

Zaria Journal of Liberal Arts (ZAJOLA)

Faculty of Arts, Ahmadu Bello University, Zaria

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Vol. 11, No. 1, June 2023

Faculty of Arts,
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Zaria Journal of Liberal Arts (ZAJOLA) is a peer-reviewed journal, published bi-annually by the Faculty of Arts, Ahmadu Bello University, Zaria, Nigeria. The journal welcomes manuscript of original articles, from scholars around the globe, in the various areas of Liberal Arts. The articles may be product of descriptive or analytical research, field research notes, reviews of publications and printed materials, drawn from, but not limited to Languages and Linguistics; Law; Environmental Sciences, Education; Management Studies; Cultural and Literally Studies; Theatre Arts; Philosophy; Religion; History and Strategic Studies; Archaeology and Heritage Studies; Developmental Studies and Social Sciences.

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EDITORIAL COMMENT

The Editorial Board of *Zaria Journal of Liberal Arts* wishes to announce the new Edition of its esteemed Journal after a short break. This Edition is made up of twelve well-researched articles drawn from seasoned colleagues and academics.

In the first article, Emmanuel Adeniyi examines the comic aspect of COVID-19 pandemic while Hauwa Mohammed Sani, in her article looks at the ethnographic study of language as a tool in resolving conflicts in Kaduna State.

Osakue Stevenson and Edorodion Agbon focus on the alternative paradigm of indigenous language film in Nigeria through *Agbon-Evuebo*, Muhammad Reza Suleiman examines Arts as drivers of African bilateral relations and regional integration. On their own part, Nura Lawal and Muhammad Rabiul Tahir (co-authors) and Isa Umar Al Musawi concentrate on the study of Hausa Proverbs and Hausa/Ganda burial rites respectively.

Participatory approach and sustainable development of world heritage sites in Nigeria retains the attention of Olufemi Adetunji while in their article, Abdulrasaq Oladimeji and Oluwaseun Yusuf Afolabi look at the teachers' perception of the integration of information and communication technology in public and private secondary schools with special focus on Kwara-Central Senatorial District of Nigeria.

In the area of French studies, Peter Akongfeh Agwu, Diana-Mary Tiku Nsan, Ashabua and Derick Achu carry out an evaluation of the influence of Africa in the poetic works of Charles Baudelaire. In a similar way, Babalola Jacob Olaniyi and Adelowo Kayode Olubukola study the contrastive linguistic divergence of nominal verbs in French and Yoruba languages.

Jamiu Saadullah Abdulkareem takes interest in the Arabic novel. In this article, Jamiu brings out the ideational dimensions and stylistic features of Abdul-Aziz Abdulkarim Burhanuddin's novel titled *Jamilah*. To round this Edition up, Nasiruddeen Ibrahim Ahmed studies the pragmatics of deixis in the poem "Independence of exploitation" of Salihu Alagolo.

It is important to note that the view and opinions presented in these articles are solely those of the authors. It is the hope of the Editorial Board that this Edition will enrich your curiosity.

Prof. Abubakar Sule Sani

Editor-in-Chief

31st May, 2023

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Kyauta da Rowa da Kwafayi a Mahangar Karin Maganar Hausawa

