

Nazarin Kyau A Kyautayin Bahausha Daga Waƙoƙin Baka Na Hausa

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Tsakure

Kyau a kyautayin Bahausha wata irin nasaba ce tamkar ta jini da tsoka, kyau yana cike da kawa da kwarjini, rai yakan yi fari matuƙar ya sami abin da yake so ko kuma idan ya ga kyakkyawa. Kyau ko munin abu ya danganta ga abin da zuciyar mutun take so. Nagarta da halin kirki dabi'u ne nagari, waƙanda jama'a suke maraba da su kuma suke martaba wanda ya aikata su. Wanda duk yake yin kyautayi, yana da kyakkyawan hali, yakan zama mai mutunci a idon mutane saboda juriyarsa ko gaskiyarsa ko kuma alherinsa da kirkinsa. A fuskar tasarifi, kyau shi ne tushen kyautayi, domin haka, kyau yana bayyana a nagarta duk da cewa kyautayi sabanin kyau ne. Manufa, kyautayi dabi'a ne, kyau kuma ba dabi'a ba ne. Har-ila-yau, kwalliya tana daƙa inganta kyau da kawata shi a idon mutane.

1.0 Shimfiɗa

Nazari ya tabbatar da wasu malamai suna yawan fassara kalmar *Ihsan* da *kyautayi*, wato malaman sun fara da *kyautata yi* ne sannu-a-hankali aka ya da gaƙar *-ta* kuma aka haɗe *kyauta* da *yi* daga nan *kyautayi* ya samu. Sai dai kuma wasu suna duban *kyautayi* a matsayin jam'in kyauta, wasu kuma suna bayyana *kyautayi* dabi'a ce wadda ta ƙunshi nagarta. Kuma nagarta ta haɗa da riƙo da addini da gaskiya da amana da adalci da kara da kunya da tausayi da ladabi da biyayya da yawan kyautatawa da sauransu.

Kyautay boyayyen suna ne kuma kammalalliyar dabi'a, wadda ta dace da tunanin mutane kuma yana inganta al'amari. *Kyautayi* ya ƙunshi kyakkyawan ƙuduri da magana mai daɗi, tare da yin aiki nagari da sauransu. Wato gaskiya da mutunci da kyau ɓangarori ne na kyautayi sannan kuma kyautayi yana iya kasancewa na zahiri ko ta baɗini. *Kyautayi* dabi'a ce ta gari, wadda kan tabbata a mu'amala inda a wani lokaci hannu yakan shaida abin da aka yi wa kyautayin (kyautayi na zahiri). Ido yana ganin kyan abin da aka kyautata, kwaƙwalwa tana yawan zurfafa tunani game da kyan abun da aka kyautata ko kyautatawar da aka yi, sannan kuma zuciyar tana yin fari matuƙar ido ko kunne da sauran sassan jiki suka tabbatar al'amari ya yi kyau (kyautayi na baɗini) (Ayuba, A. 2013:1, 115 & 163). Kyau shi ne turken kyautayi, sai dai kuma, ba kowane kyau ne dabi'a ba, amma kyautayi yana da kyau kuma dabi'a ce.

2.1 Kyau

Asalin kyau daga *kyawu* ko kyawo ne, inda kalmar ta zaizaye aka ya da sautin /u/ sai /w/ ya juye zuwa wasalin /u/, sannan wasalin /a/ ya ɗauri /u/ sai kalmar ta takure ta koma mai gaɓa ɗaya. 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. Kamusun Hausa na (Jami'ar Bayero, 2006:271) ya bayyana kyau da cewa, kama ko sifa ko wani abu mai kyan gani da kayatarwa, wanda kan kwanta a ran mutum. Haka kuma, Bargery ya bayyana kyau da cewa (n.m.),

kuma kyakkyawar kama ko sifa da ke kayatarwa da shiga rai, hakan yana sanyawa a so abu ko sifarsa ko dabi'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 kawa. Kyau ya kunshi duk abin da ya kwanta wa mutum a rai, yana kuma iya kasancewa wanda gabobin dan'Adam suka gamsu da shi. Kyau yana kasancewa abin da zuciya mutum take matuƙar so. Abu mai kyau na iya kasancewa launi ko tsari ko fai (da za a iya taɓawa) ko wani al'amarin da aka kididdige adadinsa. Amon kiɗa ko na murya ko dabi'a ko ra'ayi da sauransu suna iya kasancewa masu daɗin sauraro.

