruwar wani abu ba a }aryata su a gabansu ko da ba a gamsu da hasashen ba. Amma hasashen maka]i a }asar Hausa ba wani muhimmin al'amari ba ne, domin Bahaushe kan ce, "taron za ni za ka, maka]i ya tad da mabushi". Ta yiwu wannnan falsafar ce ta yi tasiri aka }i gamsuwa da hasashen da Shata ya yi wa Iyan Zazzau Muhammadu Aminu cewa, wata rana zai zama Sarkin Zazzau. Amma da hasashen Shata ya tabbata sai ya yi }orafin cewa,

Jagora: *Mamman kafin ya zame sarki*
A loton nan yana Iyan Birni,

Ni nac ce zai zame sarki,
Sai da nac ce zai zame sarki,
Suka ce zancen giya ne nai ,
To, ga zancen giyan ya zo,

Daidai da na malaman Birnin Zazzau.

Wannan hasashe kusan a iya cewa ba Shata ka]ai ya yi shi ba, domin Naramba]a yana cewa,

Turke: *Gaskiya ta yi halinta,*
Sai mu koma Zazzau,
Mui ta ki]in murna,
Ga Muhammadu shi as sarki.

Har-wa-yau, Sarkin Taushi ma ya nuna cewa,

Ai]an duman da kan zama masaki,
Tun wurin sakinai fa bai yi daidai da gundoji ba

Daga wa]annan]iya za a iya gane Hausawa kan yi tsammanin faruwa ko kasancewa ko aukuwar wani abu a wani lokaci, duk da yake dai babu wanda zai ce ga lokacin sai Allah ka]ai ya sani, kuma da zarar al'amarin ya wanzu, to, gaskiya ta yi halin nata, wanda kuma ha}uri ne ke tabbatar da ita. Haka kuma, neman ilmi gaskiya ne, wanda idan aka jure kuma aka himmatu wata rana sai a dace da sani mai tattare da alhairai a duniya da lahira.

4.2.2.4 Da]i/ Akwai Da]i

Da]i (sn., nj.) (i) kyakkyawan]an]anon abu na ci (ii) wani hali na farin ciki; mis: zaman lafiya yana da da]i (Jami'ar Bayero, 2006:85). Sannan kuma ana tantance da]i ta hanyoyi daban daban kamar haka: ji da kunne kamar sauraron ki]a, ana kuma jin da]in ganin wani abu da ake son gani ko yake da kyau, sauran sassan

jiki ma suna iya tantance da]i, misali harshe kan bayyana da]in]an]ano da sauransu sannan kuma akwai da]i na cikin zuciya.

Tun da gaskiya tana inganta rayuwar mai ita, ta kare al'amari daga dukkan wata fitina, tare da wanzar da shi, inda duk wa]annan suka tabbata farin ciki shi ne za a tarar ya baibaye komai. Don haka, duk da yake wani ~angare na rayuwar Hausawa ba ya son gaskiya, amma kuma rayuwarsu tana jin da]in sakamakon gaskiya. Don haka sukan ce,

Gaskiya da]i gare ta.

Wanda duk ya fa]i gaskiya ya sauke wani nauyi, haka kuma inda duk ya yi gaskiya, to, ya huta. Haka kuma, wanda yake aikata akasin gaskiya kuma aka ankarar da shi ya bi hanyar gaskiyar, shi da kansa yakan ji da]in cewa ya zama mutumin kirki, kuma ya zama abin }auna ga kowa. Sannan kuma, yakan sa ran samun rayuwa mai inganci.

Don haka kamar yadda bayani ya gabata, magana mutuntaka ce ta]an'Adam kuma kunnensa yana son jin gaskiya musamman idan aka yi la'akari da zancen A}ilu Aliyu mai cewa,

Gaskiya a cikin ta]i,

Coi kamar sukari kwan]i.

Magana ta gaskiya tana da tushe da makama, kuma wanda duk yake yin ta, yana kawo hujjoji, idan maganar ta addini ce, za a same ta cike da ayoyin Al-{ur'ani da

kuma Hadisan Manzon Allah (S.A.W.). idan kuma labarin wani al'amari ne da ya auku, to, mai ba da labarin ba zai fa]i abin da bai auku ba, zai fa]i iyakacin gaskiyarsa ce, babu da]i babu ragi. Haka kuma, dogewar mutum a kan gaskiya kan tabbatar da nagartarsa ga abokan mu'amalarsa, ya zama ba ya cutarsu a kowace mu'amala kamar yadda Shata yake bushara da cewa;

Jagora: *Kai talakka duw wanda yai gya]a,*
Ya cashe, yash she}e ta,
Ya sa a buhu koko taiki,
Sayan gaskiya biyan gaskiya,
Kai ta gidan Muhamman,
Allah kai ta gidan Muhammadu na Amadu!

Amanar da ke tsakanin abokan cinikini kan tabbata saboda gaskiya, wadda take kore dukkan nau'in mugunta da shakku ga abokan hul]a, sannan kuma kowa zai koma gida cikin farin ciki da annashuwa, tana haifar da dan}on zumunci da taimakon juna.

Gaskiya a idon Bahaushe tana da da]i, don haka Bahaushe kan turje wa duk wani al'amrin da bai gamsu da shi ba domin gudun abin da zai ~ata masa rayuwa. Saboda haka ne a lokacin da Bature ya zo }asar Hausa Hausawa suka }i gaggauta kar~ansa, domin suna gudun abin da zai ~ata rayuwarsu. Amma kuma da yake Bahaushe bai cika son jayayya ta yi yawa ba; kamar yadda yakan ce, "fa]an da ya fi }arfinka ka mai da shi wasa." Duk da yake kuma a wani lokaci Bahaushe yakan karkata ga

]abi'un wasu ya bar nasa, musamman idan yana ganin zai sami wata fa'ida, amma dai yakan yi tsinkaya domin ya fahimci al'amarin da kyau. Don haka ta yiwu wa]annan suna cikin dalilan da suka sa Hausawa suka }i yin na'am da Bature, amma kuma daga baya suka yarda da shi musamman inda Sarkin Taushi ke cewa,

Jagora: *Shi Gwamna Luggan da Bajar su]an Hausa,*
Yara: *Gyaran zama sun ka zo yi zaman Hausa,*

Jagora: *Kai kay yi ba}onka kun sadu ya tashi,*

Zama Gwamna Luggan da Bargery]an Hausa,
Gyaran zama sunka zo yi }asah Hausa,
Yara: *Sun tashi mun daina ya}i tsakaninmu.*
Amshi:
Jagora: *Amman dalilin fa]an nan tsakaninmu,*
Yara: *Domin da ka bincika za ka iske da jahilci,*
Jagora: *Koy yi ba}on da bai san halinai ba,*
Yara: *Ba za ya yarda su shirya da sauri ba.*
Amshi:
Jagora: *Ba}on da ya iske kayanka yag gaje,*
Yac ce da kai nashi kay yadda kab bash shi,
Kayan da yam mallaka naka,
Yara: *Ya tashi ya bar shi kai ke da kayanka,*
Ba a cewa mutum bai ji da]i ba,
Kowa ba ya cewa mutum bai ji da]i ba.

Ban gaskiyar Bahaushe da taka-tsantsan game da rayuwa suka yi wa Hausawa jagora a wancan lokacin da Bature ya zo, inda Hausawa suka ri}a bin Turawan mulkin mallaka a hankali suna lura da al'amuransu, kasancewar Hausawa sun yi imani cewa duk abin da yake faruwa da rayuwarsu daga Allah ne. Ta yiwu wannan wani dalili ne da ya sa Naramba]a yake ankararwa:

Al}ali lura da duniya,
Al}ali lura da duniya,
Shari'a yau ta Nasara ta,
Kowa da takardatai aje,
Kowa da takardatai aje,
In an yi shari'a mai yawa,
An so a yi tara mai yawa,
Shi anka rubuta ko'ina,
Kowa ya bi }arshen zamani.

Wata hujja ce babba game da yadda Hausawa suka gaskata wasu tsare-tsaren Bature masu amfani ga Bahaushe, kamar yadda bayani ya gabata, rubutu gaskiya ne a Hausa, domin abin da aka rubuta shi ba ya tashi. Shi kansa Bature ya gaskata rubutu sosai. Don haka wasi}u suka ri}a karakaina tsakaninsa da sarakunan }asar Hausa, kafin da bayan ya ci su (Mani, A. 1968). Manufa, duk abin da aka yi sai an rubuta, tare da bin diddiginsa, wanda a iya cewa ba abin mamaki ba ne idan Hausawa suka yi wani }auli mai nuna cewa Bature yana da gaskiya. Duk da cewa Turawa sun tarar da ana kar~ar haraji a }asar Hausa kuma " hanyar kar~a… da

yadda ake aza harajin suna da kyau… iyakacin abin da Turawa suka ~ullo da shi… hanyar da ta fi sau}in bi wajen tara ku]in."(Mani, 1968:104). Sannan dakatar da ya}e-ya}e da bauta da kuma wasu tsare-tsaren ciyar da ilmin zamani da mulkin zamani da Bature ya kawo sun ja hankalin Hausawa, bayan an gwabza tsakaninsu da Nasara inda daga baya har wasu,

> *… mutanen birni sun yi maraba da zuwan Turawa, shi ne har ko yaushe wani daga cikin soja ya zalunce su, sai su je su kai }ara wurin Turawa. Wannan shi ne ya nuna jama'a sun tabbatar Turawa masu gaskiya ne…. Wata rana wa]ansu soja… suka kashe wani mutum. To, da aka kamo sojan nan,… sai Turawa suka ce sai a tafi a kashe sojan nan. Don jama'a ta }ara tabbatad da gaskiya tasu, Turawa suka umurci yawancin manyan gari, suka ce su je inda za a harbe sojan nan, su gani. Jama'a suka ga yadda aka saka wa mara }arfin da aka zalunta, hankalinsu ya kwanta.*
>
> *Kuma ha~e sun fi kowa murna da zuwan Turawa, domin suna ganin kamar an yi irin abin nan da ake cewa kama-mai-kama-wani, watau Fulani sun kori Ha~e, su kuma Fulani ga Turawa sun zo sun ci su….*
>
> *Kai hasali ma dai da sarakunan }asan nan, da talakawan, kowa dai ya]auka cin da Turawa suka yi wa }asan sakayya ce daga Allah, saboda irin miyagun abubuwan da aka ri}a aikatawa da daula ta samu… (Mani,1968:91 & 135-6).*

Kodayake can a sama Sarkin Taushin yana gani, Hausawa sun }i gaggawar yarda da Bature ne saboda mulkinsu ya ku~uce musu, musamman yadda ya tuno da tarihin shimfi]ar da Musulunci ya yi wa }asar Hausa kafin bayyanar Bature, duk da cewa Hausawa sun mi}a wuya, tare da kar~ar ba}uncin Bature da hannu biyu, inda suka yi jiyayya a tsakaninsu. Kamar yadda Naramba]a ya yi hannunka-mai-sanda "Kowa ya bi }arshen zamani." Manufa, a fahimci zamani yadda ya kamata. Don haka sai

Sarkin Taushi ya nuna yadda Hausawa suka zauna da Turawa, musamman inda yake cewa,

Jagora: Amma Gwamna Lugga da yaz zo }asan nan,
Yara: *Iyayenmu sun bi shi daidai wa daida,*
Don ko zaman tare ko don biyayya,
Idan an biyayya zama ba ya ~aci,
Amshi:
Jagora: *Ku Ingilishi da ku 'yan Arewa, x2*
Wannan zaman naku shi yay yi da]i,
Yara: *Mutane suke yin zaman arziki,*
Ba a nuna halin tsiya ko guda ba,
J/Y: *Ka ji ba a nuna halin tsiya ko guda ba.*

Irin ha}urin da Hausawan suka yi tare da bayyana gaskiyarsu ga Bature, sannan kuma suka fahimci inda gaskiyarsa ta sa gaba ya }ara inganta rayuwarsu, a }arshe farin cikinsu ya bayyana, inda suke gode wa ci gaban da Allah ya haifar wa }asar Hausa sakamakon zuwan Ingilishi kamar yadda Aliyu Namangi ya na]e tunanin cikin wa}ar Basukur da cewa,

Muna shukura ga Rabbal Alamina,
Da alfarmar da yai mana ba ka]an ba.
Muna murna da mulkin Ingilishi,
Zuwan da sukai }asarmu ba tai tsiya ba.
Zama zamaninsu ne aka zo da faifa,
Ku]i ba masu nauyaya aljihu ba.

Da]a zamaninsu ne aka zo da jirgi,

Ka je Maka ba da tashin hankali ba. (AL 0/83 1/1)

Farin cikin Hausawa ya da]a bayyana a lokacin da Turawa suka mi}a mulkin kai ga Arewa da Nijeriya; wato abin yabo ne da godiya ga Allah, kasancewar ha}urinsu ya yi rana muhimmin abinsu da ya ku~uce, Allah ya dawo musu da shi kamar dai yadda Sarkin Taushin yake cewa,

Jagora: *Mulki na gindin giginya, x2*

Yara: *Da yab bar mu yau ga shi,*

Allahu ya sa shi hannunmu, x2

Wannan yana nuna cewa gaskiya]aya ce daga cikin halin kirki, wadda take haifar da amana da kyautata al'umma baki]aya. Domin kasancewar gaskiya muhimmiya a rayuwa, wadda take tafiya da hakuri kamar yadda bayani ya gabata cewa, Hausawa suna nuna hikimarsu da hangen nesansu da kuma fahimtarsu a rayuwa, tare da gaskata al'amarin da yake faruwa da su kuma suna koma ga Allah game da sauye-sauyen rayuwa. Inda sukan yi ha}uri da nuna juriya da yin biyayya, wanda kan haifar musu da]umbin nasara kamar yadda bayanai suka tabbatar cewa, gaskiya tana da da]i a zance ko a mu'amala irin ta kasuwanci ko kuma irin yadda al'amura suka faru a lokacin mulkin mallaka ga Hausawa.