Nura Lawal & Muhammad Rabiu Tahir

Abstract

Bahaushe is a person who wholeheartedly seeks the welfare and progress of his community at all times. This is why the Hausa people continuously strive for positive change in their way of life through their literature and culture. Proverbs are among these expressions. This work examines various proverbs that prompt adjustments in behavior and attitudes among the Hausa community. This study adopts Brown and Levinson's (1987) theory of Politeness. The main thesis of this theory is that "when we enter into social relationships we have to acknowledge and show an awareness of face base on our behavior and attitudes. This is very much reflected in the way we interact with one another". Face in this theory refers to the respect one has for him/her self and others, which is the basis for the Hausa expression (cin-fuska) meaning disrespect. Politeness strategies are developed in order to save the behavior and attitudes for every one, which means we usually, try to avoid embarrassing the hearer or making him/her feel uncomfortable. The assumes that these strategies are universal, in that, in all cultures there are words and concepts that are not bluntly expressed which lead to lexical replacement through proverbs. Also, this study collected the data by revisits some books and papers and extracts the proverbs text to use as example in the paper. Through this, the study reveals that the Hausa community actively seeks to improve the Hausa people's education, taking into account their weapons, cultural heritage and resources. Furthermore, the paper found that Hausas skillfully employ proverbs in their communications to promote positive values and virtues within the society. Similarly, Hausas are believed to be set of people that promote the importance of self-reliance and self-sufficiency for every individual religiously and culturally. Hence, the Hausas disdain stinginess and greed, preferring to give generously and without hesitation. In their view, generosity fosters compassion, enhances friendship, and nurtures love among the community. Similarly, the Hausas believe that the act of begging is unproductive and that greed is detrimental to their relationships. Conversely, they place immense value on the act of giving, as it strengthens unity and engenders a sense of togetherness in the community. Moreover, the Hausa people demonstrate that stinginess may breed hatred among the people, just as greed breeds contempt and hatred between and among people.

Gabatarwa

Hausawa al'umma ce, da suke riƙo da al'adunsu, wannan ya sa suke ƙoƙarin kyautata tsarin zamantakewarsu ta yau da kullum. Ta haka ne suke da mataƙai na kyautata tarbiyyar al'umma ta hanytar amfani da azancin magna. Harshen¹⁷ Hausa

¹⁷ Baiwar da Ɗan'adam yake da ita ta amfani da harshe ita ce babban abin da ya bambanta shi da dukkan sauran halittu, har ya fifita shi bisa kansu. Kodayake dabbobi ma suna da tunani irin nasu,

ya mallaki hanyoyi na azancin magana waɗanda yake yi domin gwaninta da fasaha da takaita zance tare da sakaya shi ta yadda zai iya isar da saƙo mai gamsarwa cikin wasu takaitattun jimloli. Ire-iren waɗannan dabaru na dunkule magana sukan ƙara wa mai yin su kwarjini da ƙara masa hanyoyi na kyautata rayuwa cikin hikima. Haka kuma kowane rukuni na al’ummar Hausawa sun rungumi irin waɗannan maganganun azanci musamman ma karin magana ta hanyar aiwatar da shi a cikin zantukansu na yau da kullum domin isar da saƙo da kuma koyar da darasi na harkokin rayuwa. Babu shakka, karin magana yana ƙara fito da harshe da kuma taka muhimmiyar rawa a cikin adabin al’umma. Ta haka ne masana da manazarta al’adu da adabin Hausa irin su Alhasan da wasu (1988) da Magaji (1999) da Bunza (2006) da Gusau (2010) da sauran su suka bayar da gudummuwa wajen yin tsokici game da waasu al’adun Hausawa, musamman waɗanda suka shafi inganta tarbiyyar al’umma. Haka kuma, wasu masana da mazarta sun yi sharhi da tsokaci dangane da karin magana. Misala Amin (2002 da 2004 da kuma 2016) da Junaidu da ‘Yar’aduwa (2007) da Dangambo (2011) da Almajir (2012) da Danhausa (2012) da Malumfashi da Nahuce (2014) da Bugaje (2014) da Lawal (2017) da Funtua (2018) da Adamu (2020) da sauran su, sun nazarci karin magana ta fuskoki mabambanta, kuma a mata kai daban-daban. Waɗannan ayyuka na masana da manazarta sun bayar da dama yin waiwaiye a kan kyauta da rowa da roko a tunanin Bahausha a mahanga ta karin magana. A wannan takarda an yi nazarin karin magana ne wanda ɗaya ne daga cikin hanyoyin da Hausawa suke amfani da su domin isar da saƙo cikin kalmomi takaitattu don ingata tare da kyautata tarbiyar al’umma a siga ta gyaran hali.