Kyau yana haifar da sha'awa da kauna da jin daɗi da kwanciyar hankali a zahiri da baɗin rayuwar mutum. Manufa, nagarta da tausayi da kwazo da hankali suna faranta rai. Kyau sunan boyayye ne, sannan mafalsafa irin su Plato sun gamsu cewa, tsantsar kyau ba ya sauyawa ko gushewa. Sannan kuma dabi'a ce wadda take wanzu a mu'amala. Bugu-da-kari, kyau yana da nasaba da nagarta da take wanzuwa sakamakon kyakkyawar kuduri ko aikin kwarai. 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 kwayaye masu kyau da aiki nagari da duban rahama ko kuma idan ana bayyana nagarta mutane ana cewa mutanen kirki ne.

Ma'anar kyau a wani lokaci kan takaita ga nagarta, wadda ta kunshi gaskiya da halin kirki kamar karamci da 'yangaranci da kana'a, sannan kuma kyau na iya daukar ma'anarsa ta kyau, wanda ido yake shaidawa. Don haka, ma'anar kyau tana da faɗi inda har Plato yake bayyana cewa, kyautayi ne kololuwar nagarta, wanda ya kunshi hikima da kwazo da kana'a da adalci, kasancewar nagarta ta dogara a kansu ne. Duk da yake dai akwai bambanci tsakanin kyau da nagarta musamman idan aka nazarci kimar kayatarwa da kuma tarbiyya (epistemological, aesthetic, and ethical realms), sai dai a wani lokaci hatta mafalsafa da sauran jama'a ba su cika kwankwance ma'anarsu da garaje ba. Ma'anar kyau tana da harshen-damo tamkar yadda Plato ya yi kokarin fayyace ma'anar *kalon* a matsayin nagarta ko kyakkyawa; haƙiƙanin ma'anar *kalon* ta fi kusa da 'na kwarai', wadda ta zarce a ce kyakkyawa ko dabi'a ko kuma kawanci/kayatarwa. Hatta Socrates yana cewa kyau shi ne *prepei* (appropriate) kuma ya hautsina shi da cewa, abu mai kayatarwa da kuma nagarta. Kuma Plato ya kara da cewa, nagarta dabi'a ce mafi kyau sannan kuma kyau abu ne da aka haƙiƙance 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 kawa da kwarjini. Saboda kawar da ke tare da kyau kan haifar da natsuwar zuciya, domin kyau yana burge ran mutum kuma yana haifar da kwarjini. Dan'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 kawa a tattare da kyan, kuma yake faɗaɗa ma'anarsa, inda yakan fayyace nagarta a matsayin kyau, kasancewar kyau yana jan hankali da daukar 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 kawata rayuwarsu da duk wani abu da suke ganin yana da kyau. Don haka kamar yadda kyau yake daukar 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 dan'Adam zurfin tunanin gane yaƙinin abu, wanda

kan bayar da damar gano dangantakar kyau da kawa, domin al'amura da yawa suna kawata al'amari, sannan kuma kawar ta bambanta daga mutum zuwa mutum (Richards, I.A.1924:9-11).

Kyau yana da martaba kuma ana sifanta ko alamta ko mutunta ko kuma akan yi kwalliya da kyan ko kyakkyawa kamar yadda rayuwar Hausawa take bayyana kuma tatsuniyar *Gwi-Da-Yara* ta naɗe bayani da cewa, ɗan sarki ya haɗiye Gwi-Da-Yarar har:

*ya mai da ita farar yarinya,... Sai ya sake haɗiye 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 *Dan 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 baƙi wulik, mai sulbi da sheki har gadon baya. Idan ta buɗe idanuwanta fari ƙwal kamar madara. Girarta baƙi wulik, gazar-gazar. Saboda kyanta har ake ganin tamkar aljana ce. Haka kuma, a lokacin da za ta tafi wurin taron zaɓen wacce ɗan sarki zai aura, mahaifiyarta ta haɗiye 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 ɗan daren goma sha huɗu, kowa ya ganta sai ta ja hankalinsa saboda sha'awa. Saboda halittarta ta cika cif babu makusa; son kowa ƙin 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 naɗe 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 ɗabi'u da manufofi. Haka kuma launi yana da tasiri a tarihin al'umma da kuma yanayin ƙasarta, kamar yadda Hausa take duban launi ta fuskar ɗabi'a da kuma imaninta. Akan sami bayanin wasu launuka da sukan nuna hali ko ɗabi'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 ƙarfi saboda Hausawa sukan cewa sadaukin mutum,

Jan gwarzo

Jan namiji

Jan zaki

sukan kira barde da mai:

Jan hali

Jar zuciya

Jan ƙoƙari da makamantansu.