4.2.3 Wahalar Gaskiya/[aci

Fa]in gaskiya mawuyacin al'amari ne, kuma mara da]i ko kuma mai]aci ne ga yawa-yawan mutane. Domin]an'Adam yana da son kansa, yana da kwa]ayi da

kuma tsoro, kuma gaskiya ce take kawar da su, ta magance su duka a sami rayuwa mai inganci. Sai dai kuma, tsaya wa gaskiyar da tabbatar ita abu ne mai wahalar gaske. Gaskiya ce takan gyara mutum ya amfani kansa da al'ummarsa. Duk da yake dai gaskiya tana da fa'idar gaske a rayuwar mutum, amma]an'Adam ya tabbatar wa kansa cewa fa]inta abu ne mai wahala, idan an fa]a ma wani mutum gaskiya ba ya jin da]i a mafi yawan lokaci. Binciken ya tabbatar da haka domin:

> *mafi yawa ita gaskiya a fahimta na addinance da kuma fahimtar malam Bahaushe duk wanda aka gaya ma gaskiya mafi yawa ba sa jin da]in fa]inta, saboda me? saboda gaskiya ce. Mutane sun fi son a gaya musu }arya. (Yusuf Abubakar ya ce a ranar 16-2-2012).*

Saboda son zuciya da she]an da kuma ran mutum suna tallafa masa ya }i gaskiya, a wani lokaci sai an yaudari mutum sannan yake gane cewa }arya ake yi masa sannan ya ha}ura. Amma duk da haka, mafi yawan mutane sun fi son a yi musu haka maimakon a fa]a musu gaskiya. Kusan aikata gaskiya yana da wahala ga yawancin mutane, kuma wanda duk zai yi gaskiya sai ya tabbatar ya taka tsauri ko kuma ya zama yana iya jure wa fitinar mutane ta kowace fuska.

Don haka (Mustapha, 2003:123-7) ya jaddada cewa manya ne ake]auka masu fa]in gaskiya, inda ya kafa hujja da wasu]iyan wa}ar da Ibrahim Gurso yake cewa,

Gindin wa}a: *"Sarkin Mafara Barmo*
Ga babban ba}o ya taho,
Mutane kowane murna yakai.
Uba: *Ga gaskiya muna son hwa]i,*

Amma ba mu da halin hwa]i,

In an sake su hwa]i sukai,

Ka san ba su da hwashin zuwa.

Amshi: *Sarkin Mafara Barmo,*

Ga babban ba}o ya taho,

Mutane kowane murna yakai.

Uba: *Ga gaskiya muna son hwa]i,*

Amma ba mu halin hwa]i,

In ba ka isa hwa]in gaskiya ba,

Ko ka ga ta kada ka hwa]i,

In ka fa]e ta wahala kakai"

Ba Ibrahim Gurso ne ka]ai yake ganin wahalar fa]in gaskiya ba hatta Hausawan suna cewa,

Gaskiya wuyar fa]i gare ta, in ka fa]a ka hau doki]an dubu.

Wahalar da ke tattare da yin gaskiya tana bukatar mutum ya zama gawurtacce, kuma ya mallaki zuciyarsa, ya iya jure wa dukkan fitinar mutane ta kowace fuska. Domin dai ana sa ran mai gaskiya ya zama mai ilmi, kasancewar kusan kowane lokaci ilmin kan yi wa mai gaskiya jagora, idan kuma ya zama mai dukiya da kuma yin ruwa da tsaki a harkokin gudanarwa za su taimaka masa. Don haka Hausawa suke cewa,

Gaskiya akurkin]un]u, mai wuyar saka hannu.

Gaskiya, daci gare ta.

A}ilu Aliyu ya }ara da cewa,

Na gatsa hancin gaskiya mai ganci,

Gafinsa na da yawa in mai lasa? (Muhammad, D. 1977)

Manufa, gaskiya ba ta da da]i musamman ga mara su gaskiya, kuma yawancin masu gaskiya suna fuskantar tursasawar miyagun mutane, saboda fa]in gaskiya kan rage wa ma}aryata girma, ya tayar musu da hankali, ya yi sanadin rushewar yawancin tsare-tsarensu. Bugu-da-}ari, a kusan kullum marasa gaskiya suna gani idan sun kar~i gaskiya sun }as}antar da kansu ga masu gaskiya da al'umma. Haka kuma wani lokaci miyagun mutane suna ganin su ba su yi gaskiya ba, ba su kuma ga dalilin da zai sa wani ya aikata ba, idan kuma ya aikata gaskiyar to, sai tsangwama ta ishe shi, akan soki al'amarinsa, a kushe shi ko ya gaji ya daina, kamar yadda tatsuniyar *Ciki Je Ka Inda Aka Sanka* ta na]e mugun halin uku daga cikin matan Gujaba, yadda suke yi wa Uwar gidansa Sakainu. Inda suka rufe idanunsu,

... ba sa gani, suna dai jin haushinta don ita ce a gaba, kuma duk irin abin da za a yi a gidan, sai da yawunta mijin zai yi, amma ita ba ta damu ba, ko kuma kula da kishin ba. safiya na yi, sai ta tashi ta]auki tsintsiya sai turken Duna, ta share sarai, tun da ta fuskanci maigidan ya fi sonsa, kana ta share na sauran dabbobi, ta je ta]ebo karmami da harawa ta zuba musu, kana in an yi surfe ta wanke tsari ta kai, kana ta juya ga hidimar yara, aikin gida. In ta gama sai ta shiga kudandan]inta, ta]auki taskira ta shiga ka]i, kishiyoyinta sai su yi ta mata zun]e, suna yi da ita, wai tana neman gindin zama, wani zubi har sai su yi mata gugar zana wai ba]a, ba jika, tana ta ha}ilo. (Umar, M. H. 1980:29)

Duk da cewa gaskiyar]aci gare ta, kuma wasu mutane ba su son ta, kuma wani lokaci mai gaskiya bai cika yin farin jini ba, kuma rayuwarsa tana yawan shiga cikin }unci. Amma mai gaskiya ba ya jin tsoro ko ganin wahalar da ke cikin }uncin duniyar, don haka yakan ci gaba da fa]inta, ya aikata ta saboda zuciyarsa ta }udurce masa samun kyakkyawar makoma a gidan gaskiya. Haka kuma Hausawa sun tabbatar cewa gaskiya ba ta da da]i inda har suke cewa,

Gaskiya, mugunyar magana.

Amma duk da wahalar gaskiya a rayuwa wadda takan fara daga }udurin zuciya da magana sannan a ganta a aikace, wanda kuma aikatawan ke da wuya kuma yake haifar da rashin jin da]i a zamantakewar mai ita. A wani lokaci fa]in gaskiyar kan yi sanadin rasa rai ko dukiya ko kuma mutum ya bar garinsu ko ya fuskanci wahalhalun rayuwa. Amma dai duk da haka Zungur ya ci gaba da kiran Hausawa, tare da }arfafa musu gwiwa:

In za ka fa]i fa]i gaskiya,

Kome taka ja maka ka biya.

Haka ne editanmu na gaskiya,

Wadda ta fi dubun zinariya. (Abdul}adir, A. 1978:72)

Domin duk da wahalar da ke tattare da fa]in gaskiya, ribar fa]in ta ko aikata ta suna da yawa. Gaskiya tana kyautata rayuwa, da kuma yin jagoranci ga kyakkyawar makoma kamar yadda bayani ya gabata. Kuma Musulunci ya yi wa

Zungur }aimi inda yake zaburar da Hausawa su ci gaba da ri}o da gaskiya ba tare da duban wahalar da za ta biyo bayan fa]in ta ba. Wannan tunani ya fi bayar da }arfi ne ga alfanu da lagwada da kuma farin ciki da ake fatar samu, da kuma kauce wa }unci ko ba}in cikin da za a iya tsintar kai (Bentham, 2006:309). Tunanin fa]in gaskiya da ya]a ta a baka da rubuce ya ci gaba a Hausa har zuwa lokacin da rubutun boko da samuwar jarida a }asar a Hausa, kamar yadda Zungur ya yi kira. Kuma, falsafar gaskiya kamar yadda (Benthan, 2006:314) yake gani tana da dangantaka da muhalli da siyasa da addini da kuma tarbiyya.

4.3 Mutunci

Mutunci a nahawu yana da matsayin ~oyayyen suna, wanda kan tsira daga suna **gama-gari** ko sifa, wa]anda a kusan kodayaushe suke nuna hali ko sigar suna ko sifarta, sannan wasu ~oyayyun sunan suna da **]afa-}eya -ci** wasu **-ta** wasu **-taka**, sai dai masu]afa }eya **-ci** maza ne sauran kuma mata. Don haka, mutunci da mutuntaka sun tsira daga mutum, mutuntaka ta }unshi mutunci da karrama mutane, mutunci kuma shi ne nagarta ko kamala (Newman, 2000:5&12).

Har-ila-yau, tushen mutunci da mutum]aye ne, domin mutunci ya ha]a da mutuntaka, wato sanin darajar kowane mutum. kuma a kullum babba ne yake mutunta }anana, sannan kuma mutunci ya sha bamban da ladabi, domin shi ladabi]abi'a ne na girmama manya (Kirk-Greene, 1973:10-11). Babu shakka

mutunci ya }unshi sanin darajar mutane har ma da dabbobi sanna kuma bai ta}aita ga manya ko shugabanni ba, kowane cikakken mutum mai hankali (yaro ko babba, basarake ko talaka) yana iya zama mai mutunci a tsakanin mutane. Domin mutunci ya }unshi ladabi da biyayya da girmamawa da darajawa da tsare mutuncin kai, tare kuma da kare ha}}in wani. Haka kuma, dattijantaka da jin kunya da yin abu cikin girma da arzi}i, a wani lokaci hatta gaisuwa takan shiga cikin mutunci (Newman, 2997:229). Da]in-da]awa:

> *Mutunci shi ne mutum ya saba wa kansa da kiyaye halaye mafiya kyau da cika. Wato kada ka aikata wula}antaccen abu. Kada ka nuna halin }as}anci wanda zai rage darajarka ka zama ba ka da girma wurin 'ya'uwa (Abubakar, S. M. 1966:21).*

Wato ana sa ran duk mai mutunci ya kasance yardajje a idon mutane saboda gaskiyar da amanarsa. Haka kuma ana sa ran mai mutunci ya zama mai tawakkali da tausayi da ha}uri da juriya da sanin ya kamata. Sannan kuma ya kasance mai zumunci da girmama na gaba. Mai mutunci mutum ne mai }wazo da himma da kauce wa zaman banza ga kishin kai da na al'ummarsa. Kusan kodayaushe mai mutunci yana kasancewa mai iya bakinsa da kamewa a tsakaninsa da mutane.

Sanin darajar kai da tsare kai da kuma tsare mutuncin sauran mutane yana daga cikin mutunci, musamman idan aka daraja su saboda shekarunsu ko ilminsu ko kuma saboda kasancewar su mutane. Mutunci shi ne mutum ya ji kunyar aikata duk wani abin da zai zubar masa da darajarsa, sannan kuma kowane mutum ya kare

ha}}o}in abokin zamansa ko mu'amalarsa, ya tausaya a lokacin da ya kamata ya tausaya, kuma ya taimaka wa mutane gwargwadon hali a kan abin da ya kamata ya taimaka, kasancewar mutunci ya }unshi bai wa mutane ha}}insu, wato shugaba ya mutunta talakawansa, talakawa su mutunta shugabansu ta hanyar biyayya da yi musa]a'a a rayuwa. Saboda martabar mutunci a rayuwa ce Hausawa suke cewa:

Mutunci ya fi ku]i.

Mutunci riga.

Mutunci madara (ne).

Tsira da mutunci ya fi tsira da kaya.

Mutunci abu ne mai kyau da kusan kowane mutum yake maraba da shi domin yana taimaka wa zaman lafiya ya tabbata, tare da]aukaka darajar al'umma kamar yadda tufafi kan suturta mutum, abinci kan kyautata lafiyar jiki a sami kuzari. Mutunci yakan }arfafi darajar mutum da kuma al'umma baki]aya. Kama sana'a yakan }ara martaba mai mutunci a idon mutane, don haka ne ma Hausawa kan yi wa sana'ar kirari "Sana'a rigar mutunci." Kamar yadda Musa [an}wairo yake tabbatar da haka:

Ba ni zama inda ban da gona
Ba ni zama inda ba abinci
Ni kam ba ni zama inda ban da gona
Ba ni zama inda ba abinci ([an}wairo: Babban jigo)

Duk da yake dai [an}wairo bai kauce daga matsayinsa na yin biyayya da kwarzanta uban gidansa, amma kuma yana }o}arin nuna wa mutane bai dogara kacokan a kan uban gidansa ba, maimakon haka ya yi ri}o da wa}a da kuma noma:

Ina wa}a kuma ina ta noma. (Aikin Dam)

Fifkon daraja a rayuwar Hausawa yana da tasirin gaske, musamman ana ganin darajar wasu mutane sun fi wasu martaba ko dai saboda tsatsonsu ko ilmi ko iko ko kuma dukiya kamar yadda Naramba]a yake bugun gaba:

In wani ya fi ni martaba,
Ni kau na fi wani.