Waiwaye kan Ma’ana da Nazarin Karin Magana

CNHN (2006:235) ya bayyana karin magana da cewa magana ce ta musamman wadda sai an tsokaci ake ganewa. A ra’ayin Dangambo (2011: 67) kuwa, ya bayyana karin magana da cewa, “Dabara ce ta dunkule magana mai yawa a cikin zance ko ‘yan kalmomi kaɗan”. Cikin hikima, karin magana, yawanci yana da sashe biyu: sashe na farko, yana yin jimlataccen bayani ko furuci na wata manufa, sashe na biyu kuwa yana yin sharhi ko ƙarin bayani, a kan abin da sashe na farko ya faɗa. Misali, Garin daɗi na nesa, Ungulu ta leka masai. A nan, za ga cewa, “garin daɗi na nesa”, yana yin furuci mai dunkulalliyar ko faffadar manufa. “

wanda kuma suke bayyanawa cikin hanyar sadarwa irin wadda ‘Dan’adam yake amfani da ita, wato harshe (Yakasai, 2012:2).

Ungulu ta leƙa masai” kuwa, yana ƙari bayani ko sharhi ne abin da aka faɗa ko manufar da farko.

Su kuwa Junaidu da ‘Yar’aduwa (2007:79) sun bayyana karin magana da cewa, wata ‘yar jimla ce gajeriya da mai magana zai faɗa ta hikima kuma ta ƙunshi ma’ana mai yawa idan an tashi yin sharhinta. Malumfashi da Nahuce (2014:28-29) sun byyana karin magana da cewa, wata gajeriyar magana ce wadda take da dogaye ko kuma boyayyun bayani ko zance a cikinta. Sannan kuma sun ci gaba da bayyana cewa karin magana kusan ta mamaye kowane fanni na rayuwar Bahaushen. Yana da wuyar gaske a ce ga wani sha’anin rayuwar da ba a samun Karin magana, kuma wannan shi ya ba da damar yadda harshe da al’ada kan sauya su bi zamani, to kwatankwacin haka karin magana ke sauyawa. Shi kuma Lawal (2017:30), ya bayyana karin magana da cewa dunkulalliyar jimla ce da aka gina ta hanyar hikima da nuna gwaninta a cikin harshe¹⁸, kuma wannan jimla ko jumloli suna ɗauke da ma’anoni daban-daban idan aka yi bayani ko sharhi a kai.

Kenan a iya cewa, karin magana wata hanya ce Bahaushen yake amfani da ita wajen isar da saƙo mai yin nuni ga kyawawan halaye abin koyi ko munanan halaye abin gudu. Haka kuma, tare da yin hangen nesa da faɗakar da al’umma domin su zama mutane da nagari tare da kauƙe wa abubuwan da suka saba wa kyawawan al’adunsu da kuma addininsu.

Ra’i da Hanyoyin Gudanar da Bincike

An ɗora wannan nazari a kan ra’in Brown da Lebinson mai suna ra’in nuna ɗa’a ko ladabi tare da hannunka-mai-sanda na shekarar 1987. Babban batu a wannan ra’in shi ne yanayin Magana dangantaka da amincewa tare da mutunta ko girmama juna da yin hannunka-mai-sanda a tsakanin al’umma domin ingantuwar halaye da ɗabi’un al’umma. Ana ganin hakan ta sa ake samun kyakkyawar cudanya a tsakanin mutane ba tare da rashin mutuntawa ba ko nuna rashin kunya ba ko nuna rashin ladabi ko ɗa’a ba. Haka kuma, ra’in ya bayyana ladabi da ɗa’a da kuma kunya abubuwa ne da aka gina bisa hikima domin kare muzanta ko shiga damuwa a tsakanin al’umma. Sannan kuma, wannan hikima gama-gari ce da ake samu a kowace al’umma a cikin al’adunta. Ta haka ne al’ummar Hausawa

¹⁸Ta haka harshen Hausa ya yi zara wajen murɗe zance ta amfani da naƙ altar zubin kalmomi shi da jumloli har sai da su da kansu Hausawan suke ambatar harshen nasu da “Hausa mai dubun hikima” (Gusau, 2012:3).

tasamar da irin waɗannan hikimomi da batutuwa a cikin salo na karin magana. Haka kuma, a wannan nazari an tattaro wasu matanonin karin magana da aka yin misalai da su daga wasu littattafai da takardun ilimi. Misali, Amin (2016) da Dangambo (2011) da Danhausa (2012) da Junaidu da ‘Yar’aduwa (2007) da Lawal (2017) da Malumfashi da Nahuce (2014).