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

Farin ciki

Farin gamo

Farin fito

Farin jini

Kodayake dai a wani lokaci fari kan nuna akasarin wannan magana, musamman idan aka yi la'akari da kaulin da ke cewa, "farar kafa". Haka kuma fari launin suturan maza ne a Hausa kodayaushe, shuni kuma yana gwada karkin arziki da martaba da kuma dattakon mai hannu-da-shuni, amma Tremearne (1970:144) ya ruwaito cewa, a Maradi ana ganin sanya sutura mai shuni kan kawo talauci. Bugu-da-kari, launin kore yakan dauki ma'anar kuruciya 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 zabaɓɓun 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 hada da:

1. Baƙin bunsuru ko sa domin samun nasarar yaƙi ko farauta.
2. Baƙar kaza ga iska Alfanda
3. Fararen dabbobi ga Uwar Gona
4. Jan bunsuru ga Kure
5. Tunkiya mai tozulla ga Kaura

Sannan kuma a kan sanya fararen tufafi idan za a hau Malam Alhaji, da tufafi masu shuni da farin rawani idan za a hau Dan galadima. Haka kuma sanya tufafi masu shuni yana nufin za a hau borin Nana A'ishA matar Sarkin Rafi. Idan kuma an sanya jajayen tufafi, to, za a hau Sarkin Barde, sannan kuma ana sanya tufafi masu ruwan kawai idan za a hau Kaura. (Zarruk, R.M. 1978:67-70).

Wata a tunanin Bahause kyakkyawan halitta ne, mai muhimmancin gaske, domin yana haska gari da daddare, kuma ba ya buƙatar 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 dala na tauraro. Daɗin-daɗawa, wasu daga cikin taurari suna da tagomashi a idon Hausawa, cikinsu har da zara da gamzaki; sannan kuma gamzaki yana da matuƙar 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 dabi'un dan'Adam. Sannan idan za su yi mu'amala da iskokin sukan sanya suturar da ke da alaƙa da kowane isKa da fatar dacewa. Idan an sanya nau'in tufafin kowane iska, an kyautata masa kuma an sauya kamannu, wanda yake nuna an cika sharadin mu'amala da iska. Bugu-da-kari, launin dabbobin da za a yanka cikon sharadi ne da kan faranta wa iska rai, kuma bukata ta biya. A dunkule sanya tufafi na musamman da yanka zaɓaɓɓun dabbobi hanyar kyautata mu'amala ce tsakanin mutum da iskoki, wanda yakan haifar da sakamako nagari.

Kyau a Hausa yana da alaƙa ta kufut da cikas halitta ko daidaituwar surar jiki ko tsarin wuri da sauransu, idan kira 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, kawata 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-kamadin* su fayyace ma'anar launi ko kuma su bayar da hoton abin ko su suranta shi (Newman, 2000:242). Cikas kyan kore a Hausa shi ne ya kasance *shar* ko *fatau*, kamar yadda fari kan amasa kamar *fat* ko *kwai/kal* ko *tar* ko *sol/sal*, idan kuma launin ja ne a kan danganta shi da *jawur*, baƙi kuma da *wulik*. Hausawa na sifanta tsayin gashi da *laya-laya* farfinsa kuma da *gazar-gazar*. Dadin-dadawa, 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 daɗa bayyana, zuciya da idanu su rika 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

Daiba, 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 kara da cewa, “Muna tawassuli ga annabi mai sifa da kyau da fasali” (Fati Musa: Rayuwa Tana Faruwa Wucewa Take Kamar Ba a Yi Ba).

2.2 Kyautayi

Tushen *kyautayi* daga kyawu ne, inda aka ya da wasalin farshe sai gabar ta koma kyaw, sannan kuma baganden sauti /w/ kan juye ya zama wasalin /u/ a farshe gaba (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 kyawawa. Har-wa-yau, naso kan auku, inda bahanden sauti /k/ kan nashe wasalin /u/ a kyakkyawa, sai dai Sakkwatanci da Katsinanci kan ce kyaukyawa (Bargery, 1993:698).