Wasu Hausawa suna gani babu mai iya daidaita wani al'amari sai Allah, kasancewar martaba ko baiwar da Allah ya yi wa mutane ta bambanta a tsakaninsu, don haka wasu suke da]aukaka ta fuskar ilmi , wasu kuma da dukiya, wasu kuma da mulki da dai sauransu kamar yadda Ibrahim Gurso yake haskawa game da mabambantan mutane a rayuwa dangane da darajarsu da sana'arsu da kuma nau'in abincin da suke ci musamman a zamantakewar Hausawa:

Jagora: *Wa]ansu na }idan goro*
Wa]ansu na bi]ak ka]e.
Jagora: *Wa]ansu na ta cin naman nan na rago,*
Kar~i: *ga wasu na zuwa ginad damo.*
Jagora: *In wa]ansu na shigihwa,*
Kar~i: *wansu na cikin daji*

Can suna gina} }asa (Ibrahim Gurso: Ma}i Sake Na Amadu)

Duk da yake Bahaushe yana sane da fifikon darajar da Allah ya yi wa mutane ta fuskokin rayuwa, kuma kusan kowa yana martaba kansa da sana'arsa, kasancewar wasu Hausawan ba su gamsu da zaman banza ba. Mutumin da duk yake da ingantacciyar sana'a yakan yi daraja gwargwado a idon mutane.

Idan mutum ya kasance mai ri}o da addini yakan }ara mutunci a idon yawancin mutane musamman wa]anda suka gaskata abin da Allah yake cewa:

Ya ku mutane! Lalle ne Mu, Mun halittaku daga namiji da mace, kuma Muka sanya ku dangogi da }abiloli, domin ku san juna. Lalle mafificin daraja a wurin Allah, (shi ne) wanda yake mafificinku a ta}awa. Lalle ne, Allah Masani ne, Mai }ididdigewa (Suratul Hujurat:13).

Duk da yake a yau mutane na kokawa cewa, nagarta tana yin rauni, amma har yanzu wasu Hausawa suna da tunanin cewa mutum yana da daraja, saboda haka ne suke daraja shi, suke sada zumunci da martaba mutane da kuma fatar dacewa a wurin Allah (S.W.T.). Haka kuma }ololuwar darajar kowane mutum a idon wasu Musulmin Hausawa ita ce ta}awa ba dukiya ba, kodayake dai a yau abubuwa suna sauyawa, dukiya tana da tagomashin gaske a tunanin wasu Hausawa, amma har yanzu wasun su suna ganin da talaka da mai dukiya duk bayin Allah ne, kamar yadda [anmaraya Jos yake cewa:

Amma mai akwai da babu,

Duka dangantakanku daidai,

Allah ike fa]an haka,

Ba ni nake fa]a ba.

Da ni nake fa]an haka,

Da sai ku }aryata ni. X2 (Adamu [anmaraya Jos: Mai Akwai Da Babu)

Akasarin Hausawa suna fatar mutum nagari ya jagorancin rayuwarsu, wanda zai ri}e masu amanarsu, ya ba kowa ha}}insa gwargwado kuma ya daidaita halin da kowa yake ciki ko bukata. Bugu-da-}ari, raini da wula}anta talaka ba halin mutumin kirki ba ne a Hausa, don haka sai Shata yake shawartar ubangidansa da cewa:

Mai gyara bai yi ~arna ba]an Musa.
Dan sai da na ce Bashari,
Mamman bari duba girmansu,
Kana bari duba }an}antar 'yan birni.
Bari duba girmansu Bashari,
Bari raina }an}antar Daurawa. (Shata: Lafiya Zaki)

Rungumar talakawa hannu biyu a Hausa ba tare da nuna fifiko mara dalili ba yakan kyautata zamantakewa, tare da ciyar da al'umma gaba, yana kuma ha~aka wayewar al'umma, sannan idan shugaba ya bar }ofarsa a bu]e talakawa suna kai koke-kokensu, shi kuma yakan sami damar }ara fahimtar yadda zai jagorance su da kyau. Har-ila-yau, rungumar kowa da kowa a shugabanci yana nuna irin kyan kan shugaba da kuma son mutanensa da alherinsa da kuma sau}in kansa kamar yadda [an}wairo yake cewa:

Shi Amadu ya sami duniya ,
Ya kau gwada ya sami duniya,
Yai alheri, ya ri}a }anne,
Ya ri}a 'ya'ya, ya ri}a barwa,
Ya ri}a bayi da talakkawa. ([ankwairo:)

Haka-zalika, shugaba nagari yana mutunta masoya da ma}iyansa, domin tabbatar da]orewar zaman lafiya. Idan shugaba ya rungumi kowa da kowa, to, kamalarsa ta tabbata, domin ba ya saka sharri da sharri sai dai ya raka sharri da alheri, kamar yadda [an}wairo yake cewa,

Masu son sarki an san su,
Ma}iyan sarki an san su,
Bai kula ba ya ri}e abunai. ([ankwairo: Babban jigo na Yari)

Adalin shugaba shi ne wanda ya mutunta mutane, kuma ya kyautata wa sauran halittu, kamar yadda Sa'idu Faru ya hango cewa:

J: *Babban daji kake]an Abu ,*
Kar~i: *Ko ice ko namun dawa,*
Ko manya ko 'yan }an}ana,
Da mutum da dabba da itatuwa,
Kowa }aunar Mamman shikai,
Mamman jikan Attafiru,
Baba na Sidi Mamman gwarzon Cika. (Saidu Faru: Wa}ar Mamman Sarkin Kudu)

Idan shugaba ya ri}e mutane da kyau, sai su gina gari ya kafu, ya]ore a kan gaskiya da nagarta, wato mutuncin mai mutunci kan }aru idan ya yi mutunci, sannan kuma sauran jama'a kan yi mutunci, su ma dabbobi sukan sami kula yadda ya kamata.

Don haka mai halin }warai ne yake kyautata al'amuran mutane, ya sau}a}a musu, a wani lokacin ya tausaya, kamar yadda Shata yake tabbatar da cewa:

Jagora: *Mai }walwa mai kyau, kyakkyawa.*
Mai zuciya mai kyau, kyakkyawa.
Shi ne ke niyya' alheri.

Muhammadu Gawo Filinge kuma ya]auko salsalar mutum ce, kuma yake da]a fa]akar da mutun irin ni'imomin da Allah ya yi masa, tun daga halitta da albarkatun da ya zuba masa a }asa. Allah ya albarkaci mutum da ilmin yadda zai sarrafa rayuwa ta yi inganci, musamman inda yake cewa,

Jagora: *Mu]iyan'Adam an yo mu }asa,*
Kum da }asa ne anka yi mu,
Za mu zam }asa haka Jalla ya ce,
Rabbi, Jallah ya raya mu }asa,
Har da mu da dabbobinmu duka,
Ya ba mu abinci iri da iri,
Nan cikin }asa ya ce mu gina.

Wato mutuncin mutum ba ya cika sai idan ya himmatu wajen kyautata rayuwarsa kamar yadda Hausawa ke fa]i-tashi wajen gudanar da rayuwa, inda mata kan tashi da asuba su jawo ruwa a rijiya, masu sayar da koko ko kunu su himmatu domin su dama kafin a zo a saya, magidanta kuma sukan yi alola su tafi masallaci domin sallar Asuba, sannan kuma su tafi gona da safe. Har-ila-yau kuma, mata kan surfe hatsi su ni}a sannan su yi fura, Fulani kuma su ne suke tallar nono. Haka kuma,

yawancin sana'o'in da Hausawa suke yi da rani sun gada ne, wasu kuma ba na gado ba ne illa dai suna bu}atar }warewa ko jari. Wato zamantakewar Hausawa ta }unshi yadda suke sarrafa ni'imomin da Allah ya zuba wa muhallinsu, tare da fahimtar lokacin da ya kamata kamar dai yadda suke sarrafa rani da damana (Barkow, 1970:22-4 &29).

Biyayya nau'in mutunci ne, wanda ake sa ran }ane ya yi wa yayyensa, mata ta yi wa mijinta, 'ya'ya su yi wa iyayensu, talakawa su yi wa shugabanninsu domin]orewar zaman lafiya. Muhimmancin biyayya a Hausa ne ya sa Hausawa suke cewa:

Bin na gaba bin Allah.
Kowa ya bi a bi shi.
Da biya kan samu.
Dur}usa wa wada, ba gajiya ba ne.
'Yi 'na yi' 'bari 'na bari'ta raba ka da kowa.

Bahaushe ya yi imani nasara ba ta samuwa ga duk mutumin da ba ya da ladabi da biyayya, ladabi da biyayyar nan kuwa sun ha]a da kiyaye shari'a sau da }afa da ganin mutuncin kowa. A Hausa hatta masu sana'a iri]aya suna girmama mafiya basira da shekarun cikinsu, domin fatar samun]aukaka. Mai Daji Sabon Birni ya nuna irin biyayyarsa da kuma fatar samun albarkar magabatansa inda yake cewa:

Jagora: *Na tuba na bi Allah,*
Kar~i: *Na bi Alhaji Shata na bi {wairo,*
Jagora: *Kowat tuba ga manya,*

Kar~i: *Sai ka iske abunai ya yi haske. (Sa'idu Maidaji Sabon Birni: Mun zaka don Mu yi gaisuwa)*

Biyayya a Hausa wajibi ce idan ana son]orewar zaman lafiya, don haka sai Shata yake jaddada cewa:

Ka tuna yayye da }anne,
Usman tilas su bi ka,
Fa bare maka]in kalangu,
Mammala masu rawa da wa}a (Shata: Haka nan ne Mamman {anen Idi Wan Yalwa)

Yin biyayya da kuma samun tarbiyya tagari kan yi wa yara jagorancin samun nasara a rayuwarsu, a Hausa ana sa ran yaro ya yi wa iyayensa da malamansa biyayya domin su sami damar sauke ha}}in da Allah ya]ora musu na rainon halin nagartar yaran, tare da tabbatar da mutuncin yaran kafin su girma. Don haka sai [anmaraya Jos yake ja hankalin yara:

'Yan yara ku je makaran,
Kun ga irin haka Allah ke so,
'Yan yara ku bi ma iyaye,
Ku bi malaman makaranta,
To irin haka Allah ke so,
Kwai ci gaba mai amfani,
Kwa san inganci mai kyau,
Har kwa san aiki mai kyau,

Shin yara ku bi ma iyaye,
Don kwa san aiki mai kyau,
Ku sadu da inganci du,
Ku sadu da girma mai kyau,

Ku sadu da halin kirki,… (Daba, H.A. 2006:105-8)

Haka kuma tun da da]ewa wasu daga cikin Hausawa suna daraja ilmi, kuma suna ilmantar da yaransu hikimomin rayuwa ta hanyar adabinsu na baka. (Mustapha, 2003:65-9). Musulunci kuma yana kiran musulmi ya nemi ilmi (Q.96:1-5) don haka Musa [an}wairo yake tabbatar da cewa:

Jagora:	*Ilmi abinmu ne tun hwarko,*
	Tun zamanin Muhammadu Annabi
	Anka tam mai da {ur'ani
	Yana horon jama'a da alferi
Kar~i:	*A nemi sani shi ya hi kyawo*
	Ya ce, "A nemi sani shi ya hi kyawo."
Jagora:	*Shehu ya zamni Sakkwato*
	Yai horon jama'a alferi
Kar~i:	*A nemi sani shi ya hi kyawo*
	Ya ce, "A nemi sani shi ya hi kyawo."
Amshi:	
Jagora:	*Sarakunan Musulunci,*
	Gwamnoni, Kwamishinoni
	Kullum ta horo]ai sukai
Kar~i:	*A nemi sani shi ya hi kyawu*
J/Y:	*Sun ce, "A nemi sani shi ya hi kyawo."*

Kuma ilmi muhimmin al'amari ne da yake wanzar da al'amari, wanda duk ya ri}i Musulunci, to, ya wajaba a gare shi ya kama ilmi da hannu biyu kamar yadda Musa

[an}waro ya yi wa Hausawa tuni, sannan kuma ya nuna musu cewa, bayan Manzon Allah (S.A.W.) hatta su Shehu Usman]an Fodiyo da sarakunan Musulunci da mahukuntan zamani suna ci gaba da horon jama'a a kan muhimmancin neman ilmi, saboda alherin da yake tattare da shi. Don haka sai [an}wairon ya ci gaba da kwa]aitar da Hausawa cewa:

Jagora: *Ba a sarauta sai da ilmi,*

Ba a sana'a sai da ilmi,

[an}wairo yana jaddada muhimmancin ilmi, duk da yake wasu Hausawa suna martaba gado a kusan kowane al'amarin rayuwa, amma fa idan jahilci ya yi kauci, to, sana'ar da mulkin ba za su yi kyau ba, domin ba za a yi su yadda ya kamata ba ko da an gaje su, don haka ne yake cewa:

Kar~i: *In ga ilmi ya hi kyawo,*

J/Y: *Ya tabbata in ga ilmi ya hi shawa.*

Wasu Hausawa sun yarda ilmi da kuma aiki nagari suna kyautata rayuwa duniya da lahira kamar yadda tunanin mawa}in ya da]a tabbatar da cewa:

Jagora: *Dan nan duniya hal lafira,*

Ilmi babban godabe ne,

Kar~i: *Kowab bi shi ba ya kunya. x2*

Da mawa}in ya juya ga illar jahilci musamman ga babba sai ya ri}a cewa:

Jagora: *Mara' ilmi ba wayo garai ba,*
In]an yaro yay yi ilmi,

Sai ka gane shi cikin datti~ai,

Datti~ai na ba shi shawara,

Kar~i: Don sun san mai hankali ne.