Yanayin Kyauta da Rowa Da Kwadaiyi a Mahangar Karin Magana

Hausawa mutane masu son kyauta, amma, suna kyamar rowa da kuma kwadai ko kwadai tsarin zamantakewarsu ta yau da kullum domin samar da daidaito a tsakanin al’umma. Kyauta tana kara ingata zumunta da soyayya a cikin al’umma, sannan kuma rowa da kwadai suna haifar da kyama a cikin al’umma. Kyauta da rowa da kwadai ko kwadai halaye da dabi’u waɗanda suke da tasiri a tsarin zamantakewar al’ummar Hausawa. Saboda irin tasirin da suke da su a cikin al’umma ya sa wannan nazari ya zaɓi yin amfani da su, musamman ma yadda Hausawa suka yarda da tasirinsu har suka samar da matanonin karin magana. Domin inganta tsarin zamantakewarsu ta yau da kullum ta hanyar karfafa yin kyauta da kuma yin hannunka-mai-sanda a kan dabi’ar rowa da kwadai ko kwadai.

CNHN (2006:271) an bayyana kyauta da bai wa mutum wani abu don ra’ayi ba tare da ya yi wani aiki ba ko yi abin kirki ga wani. Kenan yin kyauta nuna halin kwarai da kuma nuna tausayi a cikin al’umma. Ta hanyar kyauta akan samu karin dankwan Zumunci da kuma kara karfafa soyayya a tsakanin al’umma. Haka kuma, rowa tana nufin hana mutum wani abu da yake bukata, ta hayar ya nema a taimaka masa ko kuma an fahimci yana da buƙatar a ba shi, amma sai aka hana masa wannan abun.

Kwadai shi ne son karɓar wani abu cikin sauƙi a wajen mutane ko tsananin son wani abu, musamman abin da za a ci ko za a sha, wanda mutum bai mallaka ba (CNHN, 2006:260). Hakan ta sa Hausawa suka samar da wasu matanonin karin magana masu yin kira da yin kyauta da masu yin hani ga yin rowa da kuma kwadai ko roko, ta hanyar yin tunani na hangen nesa. Lawal (2019:9-10) yana ganin cewa akan iya gane zurfin tunanin al’umma a al’adunta, kamar yadda al’adun Hausawa suka kasance fage mai faɗi, da ake nazartar al’ada da dabi’un Hausawa. Ana iya nazartar yanayin hangen nesarsu da hikmarsu da basirarsu da tunaninsu game da girmama na gaba da kare kima da daraja na al’adunsu da kuma daidaita al’amurra da sanya kaimi ga shugabanni da sauran al’umma baki daya. Har ila yau, falsafa jagora ce ga al’umma, sannan al’adu suna fasalta falsafar

al'umma a aiwace, kusan kowane mutum wakilin al'ummarsa ne, kuma ana tantance al'umma da zantuttukanta da matsuguninta da kuma yanayin zamantakewarta.

Al'ada tana yin jagoranci wajen warware yawancin matsalolin 'Dan'adam, kuma ita ce ma fashin bayan rayuwar Bahausha. Ta haka ne, ake iya tantance Hausawa, musamman ta hanyar al'adunsu da kuma addininsu da kuma sauye-sauyen zamani da yadda suka yi tasiri a rayuwarsu. Bayanan da ke biye suna dauke da matanonin karain magana masu nuni da yin kyauta da kuma hani da rowa da kwadafai kamar haka:

Kyauta a Mahangar Karin Magana

Hausawa sun gina karin magana a siga ta karfafa kyauta a tsakanin al'umma. Don kyautata zamantakewa ta hanyar kaunar juna da kuma taimakon juna, musamman masu shi su rika taimaka wa marasa shi ko masu neman taimako. Haka kuma, da yin kyauta don yaba wani abu da aka yi wa mutum, ko kyauta ta tsakanin babba da yaro ko maigida da yaransa ko iyalansa ko kuma a tsakanin 'yan'uwa don karfafa zumunci. Ga misalai kamar haka

1. Kyauta ba za ta sa dukiya ta kare ba.
2. Yaba kyauta tukuici.
3. Da hanau gara mannau.
4. Da mai kyauta da mai rowa halinsu ba zai zo daya ba.