A wata fuskar kuma wasu suna ganin *kyautatayi* kirkirariyar 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 karin 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 fadi a kansa, akwai kyautata yin aiki din, wanda shi ya sa wadannan kalmomin guda biyu suka zo suka haɗu suka ba ka... kalmar da ake nufi Al-Ihsan... ita kalmar nan ta kyautata din 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 ka'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 karɓaɓɓe 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 dauki kyautayi a matsayin boyayyen suna, mai tushe daga kyawu (sama, kasa), inda aka ya da wasalin /u/ kalmar ta koma kyau (sai karin sautin ya zama faɗau) kuma aka dafa wa kyau+ta sai aka haifi kyauta (suna), sannan kuma aka kara dafa wa kyauta+ta aka sami kyautata. Sannan sai aka shigo da yi (suna) wanda ba a ambata ba, sannan shi dan'Adam kullum yana neman sauƙi wajen yin lafazi, sai aka ya da -ta a *kyautata* sannan kuma aka haɗe kyauta + yi suka haifar da kyautayi (faɗau, kasa, faɗau). Sannu-a-hankali sai karin sautin ya sauya zuwa kyautayi (kasa, kasa, sama). Bugu-da-kari *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)* da *VIII. OoCii* (Mukoshiy, 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.

Sannan kuma kusan duk wadanda 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 Fadīma da karamci,

Mai haƙƙuri mai kyautayi,

Tsatson girma da mutunci,

Nana Fadīma abun da kukai,

Shi ne muke ta kwatanci, (Nana Fadīma Alawiyya)

Kyawu ko kyawo tushen kyau ne, sannan kuma kyau boyayyen suna ne, kyawawa jam'i, kyakkyawa kuma sifa, madanganci kuma kan maƙwabci kyau ya juyar da ita ta koma kyan misali: kyan kai gare shi (Abraham, 1978:603) duk da cewa kyau rufaffiyar gaba ce amma wani dalili kan buɗe ta ya sake rufe ta, akan kuma sami dafa-ƙeya –ta ya dafa wa kyau, kyautaatsira, kasancewar Hausa ta fi ƙarfafa dafa ƙeya 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 ƙarewa da dafa ƙeya –wa (Newman, 2000:700), kyauta da kyautata aikatau so-ƙarbau ne; kyautu kuma aikatau ki-ƙarbau, kyakkyauta aikatau matse-aiki (Bargery, 1993:704-5).

Kuma kyauta tana da ma'anoni da dama da suka ƙunshi bayar da kyautar wani abu ga mutum ko kyautawa na rafi a cinikayya ko kyautatawa a mu'amala ko sauƙaƙawa da gyarawa, a wata fuskar kyauta na ɗaukar sunan mutum, kyautata na nufin ingantawa ko kyautatacce ko kyautatawa (Bargery, 1993:704-5).

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 ɗabi'ar da take kyautata zamantakewarsu, take ƙara dankon zumunci da son juna da kuma ƙaunar juna. Kyautayi yana yaye ƙunci, yana maye gurbinsa da farin ciki, kuma yana haskaka rayuwar mutane ya mutunta su. Sabanin mugun hali da mugun aiki kamar su ƙarya da ƙazanta da faɗa 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 nade hakan. Sai dai a ƙarshen hikayar an nuna masu waɗannan miyagun halin sun yi nadama, sun kyautata rayuwarsu da ta abokan zamansu (Umar, 1980:37-9). Saboda haka mafalsafa siyasar zamantakewasuke ganin:

Kyautatayi wata kyakkyawar ɗabi'a ce, kuma falsafarta ta ƙunshi duk wani halin ƙwarai, domin mutumin kirki na kowa ne, ba kawai a karan kansa ba. A iya cewa, nagari ya fi kulawa ya bai wa sauran mutane haƙƙinsu maimakon

kansa, musamman idan ya kasance shugaba ne ko kuma a wata mu'alar rayuwa tsakaninsa da mutane (Aristotle, 2006:148-9).

Domin haka ne Narambada yake kara jaddada wa Hausawa da su kara himma da kwazo, inda yake zaburar da su cewa,

Jagora: Ai kyawun mafarauci,

Yara: Ya dau kare ya kiyaya daidai,

Jagora: Shi dillali,

Yara: Da an saye ya fadi ad daidai,

Jagora: Shi dan runji,

Yara: Shi kama yuka domin yanka.

Jagora: Shi ko arne,

Yara: Shi kama noma daidai an nan

Jagora: Shi kau dan malami,

Yara: Ya kama zuwa makaranta,

Jagora: Shi makafi kau,

Yara: Shi gyara turu daidai an nan.