Ilmi muhimmin al'amari ne, wanda Allah ya umurci Musulmi da ya neme shi. Manzon Allah (S.A.W.) kuma ya jaddada hakan. Jure wa]awainiya da wahalar ilmi kan hifar da]imbin alheri ga mai ilmin da al'ummarsa, kuma ilmi yana kaifafa hankali da basirar mutum, ya }ara masa wayau da hikimar rayuwa da sanin makama. Mai ilmi kan shiga cikin wannan zance da Bahaushe kan ce, "yaro da gari abokin tafiyar manya" don haka [an}wairo ma ya nuna cewa, manya suna tare da mai ilmi saboda hankalinsa, suna kuma ba shi kyakkyawar shawara domin inganta nagartarsa da kamalarsa da fatar ya zama kammalallen mutum mai cikakken hankali. Wannan magana tabbatacciya ce, domin hatta Ali (R.A.) an tabbatar cewa basirarsa da hankalinsa sun zarce shekarunsa, saboda yana tare da Manzon Allah (S.A.W.) tsawon zamani (Ahmad, 2003:27).

Ladabi da biyayya wajibi ne, domin samun nasarorin rayuwa ga kowane mai hankali, kuma ha}}in iyaye ne su yi wa 'ya'yansu tarbiyya, musamman tarbiyyar magana da ta cin abinci da kuma wadda ta danganci mu'amala tsakanin jama'a (Gumel, 1992:98-99). Wato idan wannan tarbiyyar ta samu, sai su kansu yaran su yi wa iyayensu biyayya, kuma su kyautata mu'amalarsu da juna, tare da neman izinin iyaye kan abin da zai kare ko tabbatar da mutuncinsu da na iyayensu, musamman idan sun isa aure, kasancewar a Hausa ana }ulla aure ne a bisa ga amincewar iyaye da sauran dangi, ba mutum biyu ne kan }ulla shi ba ka]ai (Bichi, 1979:102). Iyaye

da sauran dangi na kusa suna da ruwa da tsaki wajen za~awa ‘ya’yansu mata miji, a wani lokaci ba tare da an tuntu~i yarinya ba. Duk da yake dai Musulunci ya ba iyaye damar yi wa ‘ya’yansu za~i, amma kuma ya nunar da cewa a tuntu~e su game da wanda za a ha]a su auren, domin]orewar zaman lafiya. Da aka tambayi Manzon Allah (S.A.W.) game da yadda za a gane amincewar yarinya idan an tuntu~e ta game da wanda za a ha]a ta aure da shi sai ya ce, “In ta yi shiru (yayin da aka nemi gamsuwarta)” kamar yadda Bukari ya ruwaito (Hamdani, I. 1998:198-9).

Bugu-da-}ari, yin aure babu yardar iyaye a Hausa wani nau’in rashin ladabi ne, kuma dole a nemi yardarsu idan ana son mutunci ya tabbata, saboda haka ne ‘yan matan da suke gudun zubewar mutuncinsu da na iyyensu sukan ro}i iyayensu su bar su su za~i mijin da suke, wanda ransu ya kwanta da shi, kamar yadda Shata ya ari bakinsu ya ci albasa da cewa:

Jagora: *Amma hwa uwata, in za ai mani aure,*
Gwaggo idan za ai min aure,
Inna idan za ai min aure,
Baba idan za ai min aure,
Kawu idan za ai min aure,
A ban ni in za~i fari kyakkyawa,
Kar fa a ba ni ba}i mummuna,
Auren tilas ba aure ne ba,
Shi ke sa wasu yawon banza. (Shata: Don Salla da salatil Fati)

Domin auren so shi yafi komai da]i sannan kuma yana tabbatar da ladabi da biyyayya da kuma kare mutuncin abokan zama. Domin kowane]aya daga cikin ma'auratan yana da irin tarbiyyar da ya tashi da ita, kuma yana da ha}}in da zai kare wa abokin zamansa domin]orewar farin cikinsu.

A Hausa kamar yadda (Barkow, 1970:25) ya nuna cewa, wajibi ne maigida ya ciyar da iyalinsa kuma magidanta suna yin cefanen abincin dare, sai dai kuma ya nuna cewa, duk mutanen da ya tattauna da su sun nuna masa cewar yana da kyau idan maigida ya ba iyalinsa abinci sau uku a rana. Saboda muhimmancin ri}e iyali da kyau a Hausa Sanusi Anu yake cewa:

Jagora: *Ummar Faru} Usman ango,*
Amshi
Jagora: *Don Allah ka ri}e amana,*
Amshi
Jagora: *Ci da sha sutura kai mata ango,*
Amshi
Jagora: *Kai adalci zaman lumana,*
Amshi
Jagora: *Ka tsare ha}}o}inta kan amana.*

Wasu daga cikin Musulmin Hausawa sun gamsu cewa ha}}in miji ga matarsa ne ya tsare tarbiyyarta da sauran ha}}o}inta kuma ya kyautata mata, ya tausaya mata tsawon zamansu. Haka kuma ha}}in mata ne ta yi wa mijinta biyayya yadda ya kamata, ta kuma kasance mai faranta masa rai a kusan kodayaushe, domin]orewar zaman lafiya a tsakaninsu, kamar dai yadda Sanusi Anu ya ci gaba da cewa:

Jagora: *Ki kama mijinki babu reni,*

Amshi:

Jagora: *Ke ki zan ladabi ki zan biyayya,*

Amshi

Jagora: *Komi ya ce da ke ki yi shi,*

Amshi

Jagora: *Aljannarki tana a }ar}ashinshi.*

Da haka ne za a sami zama mai inganci tare da samun zuri'a mai amfani.

4.3.1 Taimako

Taimako shi ne agaji ko tayawa (Bargery, 1993:976). Haka kuma, taimaka (taimako) ya }unshi taya aiki, ko taimakekeniya a harkokin rayuwa, ko gudunmuwa ko kuma bayar da tallafi ko agaji ga mutum (Newman, 1997:123).

Duk da yake dogaro da kai da kamewa muhimmai ne a Hausa, kamar yadda bayani ya gabata a kan kama sana'a, amma dalilan rayuwa kan sa a taimaki wani ko wasu mutane ko kuma wasu su nemi]auki ga jama'a. domin taimako ya }unshi agaji ko taya mutum aiki ko taimakekeniya ko gudunmuwa ko bayar da tallafi na }arfi ko na ku]i ko kuma ta hanyar bayar da shawara domin a sami sau}in }uncin rayuwar da ake ciki, ko kuma domin a cin ma burin na samun ingantacciyar rayuwa. Bugu-da}ari, taimako wani muhimmin jigo ne da ke kyuatata rayuwa, kuma akan taimaki wanda suka sani da wa]anda ba su sani ba. Haka kuma so wani fitaccen dalili ne da kan sa a taimaki mutum a Hausa, saboda tunanin Hausawa game da taimako ne suke cewa,

Duniya tamkar hatsin rumbu ne, mi}o mun in mi}o maka.

Taimako da son zumunci muhimman abubuwa ne a rayuwar Bahaushe, domin haka ne Hausawan suke fasalta zumu da zuma duk da cewa kuma sun garga]i kansu game da zuwa gidan zumu kullum (Amin, 2002:269) saboda muhimmancin zumunci da taimako ne har Ibrahim Gurso yake cewa,

In]an uwanka ba ya da shi,
In kai kana da shi,
In ka ci ka 'yam mashi,
In kai hakan ga ka biya. (Ibrahim Gurso: Ma}i Sake na Amadu)

Shata kuma yake nuna muhimmanci da nagartar halin mutumin kirki ga]an uwa da bare kamar haka,

Sada zumunci wurin Tafawa,
Ga alheri wurin Tafawa,
Ba bambanci wurin Tafawa,
Kowa ya zo wurin Tafawa
Sai ya ri}e shi da zucci da baki, (Shata: Allah ji}an Abubakar Tafawa)

Taimako a Hausa bai tsaya ga mi}a abin duniya ba, hatta ri}e 'ya'yan uwa da abokan arzi}i yana daga cikin taimakekeniyar Bahaushe, kasancewar mai akwai bai cika }yamar moro ba musamman a da. Don haka ne Shata ya bayyana wannan tunani da cewa,

Jagora: *Nai tafiyata }auyenmu,*

Na je can gun dangina,

Dun na taro dangina ,

'Ya'yana na tsintsince,

Na zo Zazzau ne zaune,

Na ba malam Mamman,

Ya ri}e su amana Mamman [a.

Amshi:

Jagora: *Da nai tafiyata,*

Nat tashi na koma Zazzau,

Na gano shi ya ce fa amanat ta gyaru.

Domin tabbatar da ingantacciyar rayuwa a Hausa, idan yaro yana hannun uwar goyonsa ko uban goyonsa a kan tsawata masa, idan ya yi laifi. Sannan manya kan ba junansu shawara. Wato 'yan uwa da abokan arzi}i a Hausa kan]auki]awainiyar wayar wa juna kai, domin su goge, su fa]aka a harkokin duniya da nufin dacewa da kyakkyawar rayuwa. A wani lokaci sukan shawarci juna domin fuskantar }alubalen rayuwa da fatar cin nasarar abin da aka sa a gaba, kamar yadda Shata yake cewa,

Jagora: *Abin da nake fa]a Garba,*
To ya matso Habu zaki,
Sake shiri uban Nura,
Kaka ta matso Habu zaki.

Amshi:

Jagora: *Baba shirin bana,*
Ya wuce da na da,

Gya]a ta fara jaf fata.

Amshi:

Jagora: *Auduga ta fara kitse Garba,*

Gya]a ta fara jaf fata. (Shata: Garban Bici)

Shata yana }o}arin ankarar da ubangidansa game da sauye-sauyen zamani da kuma yadda sauyin ya shafi kasuwanci, sannan ya shawarci mai gidan nasa da ya yi tattalin ku]in sayen hajarsa ganin lokaci ya yi na sayen gya]a da auduga.

Barmani Coge ma ta yi kira ga mata da su kama sana'a, sannan kuma su martaba sana'ar tasu, musamman inda take cewa,

Jagora: *Dan Allah a kama sana'a mata,*

Ka' a raina sana'a ayye,

Ai }uli}uli ko ai }osai,

Ai huram madu ko]anwake,

Kai a kama sana'a ya fi!

Ko da na samu abin kaiwa buki (Barmani Coge: A kama sana'a mata)

Tattalin ku]i da kuma fahimtar yadda zamani yake sauyawa, muhimmin al'amari ne a Hausa, idan mata suka kama sana'a rayuwa za ta }ara kyau, domin kama sana'a muhimmin al'amari ne da Hausawa suke gani yana inganta rayuwarsu. Bahaushe ba ya son almubazzaranci, saboda haka idan an sami dukiya kada a kashe ta a wula}ance, wato mutumin kirki kullum yakan tuna da yadda ya yi ya sami ku]insa saboda haka yakan kashe ku]insa a natse, kasancewarsa mai hankali da basira. Don haka ne Shata yake jan hankali da cewa,

Jagora: *Matu}ar dai ka sha wuya kas samu,*

in za ka ~atar kai imani,

yi tunani can a }wa}walwa,

zo ka kashe su ta hanya mai kyau.

Amshi:

Jagora: *Muddin dukiya ta taru, x 2*

Ka zanna kuma ka huta tsaf,

Ka yi tunani can daga zucci,

Ka yi tunani nan a }wa}walwa,

In dai kai niyyar ~ad da su,

Je ka kashe su ta hanya mai kyau.

Amshi:

Jagora: *Ko mutumin daji da na birni,*

Yan nemi dukiyas sa ya tara,

Yai ta tunani can daga zucci,

In dai ya]akko zai ~ad da,

To ya kashe su ta hanya mai kyau.

Amshi:

Jagora: *Idan ya kashe su ta hanya mai kyau,*

Farko Allah na gode masa,

Kana Annabi na gode mai,

Ham mu mutane muna gode mai.

Amshi:

Jagora: *Don ko mun san bai shiga shashanci ba. (Shata: Ku]i a kashe su ta hanya mai kyau)*

Salisu Janki]i kuwa ya na]e hu]ubar Limamin Madina ce a lokacin da ya zo }asar Hausa, inda hu]ubar ta ja hankalin Musulmi cewa,

Mai son Allah ya so zumunci,
Ai zakka ai kono,
Azan Azumi daidai,
Sannan Haji in ta zo,
Jagora: *Ai da' inda duk masallaci,*
Yac cika sai sallah,
Liman ya danno,
In an ta da i}ama,
Ku gyara sahu mamu,
Ku bar soshe-soshe,
Kun zan natsuwa ya hi. (Janki]i: [ibgau Bajinin Dole)

Wato, ya jaddada sharu]]an Musulunci guda biyar da muhimmancin natsuwa a sallah da fitar da zakkar kono da muhimmancin zumunci, wa]anda suke kyautata rayuwar duk wanda yake aikata su duniya da lahira.

Bayar da zakka ga }idayayyun mutanen da Allah ya ce a ba su (Q. 9:60) wajibi ne domin a raunata fatara da talauci, wa]anda kan haifar da }aunar juna a tsakanin al'umma. Haka kuma inda taimako ya yalwata a tsakanin dangi da abokan arziki, akan sami zaman lafiya da kwanciyar hankali da son juna da ganin mutuncin juna. Sannan wanda duk aka ba shi zakka ana sa ran ya tallafi rayuwarsa, ya rungumi iyalinsa kuma ana sa ran shi ma ya fitar da zakkar idan dukiyar ta yalwata

a gaba. Ana kuma sa ran mawadaci a Hausa ya yawaita taimakon talakawa gwargwadon }arfinsa.