Wadannan matanonin karin magana suna nuni ne a kan karfafa kyauta a tsakanin al'umma. Wato, ita kyauta tana kara wa mai yin kima da daraja a idonun mutane. Hakan ta sa Hausawa suka samar da wadannan matanoni na karin magana. Karin magana ta (1) tana dauke da ma'anar cewa duk yadda mutum ya kai ga yin kyauta da dukiarsa ba za ta kare ba sai dai ma ta haɓɓaka, musamman ma idan yi da kyakkyawar manufa. Wato ya yi domin Allah, ba domin a mayar masa ba ko don samun wani abu daga wanda ya yi wa kyautar. Wannan ita ce kyauta wajen Bahausha a tsarin al'adarsa da kuma addininsa. Hausawa sun kara fayyace muhimmanci kyauta sai kamar yadda karin maga ta (2) ke nuni da hakan. A son duk wanda wani ya aiko masa da kyauta to, ya ba wa dan aiken tukuici. Wannan shi ne yake nuna godiya da farin cikinsa ga wannan kyauta. A tsarin al'adun Hausawa ana son yin hakan ko da dan aiken ba zai karɓa ba. Ta yin hakan an fadafa kyauta, wato wanda aka aiko wa kyauta ya ji dadi shi ma dan aike ya yi

dafi. Haka kuma, kyauta da godiya alamu ne na mutanen kirki da kuma kara dankon zumunci da kyautata zamantakewa.

Hausawa sun tabbatar da muhimmanci kyauta, ta hanayar nuna kyauta ba ta da kadan kuma mai yin kyauta ya fi mai rowa, kamar yadda misali na 3 da na 4 ke nuni. Ga dai ma su a nan, wato, *Da hanau gara mannau* da kuma *Da mai kyauta da mai rowa halinsu ba zai zo daya ba*.

Har ila yau, akwai wasu matanonin karin magana masu nuna kara karfafa 'yan'uwantaka da kuma soyayya. Misali:

5. Gida bai koshi ba, ba a bai wa dawa ba.
6. Mai kyauta surukin mai karba.
7. Sai da so ake yin kyauta.
8. Gwamma kyauta da bashi.

Wadannan matanonin karin magana (5-8), suna yin nuni ne da kyauta ga dan'uwa ta fi a kan yi wa wanda ba dan'uwa ba. Kenan duk da Hausawa suna yin nuni da yin kyauta ga kowa, to, amma sun fi karfafa ta kasance 'yan'uwa, fiye da kyauta ga kowa. Yin hakan na kara kyautata 'yan'uwantaka da dankon zumunci. Haka kuma, Misalin karin magana na (6) yana nuna yadda mai yin kyauta yake zama suruki ga wanda yake yi wa kyauta. Ashe kenan kyauta tana da matsayi a wajen Hausawa ta hanyar daga dajara da kimar mai yin ta, wato ana giramama shi kamar suruki. Suruki ko surukai a al'adar Hausawa mutum ko matane ne masu daraja.

Ga abin da Bunza, (2006:255) ya bayyana dangantakar surukai aba ce babba a idon Bahaushe. Suruki shi ne wanda ya aurar da 'yar cikinsa ga wani ko 'yar kaninsa ko ko'yar yayansa yana iya daukar nauyi iri daya ga al'ada. Suruki a al'adar Bahaushe uba ne, amma nauyinsa da ake ji ya fi na mahaifin asali.

Dalili kuwa shi ne, mutum na iya sakewa da mahaifansa ya yi musu wani bayanin da ba ya iya yi wa surukansa ko da kuma al'amarin tsakaninsa da iyalansa ne. Duk wani abu da zai haddasa kunya ta magana, ko aiki, Bahaushe na tsoron idon surukansa da ita. Tsananin kunyar da ke akwai tsakanin Bahaushe da surukinsa shi ke sa yake ce masa Baba. Ba ya cin abinci a gabansa. Ba ya ambaton sunansa gaya ko mai sunansa yakan girmama. Haka kuma, wurin da surukinsa ke hutawa ba wurin zamansa ba ne. abokan surukinsa surukansa ne. kunyar da ke tsakanin suruki da suruki ta fi kowace kunya nauyi a idon Bahaushe.