Wato nagari yakan kasance jagora a cikin gida ko a gari, musamman wajen iya rungumar mutane da dabbobi, tare da kyautata muhalli baki]aya. Saboda a kusan kullum burinsa ya faranta ran al'umma, duk da yake, "Mutum tara yake, bai cika goma ba". Amma karamci da mutuncin managarcin mutum kan faranta wa mutane rai, a }aunace shi matu}a, kamar yadda Ahmadu Bello ya kasance mai sau}in kai da tausaya wa talakawansa, mai sauraron masu }aramin }arfi har da masu }umbar-susa. Ya taimaka wa mutane gwargwadon hali, ya mutunta kowa, sannan mutane sun tabbata yana da imani. (Paden, P.N. 1986:173). Don haka Shata ya na]e wannan nagarta da cewa,

Jagora: *Musulmi na murna,*
Hausawa na murna,
Hausawa na…,
Ha]a ham mara Hausa,
Kowanne na yin murna,
Da halin Amadu Bello.

Taimako da amfanin nagari suna agaza wa al'umma, sukan yi farin ciki da annashuwa da kirkinsa, domin idan an sa~a masa yana yafewa kamar yadda Ibrahim [anmani yake cewa,

Lallai jawabi a baitin wa}a,

Wajen da Sardauna yak kece raini,

Ai masa sharri ya rama hairan,

Shi ne halin Shehu wancan na Sakkwato.

Karamci a Hausa shi ne wanda yake da shi ya taimaki mabu}aci da dukiya kasancewar Allah ne mai taimakon kowa, kuma ya umurci musulmi da cewa,

> *Shin, su ne ke raba rahamar Ubangijinka? Mu ne, Muka raba musu abincinsu a cikin rayuwar duniya, kuma Muka]aukaka wa]ansunsu a kan wa]ansu da darajoji, domin wa]ansunsu su ri}i wa]ansu leburori, kuma rahamar Ubangijinka (ta Annabci), ita ce mafificiya daga abin da suke Tarawa (Suratuz Zukhruf:32)*

Manzo Allah (S.A.W.) ya kwa]aitar da mutane a kan muhimmancin taimako ga marayu da gajiyayyu da fa}irai da mutane masu mutunci a zamantakewar al'umma kamar yadda:

> *Abu Hurairah (R.A.) ya ruwaito: Manzon Allah (S.A.W.) ya ce, "Wanda ya tsayu a kan taimaka wa matan da suka rasa mazajensu da kuma marayu, tamkar wanda ya doge ne a kan jihadi domin Allah." Maruwaicin ya ce: Manzon Allah (S.A.W.) ya }ara da cewa: "Ya kasance tamkar wanda ya tsayu ga sallah ba hutawa, ko kuma wanda yake yin azumi a kai a kai". [Al-Bukhari da Muslim] (Mubarakpuri, S.S. 2002:107)*

wa]annan umurni sun yi tasiri a tunanin Hausawa matu}a game da abin duniya da kuma yin taimako, inda Hausawa suke ganin mutunci ya fi mallakar abin duniya (Amin, 2002:274), wato abin duniya a idon Bahaushe ba komai ba ne idan dai za a tsira da mutunci, kamar yadda Hausawa kan ce, "mutunci ya fi ku]i" kuma, mutuwa al'amari ce da Bahaushe ya gaskata,kuma yana fatar samun tsira a lahira. Saboda

fatar ingantacciyar rayuwa ce Bahaushe yake taimako kamar yadda [anmaraya Jos yake cewa,

In middin kana da shi ne,

Burinka shirya hairi,

Kai taimako ga kowa,

Ka taimaka wa kowa,

Ka agaza wa kowa,

Ka kyautata wa kowa,

Ran komuwa ga Allah,

Wallahi ka ji da]i,

Bayanka sun ji da]i. (Adamu [anmara Jos: Mai Akwai Da Babu)

Duk da cewa dai zamani yana sauyawa kuma kyautayi yana yin rauni, wasu Hausawa suna neman duniya ido bu]e da rufe, kamar kuma yadda wasun su suke juya wa akasarin kyawawan tadodinsu baya, wato sun rungumi ba}in al'adu marasa kyau. Wa]annan suna iya kasancewa dalilan da suka shafi raunin taimako a Hausa, domin ko a da can wasu Hausawan suna da gaskiya da amana gwargwadon hali, kodayake taimakon yana da iyaka kuma son rai da }eta da hassada sun raunata shi, wato ko da can Bahaushe ya fi taimakon wanda yake so duk da cewa kuma tatsuniyar Ciki Je Ka Inda Aka Sanka da Hikayar Saura Biyar da Sakayya Da Nuna Halacci da Tsintsiya [aya Ba Ta Shara sun gwada cewa a kan taimaki mutum ko da ba a san daga inda ya fito ba, musamman yadda Bulaki ya taimaka wa Zabiya da muhalli, tare da duk wani nau'in karamci ba tare da nuna gajiyawa ba, har ta kai ga

Zabiya ya zama attajiri. Sai dai Zabiyan bai taimaki Bulaki da komai ba illa zagon }asa da ya ri}a yi masa, musamman lokacin da al'amura suka nemi tsaya wa Bulaki, kuma ya koka wa Zabiyan cewa "… kaga kuwa bana ban ji da]in garin nan ba, kasuwa ta tsaya ta kifi, kuma ga shi ban da sana'ar Su ban iya wata sana'a ba, wani lokaci da }yar ni kan samu cefanen gida." (Umar, 1980:84) nan take sai Zabiya ya cewa Bulaki,

> *... to, za ka sayar mun da gonakinka na bakin gari ne ka ga in na saya, sai ka samu ku]i ka }ara jari, ka sayi manyan goruna da }atuwar koma don su, in ka samu kifi mai yawa, in ri}a saye, ina aikawa garinmu, don muna yin mai da shi, da mu kan sayar. (Umar, 1980:84)*

Bulaki ya sayar wa da Zabiya, daga baya sai yaran Bulaki suka farga da zagon }asan da Zabiya yake wa mahaifinsu, sai suka yi wa Bulaki magana cewa,

> *Ka lura, duk mutumin nan ya tatseka, ya gina kansa, yanzu babu abin da ba shi da shi, kuma ya gyara garinsu, ya bun}asa arzi}insu, kuma yana nema ya tum~uke ka, daga naka muhallin ya mamaye, kome ya zama nasa, amma kai ka kasa fahimta.*
>
> *To mu ba za mu yarda ba, tun da Allah ya yaye mana jahilcin kome muna da basira, da lura, za mu amshi gonakinmu, kuma mu sa a tashe shi ya bi]i wani wuri ya koma (Umar, 1980:87)*

Nan take yaran Bulaki suka tafi wurin Maigari suka yi masa tunin fansar gonakin mahaifinsu kuma ya tashi abokin mahaifinsu daga gidan ubansu. Maigari ya kira Zabiya, Zabiya ya yarda ya fansar musu da gonakin mahaifinsu, aka ha]a su da wakilan Maigari, Zabiya ya tattara kayansa ya bar gidan Bulaki ya koma garinsu. Daga baya ya shiryo makircin da ya raba kan 'ya'yan Bulaki, saboda burinsa bai cika ba, manufa dai Zabiya ya so ya ga Bulaki ya rasa komai nasa.

Tsohuwa ta agazawa saura biyar da masauki da abinci sannan ta kai su gidan sahihin malami, inda hu]u daga cikinsu suka cin ma burinsu, ta kuma nuna wa ta biyar]in illar mugun halinta, tare da ba ta shawarwarin da suka dace sannan suka yi sallama.

Tatsuniyar Sakayya *Da Nuna Halacci* ta nuna yadda Kogo ya sadaukar da rayuwarsa domin biyan bukatun Tagwai, ya kuma yi tsayin daka ya ga ya ceci rayuwar Tagwai]in (Umar, 16-27) saboda irin }aunar da ke tsakanin su ne Sarki ya ri}a yi wa Kogo kyauta musamman na abinci.

Har-ila-yau, taimako nau'in nagarta ne wanda Bahaushe yake da shi tun tuni amma saboda sauyin zamani da son abin duniya da son zuciya da mugunta da raunin gaskiya da makamantansu suke raunata shi, kamar yadda ([angambo, 1974:33) ya tsakuro a labarin *Nagari Nakowa* (shafi na 23) [anduna (tauraro) ya }yamaci ido bayan makancewarsa ya kuma nuna zuciyar masu ido cike take da makanta da jahilci, wato ido kan iya sa mutum ya kauce hanyar gaskiya saboda haka sai [anduna ya ce "wannan kuwa shi ne dalilin da ya sa nagarta ta yi wuya a cikin jama'arku ta masu gani". Don haka sai Aliyu Namangi makaho a zahiri ya ce a cikin wa}arsa ta *Infiraji*,

Na ji Al}ali shina ce,
Zuciya in ta makance
Fa ganin ido bai yi fa'ida ba (Muhammad, 1983:5)

Ido muhimmin abu ne a rayuwar mutum, domin Hausawa kan danganta wanda duk ya rasa ido da cewa “ya yi mutuwar tsaye” wato ya sami na}asu a rayuwa. Kodayake Hausawa sun yarda “zuciya ke gani, ido gululu ne”. Amma duk da haka ido muhimmin al’amari ne da kan ba mutum dama ya dubi rayuwa da idon basira, ya kuma agaza a wurin da ake bukata gwargwadon halinsa/}arfinsa/damarsa. Sai dai kuma duban al’amari da idon basira a taimaka ya yi wa Husawa }anshin]an goma (wuyar samu) inda Audu Makaho yake cewa,

Mai dubi da zucci, mi kaka kallo,

Abdu uban Husai da Isa da Illo,

Ba shi gani, da zuciya shika kallo,

Ga lamari iri-iri ya ~ullo,

Ko ba ku san halin zaman }arshe ba. (Muhammad, 1983:18)

Wato a iya cewa }arancin taimako a Hausa ba ya rasa dangantaka da alamun }arshen duniya, wanda Audu Makaho ya ambata, hatta wa}o}in yau suna ta yekuwar halin yau da cewa,

Jagora: *Talakka na ta ihu, wai ni za na taimake su,*

Jagora: *Babu yadda za kui, }arshe ku sha azaba, (Jibrin Jalatu: Mafarkin Mulki)*

{arancin taimako a yau yana haifar da }yashi da kushe da gaba da }in juna da rashin kwanciyar hankali, musamman idan aka yi la’akari da wannan wa}ar ta kwanan nan da ke nuna }arancin kwanciyar hankali a rayuwar,

Kar~i: *Ba ku da kwanciyar hankali,*

Ba mu da kwanciyar hankali,

Ba su da kwanciyar hankali ,

Babu zama lau kan hankali,

Mun yi rashi na adali,

Muna ta sakkon bu}u}uwa. (Aminu ALA: Bu}u}uwa)

{arancin nagarta da rashin taimako a kusan kowace fuska kan haifar wa al'umma ru]u, ta shiga cikin ru]ani komai ya rasa kyakkyawan muhallinsa. Saboda dambarwar da ke cikin rayuwa ce Hausawa suka yanke hukunci cewa, "Da duniya da gaskiya da ba a bar mazari tsirara ba". Domin karin magana fasahar baka ne da yake bayyana falsafar al'umma (Skinner, N. 1980:116) wa}a kuma take ci gaba da ankarar da mutane halin da rayuwa ke ciki, wato:

> *Poetry, like life, is one thing… Essentially a continuous substance or energy, poetry is historically a connected movement, a series of successive integrated manifestations. Each poet, from Homer or the predecessors of Homer to our own day, has been to some degree and at some point, the voice of the movement and energy of poetry; in him, poetry has for movement become visible, audible, incarnate; and his extant poems are the record left of that partial transitory incarnation… the progress of poetry, with its vast power and exalted function, is immortal. (Richards, I.A.1924:14-16 & 20)*

Fassara:

> *Wa}a da rayuwa tare suke tafiya… Domin wa}ar muhimmiyar kafar sadarwa ce da ke tasiri a zuciyar jama'a kuma ba a cin nasarar duk wata gwagwarmaya a rayuwa sai da ita. Kuma, duk wani fasihi … yana da muhimmancin gaske wajen ankarar da mutane halin da ake ciki. Don haka wa}a tana da tasirin gaske wajen jadda manufa ba }a}}autawa. Wato (wa}a tana da }ima domin tana sadarwa)*

Manufa a nan, wasu wa}o}in yau suna kokawa game da ru]un da }asar Hausa da Hausawa ke ciki, inda har ake ganin bai kamata kuma a ce an zura wa abubuwa ido ba duk da kasancewar duniya ta zo }arshe (Amfani, 2011:6), kasancewar kyautayi muhimmin al'amari ne da yakan inganta rayuwa, son juna da taimakon juna su yawaita, kusan idan kowane mutum ya tsare mutuncinsa kuma ya yi }o}arin kyautata na]an uwansa yakan da]a]a rai. Wannan ya sa Hausawa suke cewa, "yi ma wani, yi ma kai"kuma "tuwon]an dangi ba ya ruwa". Inda duk wani farin ciki ya samu a kan taya juna murna, haka kuma idan abin ba}in ciki ya auku a kan taya juna ba}in ciki da juyayi, tare da neman]auki da kuma kai]auki kamar yadda tatsuniyar *Kwalbar {waya* ta nuna irin wannan]abi'a ta Hausawa, musamman a lokacin da wasi}ar Kwalbar {waya ta isa wurin Sarki cewa, mijinta ba mutum ba ne, nan da nan sai Sarki ya bu}aci Sarkin Fada a yi yekuwa jama'a ta taru yana son ganin ta. Bayan an taru sai Sarki ya ce,