Ashe kenan, a iya cewa, suruki ko suruka su ne mutane waɗanda suka aurar da ‘yarsu ga wani ko ɗansu ya auro ‘yar wani. Ko mutumin da ya auri ‘yar wani ko wata, ko wadda ta auri ɗan wani ko wata. Sannan kuma, Hausawsa sun kara nuna wani babban mataki daga cikin matakan da sukan sa a yi kyauta, wato so. Hakan ta sa Hausawa mutane ne masu son kyauta da kuma yin ta domin suna kaunar junansu. Haka kuma, Hausawa sun kara yin nuni da cewa, da ka bai wa mutum bashi gara ka yi masa kyauta, domin wani lokaci bashi ba a rabuwa lafiya. Kenan a al’adun Hausawa suna hani ga cin bashi idan ba ya zama dole ba.

Rowa a Mahangar Karin Magana

Al’ummar Hausawa mutane, waɗanda ba su son rowa da mai yin ta domin tana haddasa kiyayya a cikin al’umma. Haka kuma, Hausawa ba son mai roko, domin roko yana zubar wa da mai yi mutunci. Ga misalan kamar haka:

9. Laifin babba rowa, laifin karami kuiya/kwaiya’.

10. Rowa ba za ta hana dukiya karewa ba.

11. Rowa mai sa kiyayya ko da zumunta

Waɗannan karin maganganu suna yadda rowa take hana yin cikakken ladabi da biyayya. Ga miasali abin da Hausawa suke cewa, “*Laifin babba rowa, laifin karami kuiya/kwaiya*”. A nan, a nuna yadda rowa ba abin yi ba ce, domin tana zubar da mutunci. Haka kuma tana kira ga na kasa da su yi wa na sama ladabi da biyayya. Hausawa, sun samar da wannan karin magana domin gyara da kyautata halayyar al’umma. Wato kenan aikin babba shi ne taimako da tausayi da kyatatawa na kasa da shi domin shi ma ya mika ko ya dogara da kansa a sanadar wani taimako ko kyatatawa da ya samu daga babba, wato na sama da shi. Kenan a iya cewa, idan al’umma tana da manya marowata za a sami karancin ladabi da biyayya, musamman ga na kasa, wato kanana masu tasowa.

Haka kuma, sun nuna yadda yin rowa ba ya hana dukiya ta kare. Hausawa sun yi imani da cewa kyauta ba ta sa dukiya ta kare, sannan kuma, rowa ba ta hana dukiya ta kare. Ashe kenan rowa abin ki ce, kyauta kuma abar yi ce a tsakanin al’umma. Har wa yau, Hausawa sun yi nuni da cewa rowa tana sa kiyayya, kamar yadda suke cewa “*Rowa mai sa kiyayya ko da zumunta*”. Wato rowa na haifar da kiyayya a tsakanin al’umma, musamman a tsakanin ‘yan’uwa da abokanin arziki, domin a tsarin al’adun Hausawa da addininsu sun yi hani da rowa, sannan suka yi nuni da yin kyauta. Wato ita rowa nau’i ne na rashin tausayi ko jinkai a tsakanin al’umma, da zarar kuma hakan na faruwa a cikin al’umma, to, sai kiyayya ta yi ta

fadafa, musamman ta hanyar nuna hassada a fili. Haka kuma, kyauta tana sa soyayya a tsakanin al'umma, sannan kuma, kyauta tana sa dukiya ta yi albarka da kuma kare wasu fititinu ga mai yin kyauta. Kyauta ta sanya mai yi ta ya yi kwarjini a cikin al'umma.