> *Ina son a taron nan wanda ya iya sata, ya shahara a wajen sata, wanda ko ~era ya shafa masa lafiya, kuma babu abin da zai gagare shi ya sace a duniya, kuma ya shiryu, in akwai a taron nan, to ya fito gabana ya tsaya in ganshi… Jim ka]an sai ga wani murzajjen }ato, mai gashin baki a murje ya fito da wu}a}e a sossoke a }ugunsa, ya ce ga ni ranka ya da]e… Sarki ya sake duban taron jama'a ya ce, ina so a cikin taron nan gwanin gyartai ya fito, wanda babu abin da zai gagare shi]inkewa…Sarki ya sake dubin mutanen da ke gun, ya ce a nan wane ne gwanin tu}in jirgi ruwa, da kome haukan teku, kome }arfin ra}uman ruwa, kome iska, zai iya gudu da jirgi, ya sarrafa shi yadda yake so, ya kuma kutsa da shi ko ta ina ba tare da ya sare ba? Wani ya fito… Sarki ya sake cewa, a cikin taron nan waye gwani harbi da iya bara, da kome nisan abu, komai }an}antarsa, in har ya auni abin zai iya samunsa ba kauciya ko da allura ce aka gibta masa, ya harba, ya kuma same ta. Wani ya fito… Sarki ya sake juyawa wurin taro, ya ce a*

cikin taron nan ina gwanin awo wanda kome nisan inda abu yake, in ya auna ya hango, ko da abin a }ar}ashin ruwa ne daga nesa, muddin dai ya bu}aci ganinsa in kuwa ya duba ya auna ya gano, koda allura ce ta fa]i a ruwa. Wani ya fito… (Umar, 1980:10-11-)

Daga nan sai Sarki ya umurci Sarkin Fada ya yi wa jama'a godiya, domin bukatarsa ta biya na samun gogaggen ~arawo da gwanin tu}in jirgin ruwa da gwanin harbi da gwanin awo (safiyo) da kuma gwanin gyartai. Kuma, Sarki ya koka ma wa]annan gwanaye halin da 'yarsa take ciki, ya kuma nemi taimakonsu, wato idan kowanensu ya gwada basirarsa da bajintarsa za su iya ceto masa 'yarsa daga halaka a hannun dodon da ke cikin teku, kana kuma Sarki ya yi musu al}awarin ciyar da iyalinsu kafin mutuwarsa idan sun rasa ransu wajen wannan hidima tasa. A }arshe bayan sun ceto Kwalbar {waya, tare da wasu mutane a fadar dodo sun dawo gari, sai Sarki ya yi murna matu}a sannan kuma ya yi godiya inda yake cewa,

harshena yana sarsarfa, har bakina ya rasa kalmar da zai furta don nuna godiya a gareku, don }asaitaccen abin da kuka yi mini game da ceton]iyata (Umar,1980:14).

Nan take sai Sarki ya umurci Sarkin Fada, "a tafi da su masauki, a ba su abinci, kafin ya aiko musu da sutura da abin ~atarwa." (Umar, 1980:14).

Bayan hankali ya natsa, sai sarki ya yi wa mutanen nan kyauta ta }asaita, da dukiya mai yawa da ta ha]a da: zinari da azurfa da lu'ulu'u da hatsaya da kyankyandi da jabbobi da alkyabbu da rawuna da riguna manya masu asake da takalma da wanduna masu zina da shimfi]un alharini da dardumai da kilisai da sakala da sauran kayan alatu masu tsada iri-iri, kuma ya ha]a musu da ku]i zambar

dubu goma su raba. Sauran mutanen gari ma suka yi musu kyauta domin sadaukar da ransu da suka yi wajen ceto ran ‘yar Sarki. (Umar, 1980:14).

4.4 Na]ewa

Kyautayi na daidaitawa da inagata rayuwa, inda kusan komai kan zauna a kan tsari nagari, don haka mutunci muhimmin al’amari ne a Hausa, wanda ya }unshi kama sana’a da aiwatar da nagarta da girmama juna da ganin girman mutane, tare da kyautata mu’amala. Mai mutunci yana da hankali tare da yin aiki da hankalinsa wajen sarrafa lokaci a rayuwarsa, yana kuma tsare mutuncin iyalinsa ta hanyar ciyar da su, tare da ba su tarbiyyar da ta dace. Yana tabbatar da ya sauke ha}}insa a kansu gwargwadon iko. Su kuma ‘ya’ya masu mutunci kan yi biyayya ga iyayensu sau-da-}afa, domin]orewar mutuncinsu, kamar kuma yadda talakawa kan girmama mahukunta su, kuma mahukunta kan tausaya wa talakawa tare da baza musu alheri. Don haka kyakkyawan }uduri a zuciya, da aikata gaskiya a mu’amala da mutane kan wanzar da mutuncin mutane ko al’umma. Sannan magana mai da]i kan kyautata rayuwa, tare da nuna martaba da mutuncin mai magana, hakan yakan mutunta tare da daidaita al’amura, kusan kowa yakan ci gajiyar ha}}insa daidai matsayinsa a al’umma.

Addini da siyasa da tarbiyya da yanayin }asa kan yi tasiri a gaskiyar mutane, wadda ita ce tushen nagarta, kamar kuma yadda mutunci da son juna da taimakon juna suke yau}a}a aminci da]orewar zaman tare; musamman idan kusan kowane

mutum yana da kyakkyawan }uduri, kuma ya himmatu wajen aiwatar da kyawawan manufofinsa, domin kauce wa jin kunya a duniya da lahira. Himma da }wazo a kowane al'amarin rayuwa suna kyautata al'umma, su martabata, sannan kuma sauran sassan duniya su }ulla hul]ar jakadanci da kowace al'ummar da nagartarta ya gawurta.

Don haka, kamar yadda Bahaushe ya fasalta cewa, "duniya kullum sabuwa" musamman idan kyautayi yana inganta, to, duniyar tana }ara sabunta don haka Sarkin Taushi ya ri}a ankarar da sabon shugaba cewa,

Jagora: *Ai Zariya ta yi dotti,*

: Mamman wanke ta yau tun da kai as sarki,

'Y/amshi: *Muhammadu tafi diba ofisoshi,*

: Kuma diba hakimai,

: Yau aikin duniya sai da gyara,

Jagora: *Aikin duniya,*

'Y/amshi: *Sai da gyara kullum (Gusau, S. M. 2009:81).*

Gaskiya]aya ce duk da takan shiga rigar amana da adalci da al}awari. Don haka a yawancin lokaci, Hausawa sukan kira wanda ya yi adalci ko ya ri}e amana da mai gaskiya. A wani lokaci ma ba sa rabewa tsakanin adalci da gaskiya. Ta yiwu saboda gaskiyar kalmar Hausa ce, sannan fa'idarta a rayuwarsu tun gabanin zuwan Musulunci da kuma bayan zuwansa, ya sa suka sakankance babu wani abu da ya kai ta. Domin ko da Turawa suka zo }asar Hausa, Hausawa ba su gamsu da su da

gaggawa ba, amma da zama ta yi zama sun fahimci hatta Bature yana da gaskiya, kasancewar gaskiya sha-kundum ce, kuma kowace al'umma tana yin ri}o da ita domin fa'idarta. Don haka [an Kyana Sakkwato yake cewa,

Ban ga abin da yaf fi gaskiya ba,
Gwamnati ta yi }o}ari }warai,
An gyara jihar Arewa mun ji da]i. (Gusau, 2008:383)

kasancewar gaskiya]aya ce, wadda ba ta sauya duk juyi, kuma kowa na sonta saboda tana yi wa mutunci da alheri jagoranci, tana kuma wanzuwar da amana.

Gano gaskiya da tabbatar da ita adalci ne, sannan }uduri na gaskiya da fa]in gaskiya da kuma aikata gaskiya duk adalci ne. Kuma, nasara na tabbata ne idan akwai adalcin zamantakewa da kuma hukunci na gaskiya; }wato wa mutane ha}}insu tare da mutunta su adalcin rayuwa ne. Don haka hankali da ilmin al}ali ko kuma duk wani mai hankali sukan haifar da kyakkyawan }uduri a zuciyarsa, ya aikata gaskiya a mu'amalarsa da mutane, ya kyautata wa mutane, hakan kan daidaita al'amura, kusan kowa ya ci gajiyar ha}}insa daidai matsayinsa a al'umma.

Bugu-da-}ari, addini da siyasa da tarbiyya da yanayin }asa kan yi tasiri ga kyautayin mutane. Kuma gaskiya ce tushen duk wata kyautatawa, wadda kan bayyana a cinikayya da siyasa da zamantakewar al'umma da sauran hur]o]insu gida da waje. Sannan, tabbatar da doka da kiyaye dokar suna da matu}ar muhimmanci ga samuwar ingantacciyar rayuwa.

Kyautatawa sa~anin mugunta ce, inda duk }arya da cin amana da }arancin nagarta da nuna fifiko suka yawaita a tsakanin al'umma, to, zalunci kan sami gurbin zama ya wargaza cinikayya da siyasar al'umma. Har-ila-yau, zalunci kan gadar da }iyayya da fitintinu marasa kan gado a tsakanin mutane. Zalunci kan rushe ci gaban al'umma, ya maishe ta a baya, ya }as}antar da ita idon duniya. Saboda haka ne Hausawa suka]auki hukunci a matsayin kyautayin da kan ladabta wanda ya yi ba daidai ba domin]orewar amana.

Har-ila-yau, muhimmancin gaskiya a tunanin Bahaushe ne ya sa sassan jiki ke tabbatar da ita, magana kan tabbatar ha}i}anin al'amari cikin rantsuwa ko tambaya saboda gaskiyar ta shafi komai na rayuwar mutum. Duk da yake dai wata rantsuwar ta al'ada ce.

BABI NA BIYAR

KAMMALAWA

5.0 Tattauna Sakamako

Falsafar kyautayi a wa}o}in baka da wannan kundi yake }unshe da ita, an gudanar ne daga wa}o}in baka da aka shifta, wasu kuma binciken ya ci karo da su a wasu ma}aloli da kuma kundaye da littafai. Haka kuma an sami wasu]iyan ne sakamakon sauraran rediyo, wasu kuma an same su a lokacin da ake tattaunawa da jama'a ko kuma a cikin hirar yau-da-kullum. Binciken ya tallafi kansa da wasu misalai daga karin magana; domin karin magana wani ginshi}i ne a Hausa da Afirka wajen na]e falsafar rayuwa, musamman dokoki da rayuwar iyali da ilmi da kuma zamantakewa baki]aya (Kirk-Greene, 1973:3). Tatsuniya ma ta agaza wa binciken da wasu misalai, kasancewar tana adana falsafar al'umma baya ga kasancewarta makarantar da ke koya nagarta da hikimomin rayuwa ga al'umma a gargajiyance (Ahmad, S.B. 1997:13). Dalilan da suka sa aka kawo misalai daga karin magana da tatsuniya a wasu wurare cikin wannan bincike sun ha]a da: dukan su dai adabin baka ne kuma wa}a tana amfani da su domin fayyace manufar da take son isarwa ga al'umma kamar yadda ({araye, 1995:184) ya tsakuro amfanin adabin baka daga (Malinowski, 1971:19) inda yake adana tunani da al'adu da kuma fa]akar da mutum game da rayuwa.

Fa’idar bauta a rayuwa ta sa Bahaushe ya yi ri}o da Ubangizai, ya yi bori da tsafi, tare da gaskata camfi domin tabbatar da nagartarsa. Haka kuma, cu]anyar Hausawa da Musulunci ya sa wasunsu suka rungume shi, inda ya kuma sauya rayuwarsu ta kusan kowace fuska. Turawa ma da suka zo da tsare-tsarensu, Bahaushe ya rungumi na runguma, ya kuma bar wa]anda ba su kwanta masa a rai ba. Haka kuma, cu]anyar Bahaushe da sauran al’ummai ta sa ya ari wasu al’adu da dama, Harshensa kuma ya ari kalmomi masu yawan gaske, wa]anda suka }ara inganta Hausa ta fuskoki da dama.

Siyasar Hausawa da addininsu da tarbiyyarsu da kuma zamantakewarsu ta bambanta da ta Turai gaba]aya. Musamman idan aka yi la’akari da }asar Hausa da kuma addinin Hausawa jiya da yau, inda suka yi bautar iskoki da bori da camfe-camfe, hakan yana da tasiri a tunani da wayewarsu da sauran al’amuransu. Duk da yake Turawan sun yi wa Hausawa mulkin mallaka.

Kodayake tsarin rayuwa yana ba wasu Hausawa za~i da su kwaikwayi rayuwar Turai ko kuma su ci gaba da rungumar rayuwarsu ta gargajiya kamar yadda Musa [an}wairo yake }o}arin jan hankali da kuma fa]akar da Hausawa musamman masu kwaikwayon wasu al’adu da ba nasu ba da su kyautata ri}o da al’adunsu:

Sun ce ba su son babban riga,
Duka ina ganin su,
Sun ce ba su son babban wando,
Duka ina ganin su,

Idan haka gaskiya ne,

Su mance hura da nono,

Su mance tuwo da nama.

Wato duk da tasirin ba}in al'adu, kusan har yau Bahaushe yana gaskata al'adunsa, yana kuma yin kira a yi ri}o da su, domin suna kyauatata shi da martaba shi a idon duniya.

Haka kuma, bayyanar Musulunci ya sauya Hausawa, inda suke tunani kamar sauran Musulmin duniya, tunanin Musulmin Hausawa ya sifantu da na dukkan wanda ya san Musulunci a duniya. Saboda suna gane al'amuran duniyar Musulunci, kamar yadda suke fahimtar gwalbalaizeshan gwargwadon hali. Don haka, mawuyacin al'amari ne a ce falsafar kyautayi a Hausawa]aya ce da ta Turai ko Musulmin Balarabe, sai dai a iya ganin kamunnu da bambance-bambance.

Nagartar Hausawa ta fa]a]a bayan zuwan Musulunci, inda kalmomi irin su amana da adalci da sauransu suka sami gurbi. Sannan Musuluncin ya da]a dakushe }eta da mugunta, wa]anda kan yi wa rayuwa illa. Gargajiyar Hausawa a yau tana caku]e da Musulunci da kuma rayuwar Turawa, inda a yau ha}}in kotuna ne su tabbatar da dokokin }asa, aikin al}alai da lauyoyi ne su tabbatar da gaskiya domin]orewar zaman lafiya a tsakanin jama'a.

Adalci na gaskiya kan kusanta bawa da mahaliccinsa bayan Musulunci ya shigi Hausawa, kuma ko a rayuwar maguzanci Ubangijinsu ba ya son }arya. Hausawa sun amince adalci nau'in kyautatawa ne, yana kare ha}}in mutane, yana

inganta tarbiyyarsu yana kuma tabbatar da mutuncin al'umma da mai laifi da wanda aka zalunta. Iyaye da malamai da shugabanni da al}alai suna taka rawar gani a cikin al'umma, tare da kyautata tarbiyyarta.

Gaskiya a tunanin Bahaushe mai girma ce, kuma guda]aya ce, wadda ta ji~inci }udurin zuciyarsa da maganarsa da kuma aiwatar da ita a rayuwarsa. Sannan Bahaushe yana duban gaskiya a matsayin duk wani al'amarin da ya gaskata kuma ya yi imani da shi (zahiri da gaibi). Don haka yake tabbatar da ita ta yin tambaya ko rantsuwa ko kuma amfani da sassan jikinsa. Lahira a tunanin Hausawa gidan gaskiya ce, inda kowa zai girbi abin da ya shuka a wannan duniyar ba tare da wata muna-muna ba.

Saboda haka Hausawa kan nufi ma'anar gaskiya da adalci da amana, kuma mafi yawa Hausawa suna duban wa]annan kalmomi da ma'ana]aya, don haka Bahaushe nagari ba ya jin kunya ko tsoron fa]in gaskiya, sannan ba ya jin wahalar maimaita ta ko tsoron a ce shi ne ya fa]i gaskiya.

Binciken ya gano gaskiya garkuwa ce a Hausa, tana kuma da nagarta domin tana wanzuwa ta gyara al'amura, rayuwa ta yi kyau da da]i. Gaskiya tana haifar da farin ciki da annashuwa a Hausa (duniya da lahira). Haka kuma gaskiya tana tare da mai gaskiya, domin tana katange shi daga miyagun]abi'u, ta sada shi da nagarta a tabbatar da kyan halinsa a kuma gode tare da yaba nagartarsa, kamar yadda Sarkin Taushi yake cewa,

Jagora: *Sai mu yi godiya ga matan sarki }warai,*

: *Da Nana da Gwamma Da Bango,*

: *Ga Alhajiya Sa'a,*

'Y/amshi: *Ga yanzu }asah Hausa mace kowace ce,*

: *Ba ta yin daidai da ku Hausa,*

: *Zama Gwamma adila, Nana ita kau Mumina,*

: *Sa'adatu ita kau Waliyyiya ce,*

: *Ku yi godiya ga Allah ku kun ji,*

: *Da}inku matan sarki (Gusau, S. M. 2009:80-81).*

Duk da yake dai a wani lokaci rayuwar mai gaskiya tana cike da }unci saboda gaskiyar tana da wahalar fa]i ko aikatawa, tana haifar da wahalhalu ga wanda ya fa]e ta ko aikatata, amma idan mutum ya jure sai ya zama yardajje kuma mai adalci da zurfin ilmi, ya zama mai }arfin ikon kyautata rayuwar al'umma kamar yadda Sarkin Taushi ya tabbatar da cewa:

Jagora: *Ai Aminu,*

'Y/amshi: *Amincinka nak kai ka ka zama sarki, (Gusau, S. M. 2009:73)*

Tsayin dakar mai gaskiya wajen neman dukiya kan }ara }arfafa masa gwiwa, a yabi nagartarsa kamar yadda Sarkin Taushi yake cewa,

Tunau: *Tun kana]an sarkinka, x2*

: *Kafin ya zam kai sarki, x2*

'Y/amshi: *Muhammadu ka nemi duniya ka same ta,*

: *{wazonka shi yaj ja ma,*

Jagora: *Ka nemi duniya,*

'Y/amshi: Ka same ta, }wazonka shi yaj ja ma. (Gusau, 2009:77)

Idan Allah ya }arfafi mutum da wa]annan martaba kamar yadda Sarkin Taushi ya zayyano halin }warai ga matan sarki ha]e da nagartar sarkin, wa]anda ka iya tallafa wa nasarorinsa, ya zama }a}}arfan jagora kamar yadda Sarkin Taushi ya na]e wannan tunani cewa,

Jagira: *Muhamman tsakin tama gagara tauna, x2*

'Y/amshi: *ba a ja da kai wargi ba, x2*

: Tsoronka a kai uban Zagi,

: Hadarin safe mai ba uban wani kashi. (Gusau, 2009:76)

Domin kusan tilas ne nagari ya zama namijin tsaye mai jan hali da hangen nesa, wanda gaskiyarsa da }arfin arzi}insa za su buwayi miyagu. Don haka al}ali yana da bukatuwar zama tsakin tama wajen iya gano gaskiya da tabbatar da ita wurin da ta dace, ba tare da jin tsoro ba. Saboda haka, adalcin shari'a shi ne gano gaskiya a kuma tabbatar ma mai ita, wanda hakan ba ya yiwuwa sai idan al}alin ya yi aiki da zurfin ilmi da hikima da kuma basirarsa a lokacin da yake gudanar da shari'a. Domin haka ne Naramba]e yake cewa,

Jagora: *Mashari'anta wurin gaskiya,*

Kowa ka zama yana ~arka }arya,

Yanzu yana sanin inda yay yi,

Gizago, ba fa sabo garai ba. (Naramba]a: Al}ali Shirinai Da Kyawo)

Adabin Hausa musamman wa}a yana adana kyautayi, tare da yin horo game da kyautayin. Wa}a tana horon Hausawa game da nagartarsu har yanzu, ana kuma ganin ta a zamantakewarsu da hukunce-hukuncensu da makamantansu. Sannan Hausawa suna kokawa da duk wani abu wanda yake gur~ata nagartarsu, duk da yake sauye-sauyen zamani bai }yale al'adun nasu ba, amma har yanzu sun gamsu cewa,

Sai wawa sai bare ke raina mafari.
Kowa ya bar gida gida ya bar shi.
Abin aro ba ya rufe katare.

Domin haka binciken ya gano zamantakewar }asar Hausa matsayi-matsayi ce, wato sarki shi ne mafi martaba sai talakawa a }ar}ashinsa, kodayake dai masu ku]i kan ra~i basarake kamar yadda Hausawa kan ce, "Mai ku]i abokin Sarki." Masu ku]i da moro (talaka(wa)) rukuni ne a tsakanin talakawa, kamar yadda malamai da almajirai suma suka zama rukunin (talakawa) da ke cu]anya da juna. Kuma ga al'ada }arami ke bin na gaba, shi kuma babba ya rangwanta wa }arami ta kowace fuska gwargwado hali. Haka kuma, binciken ya gano darajar kowane mutum a Hausa kan bayyana abincinsa da sana'arsa da muhallin da ya fi kasancewa, musamman Ibrahim Gurso yake cewa,

Duniya biyan biya,
Wa]ansu na }idan goro,
Wa]andu na }idan ka]e.

Wa]ansu na ta cin naman nan na rago,
Ga wasu na zuwa ginad damo.
In wa]ansu na shigihwa,
Wansu na cikin daji,
Can suna gina} }asa. (Gurso: Ma}i Sake na Amadu)

Darajar wani ta]ara ta wani a Hausa, saboda haka ladabi da biyayya ke tabbatar da mutuncin Bahaushe a rayuwa, kasancewar sai da biyayya }arami ke samun]aukaka. A Hausa kusan komai gado ne, wanda ya sa talaka ba ya yin mulki, idan kuma har ya samu, to, ya samu ne sakamakon jaruntarsa, inda yakan zama bafaden da yake yi wa sarauta hidima (Smith, 1987:103).

Don haka, kyau muhimmin al'amari ne a rayuwar Hausawa, kuma sun fi danganta shi ga mata, domin su ne suke yin kwalliya, sannan matan sun fi yawaita maganar kyau a tsakaninsu, tare da danganta wanda suke so da kyau (hali da halitta). Har-wa-yau, Hausawa sun fi danganta namiji da jan hali da kwarjini da jarunta da himma da }wazo da dauriya da sauransu, duk da cewa dai a kan ji]uriyar kyau ko danganta namiji da kyau, tare kuma da bayyana wasu sifofin da suka tabbatar da kyan nasa jefi-jefi. Amma ko sun danganata shi da kyau sukan fi yaba kwarjininsa, kamar yadda addu'ar Aliyu Namanji take bayyana kwarjini a matsayin kyan namiji da cewa:

Rabbana, tashe ni in je,
[aiba, in ga mafi mazaje,
Kwarjini ga kyau da saje,

Da wusirya ba ta famfara ba. (Muhammad, 1983:4).

Haka kuma Hausawa suna duban nagarta]abi'a ce kyakkyawa kamar kuma yadda suke duban; idan aka yi fafitikan samun wani abu aka a ci nasara ko bukata ta biya, sukan danganta nasarar da kyau. Hatta Sarkin Taushin Sarkin Katsina ya gina turken wa}ar 'Yanci da cewa,

Duniya ta yi kyau, arziki ya yi,
Tun da mun kar~e 'yanci cikin sa'a.

Har-ila-yau, a da can idan za a kai bikon aure a }asar Hausa akan ri}a rera wa}ar nasarar wannan aure, wato iyayen yarinya sun lamunta da saurayi da gidansu. Saboda haka 'yan uwan ango (mata da yara) kan rera wa}ar cin nasara tun daga gida har cikin gidan su amarya idan za a kai biko, suna tafiya suna rera,

Baba farauta ta yi kyawo,
Zomo goma, barewa goma,
Baba farautar arzi}i ce.

Cin nasara da sarrafa abin da aka ci nasarar a kansa yadda ya kamata shi ne mafi kyan zance a Hausa, wato almubazzaranci ba shi da kyau, don haka Shata ya gina turken wa}arsa mai cewa:

Ku]i a kashe su ta hanya mai kyau

Domin]orewar farin ciki da tabbatarsa abu ne mai da]i, kuma duk mai hankali yana fatar dawwama a cikinsa, saboda yakan haifar da jin da]i da nisha]i da }ana'a tare da zaman lafiya. Kamar yadda ri}o da addinin mutumin kirki da tarbiyyarsa kan

tabbatar da gaskiyarsa da amanarsa da adalcinsa da ha}urinsa da mutuncinsa da tausayinsa da karamcinsa da kawaicinsa da kunyarsa da hankalinsa da hikimarsa da kararsa da rashin tseguminsa da juriyarsa da jaruntarsa da dattakonsa da zumuntarsa da kuma ladabi da biyayyarsa wajen gina al'umma tagari.

Saboda haka, binciken ya gano abokantaka da so da }auna suna taimakawa matu}a wajen inganta rayuwa a Hausa, Hausawa sun]auki zama da masoyi ya na da da]i a rayuwa, sannan so da }auna kan }arfafa zumunci, ya kuma tabbatar da mutunci, tare da yawaita kyauta da kuma shawara ta gari a tsakanin jama'a. Haka kuma da]in son masoyi (]an uwa ko aboki) a Hausa ya sa Hausawa suna kwatanta masoyi da zuma, kamar yadda wannan]angon wa}a yake cewa,

Masoyi ruwan zuma ne (Dunfawa, 2002:172)

Irin gudunmuwar da dangi ke bayarwa a Hausa wajen tabbatar da mutuncin juna ba ya misaltuwa da garaje, don haka Hausawa kan ce, "tuwon]an dangi, ba ya ruwa". Son juna kan haifar da taimako, musamman idan abin farin ciki ko ba}in ciki suka auku. Dangi kan yi rufin baici su fitar da]an uwa kunya. Irin alheran da ke cikin son juna ne ya sa Hausawa ke }yamar rowa da marowaci, domin marowaci kansa kawai yake so, bai damu da kowa ba. Su kuwa sun]auki kara da yin taimako ko kyauta suna]inke al'umma. Kodayake maka]i bai san kowa ba sai mai ba shi, amma Shata ya fito da illar rowa inda yake yi wa marowaci habaici, kuma ya yabi karimi da cewa,

Kai mai niyyar ka yi alheri,

Allah ba ka abin alherin,

In kai hairin muji da]i!

Kai ko mai niyyar ka yi rowa,

Allah ba ka abin yin rowar,

In kai rowam muji zafi,

Iyakat ta dai mutum ya yi rowa,

Ba ka hana mu shiga aljanna!

Hausawa suna }aunar shugabanninsu, musamma wa]anda suka tausaya kuma suka taimaka musu, sukan yi begen rasa duk wani mutumin }warai a rayuwarsu. Haka kuma nagartar mutum, musamman ha}uri kan ja hankalin Hausawa su yabi kyan halinsa da halittarsa.

Binciken ya gano har yanzu akwai wasu al'adu da Bahaushe yake ganinsu da daraja, musamman du}awa wajen gaishe da wasu magabata, wa]anda da yawa suke gani idan ba a du}a ba, to, ba a yi musu biyayya ba; wato an aikata ba daidai ba, domin ba a kyauta ba, kuma ba a mutunta su ba.