Kwadayi a Mahangar Karin Magana

Hausawa mutane ne wadanda ba su son mai kwaidayi. Wannan ne ya sa suka samar da wasu matanonin karin magana masu hani da kwadayi. Saboda duk wani mai kwadayi abinkiyama ne a cikin al'umma. Ga misalai kamar haka:

12. Kwadayi mabudin wahala.
13. Neman kwabo, ya fi bin dangi.
14. Mai kwadayi shi ya san gidan mai rowa.

Hausawa sun samar da wadannan matanoni na sama an samar da su ne domin hani ga yin kwadayi da roko. Misali "*Kwadaɓi mabudin wahala*". A nan Hausawa sun nuna yadda mai kwadayi yake haɗuwa da wahala, domin duk maikwadayi yana zubar da mutunci da kuma kauce wa gaskiya. Ashe kenan mai kwadayi bashi da kima ko daraja a cikin al'umma. Haka kuma Hausawa suna ganin mutuwar zuciya da son zuciya suma suna cikin dalilan da sukan hadasa dabi'a kwadaɓi ko kwadayi.

A wani karin maganar kuma "*Neman kwabo, ya fi bin dangi*" wannan yana yin nuni ne da mutune da su tashi su nemi na kansu, wato su tsaya da kafafuwansu. Kar su dogara da kwadayin abin danginsu, saboda duk wanda ya dogara da abin hannun danginsa, wato yana rokonsu zai wulakanta kuma kowa zai guje shi. Domin tabbatar da wannan Hausawa suke cewa "Mai kwadaɓi shi ya san gidan mai rowa". Wato a nan Hausawa sun nuna cewa, kwadayi shi ne yake haifar da roko ko maula da kuma lalaci. Kenan maikwadayi saboda rokonsa ko maula, sai Bahausha ya nuna shi ne wanda ya san mai rowa, ma'ana idan ba ka da kwadayi ba ka san mai yin rowa aba a cikin al'umma, domin ka dogara da kanka ne kawai.

Har ila yau Hausawa suna ganin maganin kwadaɓi ko kwadayi shi ne neman sana'ar da mutum zai yi don ya rufawa kansa asiri cikin taimakon Allah. Hakan ta sa Hausawa sukan yi nuni da mutum ya kama sana'a kome kaƙƙantarta, saboda wannan sana'ar za ta ba mutum kariya ta mutunci. Wata ranar kuma wannan karamar sana'a za ta bunkasa da cikin yarda Allah. Yadda da hakan ta sa Hausawa sukan ce "Mai shi ya ji tsoron mai nema". Wato, duk yadda mutum yake da kuɗi ko dukiya ko arziki ya ji tsoro wanda yake neman, ma'ana kar ya wulakanta shi

ko ya raina shi, idan da hali ma ya taimake shi domin wata rana zai fi shi kudi ko dukiya ko arziki.

Kammalawa

A wannan takarda an yi waiwaye ne a kan kyauta da rowa da roko a mahanga ta karin magana a tunanin Hausawa. Inda aka kawo misali na ire-iren waɗannan karin magana tare da fito da hikimomin da ke dunshe a cikinsu. Haka kuma, wannan takarda ta gano, Hausawa al'umma ce, da take kofari wajen ingata tarbiyar al'umm, musamman ta la'akri da madogararsu ta addini da ta al'ada. Sannan kuma, Hausawa suka yin amfani da karin magana cikin mataakai bayar da tabiyyar don gyaran hali da cusa akida a tsakanin al'umma. Har ila yau, an fahimci Hausawa mutane ne masu son kowa ya dogara da kansa. Ta hakan ta sa Hausawa suke kyamar roko da kwaɗai, amma, basu son rowa kuma suna son mai kyauta ko kyauta. Ashe kenan, Hausawa son na sama su tausa wa na kasa. An lura Hausawa sun yarda row aba ta da amfani kuma roko ko kwaɗayi su ma basu da amfani. Sannan a gefe ɗaya kuma, sun aminta da kyauta domin kyauta ta nan una taimako da tausayi ne tare da kasa zumunci da kyautata soyayya a tsakanin al'umma. Haka kuma, Hausawa sun nuna cewa, rowa kan haifar da kiyayya koda da zumunta a tsakanin al'umma, haka kwaɗayi shi ma yakan haifar da kyama da kiyayya a tsakanin al'umma.

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