Binciken ya gano cewa, kyautayi na kare mutuncin]a da na gidansu, ko kuma a ce fa'idarta kan }unshe komai na adalci, inda mahukunta da mu}arrabansu ke hidimar gina al'umma yadda ya kamata. Kyautayi kamar ingantaccen gini ce ko muhallin da ya }unshi duk wani abu da ake sa ran samu a gida, kasancewar kowane al'amari yana bu}atar kyakkyawan tsari, domin hatta muhallin mutum yana bukatar nagartaccen fasali da iskar da za ta shiga ta fita domin inganta lafiyar jiki. Saboda

haka hatta makewayi yana bukatar a tsaftace shi ya yi kyau. Don haka hatta majalisar gudanarwa ana sa ran ta kasance mai kyan tsari da wadatattun tagogi, domin jami'ai su yi aiki a tsanake, cikin kwanciyar hankali. Sannan kuma ana sa ran jami'an su kasance nagartattun masana, wa]anda za su iya wanzar da adala, kuma suna iya ajiye kusan komai a muhallinsa kamar yadda Janki]i yake yaba kyautayin da cewa:

Jagora: *An yi ofis Kano hawa biyu x2*
Kar~i: *Nijeriya Arewa kwata x2*
Jagora: *Ba wanda ad da ohis haka*
Fanka ukku hitila hu]u
Nan wurin zaman Sarkin Kano
Babban malami dag dabas
Dagga nan yamma yaran Sarki
Ga wu}a ga takobi rataye
Ga harabaz zaman 'yan }ara
Dagga huska' arewa mata
Ga hwanho kuma ga magewayi
Ga katanga ta dutci ya yi

Duy ya gyara gidan Alhaji
*Lallai mulki ya kamala (*Janki]i*: Arzi}i ya yi Kai as sarki)*

A dun}ule, son nagarta da kuma biyayya ga horon magabata su ne tushen wanzuwar kyautayin al'aumma, wa]anda suka dogara kacokan a kan tarbiyya da nagarta kuma suke da nasaba da tunani da kuma kyakkyawan }uduri kamar yadda ALA ya bayyana:

Abun da }auna za ta bayar,

Shi biyayya za ta ta bayar,

Abun da }wa}}walwa ta bayar,

Shi tunani za ya haifar,

Abun da tunani ya bayar,

Shi fa aiki za shi ya bayar,

Abun da aiki za ya bayar

Shi]abi'a tag gabatar,

Abun da halayyarka ta bayar,

Shi sifofinka za su bayar,

Amshi:

Abun da ruhin mutum ya auno,

Shi ga~o~i za su gabatar,

Abun da son zuciya ya auno,

Shi take son ka ka amayar,

Aiki da san zuciya mu gano,

Yin sa da na sani ka bayar,

Aiki a kan hankali mu gano,

Salsalar gaskiya ka bayar,

Abun da tuntuntuni ya auno,

Shi natijarka za ta bayar.

Idan akasarin al'umma ta yi tsayin daka wajen tarbiyyar ruhinta, kuma ta fahimci cewa, zuciya mai rauni ce, wadda take bu}atar iyayen kirki, masu jimirin tarbiyya cikin hikima da basira ga yaransu. Kuma idan nagartar akasarin al'amura na tafiya yadda ya kamata a siyasa da tattalin arzi}i da zamantakewa, inda kusan kowane mai hankali yake yin abin da ya kama ce shi, wato mahukunta suna gudanar da jagoranci nagari, suna aje kusan komai a muhallinsa, kuma mu}arrabansu suna

agazawa gwargwado, talakawa kuma suna girmama mahukunta da mu}arrabansu gwargwadon iko tare da tsaya wa sana'o'insu. Manufa, idan kusan kowane rukuni ya ci gaba da kare mutuncinsa ba tare da bin son zuciya ko son kai, wanda shi son kai da na zuciya su ne tushen lalacewar al'amarin kowace al'umma. Kusan inda duk nagarta ta yi rauni, to, }udurin zuciya da tunani da magana har ma mu'amalar kusan kowane mutum za su gur~ace, al'amura su lalace.

A dun}ule, kyautayi ta kasu gida biyu: ta zahiri da ta ba]ini, kuma kyautayin ta }unshi kusan komai na alheri, inda za a iya ganin kyau da inganci da nagarta a tattare da ita. Kyautayi na cike da farin ciki don haka take da dangantaka da ruhi. Kyautayi kishiyar ba}in ciki ce. A yawancin lokaci abin da ya sa wani farin ciki shi ne yakan sa wani ba}in ciki, domin gaskiya tana da da]i sai dai tana da wahala mai fa'ida. Da]in-da]awa, abu uku suna tallafar mutum ya }i gaskiya wato: ruhi da rai da she]an, domin rai yana son kwalliya da kwa]ayi da son gaba gaba, sai dai idan ruhi yana cike da ilmi da tsoron Allah, sai ya danne umurnin rai da na she]an ya aikata abin da ya dace.

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RATAYE I

Mutanen da aka tattauna da su:

Ahmad Aja Gwarzo a Gidan Rediyon Tarayya na Kaduna da }arfe 4:00 na yammar 29/11/2012

Dr. Nuhu Tahir Tajudden Department of Arabic, Ahmadu Bello University, Zaria on 5/11/2012 at 2:30

[an Iyan Zazzau, Alhaji Yusufu Ladan a Gidansa da ke Maiduguri Road Kaduna ranar 29/11/2012 da }arfe 2:30 na rana

Farfesa Aliyu Muhammad Bunza Department of Nigerian Languages, Usmanu [anfodiyo University, Sokoto on 10/11/2012 at 8:21 PM

Farfesa Halliru Ahmadu Amfani, Department of Nigerian Languages, Usmanu [anfodiyo University, Sokoto at Ahmadu Bello University, Zaria on 16/05/2012

Farfesa Ibrahim Malumfashi a Jami'ar Jihar Kaduna da }arfe 12:00 na ranar 29/11/2012

Farfesa M.A.Z. Sani Department of Nigerian Languages and Linguistics, Bayero University, Kano on 20/11/2012 at 12:30

Farfesa Sa'idu Muhammad Gusau Department of Nigerian Languages and Linguistics, Bayero University, Kano on 12/11/2012 at 2:30

Hajiya Fatima Awwalu at Kakaki Zaria City on 10/02/2012

Hauwa Muhammad Bugaje, Department of African Languages and Cultures, Ahmadu Bello University, Zaria on 17/02/2012 at 11:22 AM

Kabiru Yusuf Tandu graduate student from History Department, Ahmadu Bello University, Zaria. Interviewed at Unguwar Rubu, Babban Dodo on 11/03/2012 at 1:10

Malam Adamu Ibrahim Malumfashi Department of African Languages and Cultures, Ahmadu Bello University, Zaria on 18/10/2012 at 5:00 AM

Malam Mustapha Isma'il office of the Dean, Faculty of Arts, Ahmadu Bello University on 09/11/2012 at 3:22

Malam Yahuza Dauda daga Paki cikin {aramar hukumar Ikara, Jihar Kaduna a Institute of Education Ahmadu Bello University, Zaria on 09/11/2012

Musa Muhammad Ahmad at Justice Bashir Sambo L.G.E.A Primary School, Lemu Zaria City. (Future Ambition Extra Lesson) on 05/02/2012 at 11:00 AM

Nuhu Mustapha Bello, Nigerian Custom Service, Kano. On 15/09/2012 at 4:30

Nura Isah Zubairu, Graduate Assistant Department of History, Ahmadu Bello Univery, Zaria on 1/11/2012 at 5:00

Shehu Abdulrashid Lawal Aliyu L.G.E.A. Primary School {ofar Doka, Zaria on 16/10/2012 at 8:30 PM

Yusuf Abubakar, Department of Physics, Ahmadu Bello University, Zaria on 16/02/2012 at 30:00 PM

Wasu Tambayoyin Bincike

Wa]annan suna daga cikin tambayoyin da aka yi wa mutanen da aka tattauna das u musamman masana ko manazarta da]alibai.

Mene ne kyautayi?

Wace ala}a ke tsakanin kyau da kyautayi?

Wane irin sauyi kyautayi yake samu a Hausa?

Wace dangantaka ce a tsakanin mutunci da taimako a Hausa?

Ta yaya gaskiya ta sar}u da adalci da amana a Hausa?

Wa]annan tambayoyi kuma an tambayi masana da manazarta da]aliba da kuma wasu mutanen da wannan bincike ya tattauna da su kamar haka:

Wa]anne]abi'u ne suke faranta rai?

Ta yaya gaskiya take kyautata rayuwar Hausawa?

Yaya mutunci yake a idon Bahaushe?

Mene ne so da }auna kuma wa]anne]abi'u ke sa mutum ya yi farin jini a Hausa?

Mene ne ya sa gaskiya take da wahala a Hausa

Mene ne farin ciki kuma wane abu ke kawo shi?

Shin himma da }wazo suna kyautata rayuwa a Hausa?

RATAYE II

SUNAYEN WASU WA{O{I

MAWA{I:	**WA{A:**
Abdu Wazirin [anduna:	*Sarkin {araye Abubakar*
Abubakar Akwara:	*Bahagon Gulbi*
Adamu [anmaraya Jos:	*Haladu Farin Tsoho*
	Mai akwai da babu
	'Yan Yara ku je Makaranta
Aminu Ladan Abubakar (ALA):	*Bu}u}uwa*
	Momi Ummina
	Nana Fa]ima Alawiyya
	Uwar Iyaye Aisha
Barmani Coge:	*Kai ku kama sana'a Mata*
[an Kyana Sokoto:	*Gwamnati ta yi {o}ari*
Fatima Binta Yola (Hajiya Kubura):	*Sarkin Fulanin Gwambe*
Ibrahim Gurso:	*Abubakar na Amadu*
	Ma}i Sake na Amadu
	Sarkin Mafara Barmo
Ibrahim Naramba]a:	*Al}ali Shirinai da Kyawo*
	Amadun Bubakar Gwarzon Yari
	Bakandamiya
	[an Isiyaku Makaye
	Gaskiya ta yi Halinta
	Ibrahimu na Guraguri

	Ya [au Girma ya [au Yabo
	Ya Ri}a da Hankali
Jibril Jalatu:	*Jinjinar Talakawa*
	Mafarkin Mulki
Mamman Shata:	*Adali Muhamman na Amadu*
	Allah Ji}an Abubakar Tafawa
	Bawan Allah Mamman [a
	Dodo na Al}ali
	Gagarabadan Namiji
	Don Sallah da Salatil Fati
	Garban Bici
	Haka nan ne {anen Idi wan Yalwa
	Ku]i a Kashe Su ta Hanya Mai Kyau
	Kwana Lafiya
	Malam Amadu Bello
	Malam Sidi
	Ramin Mugunta
	Sardauna Bahago
Muhammadu Gawo Filinge:	*Nijeriya da Nijar Daidai suke*
Muhammadu Sani:	*Ya Rabbi Sarki Mai Jima'a Almajirin Baran Malami*
Musa [an}wairo:	*Babban Jigo*
	Farin Cikinmu mu Sami Ilmi
	Gwamna Sadauki ne
	Mu Bi Al'adunmu na Gargajiya

Ya}i mukai da rashin]a'a

Sa'idu Faru: *Mamman Sarkin Kudu*

Sa'idu Mai Daji: *Mun Zaka Don Mu Yi Gaisuwa Sarki Muhamman [an {ino*

Salihu Janki]i: *Allah Taimaki mai Gaskiya [ibgau Bajinin Dole*

Imamud Dini

Arzi}i ya yi Kai as sarki

Sani Aliyu [andawo: *Ku Tashi mu mai da Himma Ya}i da Rashin Tarbiyya*

Sanusi Anu: *Ummar Faru}u Ango*

Sarkin Taushi: *Babbar {asar Shehu [an Hodiyo*

Duniya ta yi Kyau

Muhamman Bajinin Gidan Sambo

RATAYE III

MA'ANAR WASU KE|A||UN KALMOMI:

KALMA:	**MA'ANA:**
aesthetic	}awa
bad	mummuna
beauty	kyau
benevolent	managarci
Consequantialism	*Sakamakonci
contradiction	taho-mu-gama
end goal	buri
ethics	]a'a, a}ida
evil	~arna
fairness	adalci, kyautayi
good	kyakkyawa, mai kyau
goodness,	kyautayi
happiness	murna, farin ciki, jin da]i
Hedonism	*Mararanci
inequality	bambanci
invisible, immaterial	ba]ini
mental or inner beauty	kyautayi ta ba]ini
mental	}wa}walwa
molevelent	mugu, ma}etaci
moral right	daidai, abu mai kyau, aikin }warai
moral values	nagarta,]a'a, kirki
moral virtue	kyakkyawar]abi'a, abin }warai, abu nagari

morality	tarbiyya,]a'a, a}ida
noble	nagari
pain	ba}in ciki, damuwa, }unci
pleasant	da]i, armashi, faranta rai
pleasure	jin da]i,murna, nisha]i
right	daidai, ha}}i
righteousness	nagarta
sensual or outer beauty	kyautayi ta zahiri
social and political philosophers	mafalsafan siyasar zamantakewa
social and political philosophy	Falsafar siyasar zamantakewa
social arrangement	tsare-tsaren rayuwa
truth	gaskiya
unhappiness	ba}in ciki
universal	sha-kundum
Utilitarianism	*Fa'idanci
utility	fa'ida
virtue	]abi'a (tagari); nagarta, kirki
visible, material	zahiri
wrong	kuskure