Jagora: Ni kau kun gane ni na gyare turuna,

Yara: Sai zuba waka ni kai kama da ta Alfazazi. (Muhammad, D. 1981:9)

Kwarewa a sana'a muhimmin batu ne, kamar yadda Narambada ya zaburar da wadannaN rukunin mutane da cewa, su miƙe tsaye, su yi aiki tukuru domin kare mutuncinsu, domin sana'a tana wanzar da mutunciN mai ita.

Kyautayi yana wanzar da kyakkyawar rayuwa, kuma wajibi ne ga kowane mutum ya kyautata rayuwarsa, idan rayuwa ta zo ƙarshe kuma haƙƙin al'umma ne a 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 musamman ga musulmi kamar yadda Adamu Danmaraya Jos ya bayyana cewa,

Kai mai akwai ka gane

In ba ka dan musali

Ranan komuwa ga Allah

Yadi biyar fari dai

A ciki za a nannade ka

Rami guda akan tona

Ka tuna ba a tona goma

Don wai kana da hali

A ciki za a turbuda ka.

Haka nan wanda bai da komai

Ran komuwa ga Allah

Yadi biyar fari dai

A ciki za a nannade 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.

Rayuwar dan'Adam tana martaba kyau da kawata 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 kawata wa mutane kyan abu, sassan jikin dan'Adam kuma na tantance da'adi da kawata da kyau da kyakkyawa (Richards, 1924:32-7) kamar yadda (Alhassan 1982:27-28) bayyana cewa akwai burfushin tarbiyyar gargajiya da Musulunci da kuma yanayin kasar Hausa a tarbiyyar Bahausha, inda har yake cewa, "Yanayin kasar 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 kawata wa Hausawa nagarta, kuma suke ganin kyan duk wani abu da addininsu ko yanayin kasarsu 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 duke tsohon ciniki, kowa ya zo duniya kai ya tarar." Saboda ni'imomin da ake samu a noma ne Muhammadu Gawo Filinge yake fada wa duniya cewa,

Jagora: Kasar Afirka noma muna faka,

*Inda dur ruwa yal fadī kasa,
 Sai maza mu tashi mu dārma gaba,
 In munka kamma noma ba mu bari.
 Karbi: Ko mu ma kanshi muke magana,
 Mun riga mun sarahw hwadama;
 Mu sa miyal kubewa hal da kuka,
 Sannan mu kai irin ture mu zuba,
 Mu kama yin tuwo mu hada da miya,
 Koway yikon talauci yaw wahala.*

Manufa, himma da kwazo kyawawan dabi'u ne da suke yi wa Hausawa jagoranci, manomansu maza da mata suke noma nau'o'in abinci, wadanda ke kawar da yunwa da fatara da kuma talauci. Fa'idar himma da kwazo ne ya sa tun kafin faduwan ruwan sama manoma sun yi sharan gona, da zarar ruwan ya fadi 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 kwadugo a gonakin masu hannu-da-shuni (Barkow, J. H. 1979:28-9). Musulmin Hausawa sun kara fahimtar kawar duniya da amfanin zage dantse domin cin ma manufofin rayuwa, kasancewa Allah ya bayyana cewa,

An kawata wa mutane son sha'awoyi daga mata da diya da dukiyoyi abubuwan Tarawa daga zinariya da azurfa, da dawaki kiwatattu da dabbobin ci da hatsi. Wannan shi ne daɗin rayuwar duniya. Kuma Allah a wurinSa kyakkyawar makoma take (Sura ta 3:14)

Kuma lalle mun kawata samar farko da fitilu, kuma Muka sanya su abin jifa ga shaidanu, kuma Muka yi musu tattalin azabar Sa'ir (Sura ta 67:5)

Dan'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 kwazo da jarunta. Suna kuma tattalin makami kamar su gora da gatari da masu da takubba da garkuwa da dai sauran kayan yaƙi a daidaiƙun 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 daɗa wanzar da zaman lafiya kamar yadda Akwara ya daɗa fito da wannan dabi'a a yunkurin ankarar da ubangidansa inda yake cewa,

*Kar ka sake dago,
 Ka san duniya da motci,*

Ka kara shirin kaya,

Ko da ana bugawa,

Kai da mutan Hausa,

Ba za a yin shiri ba,

Ko da ta cabe Sarki,

Kowa ya iya ya diba,

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

Jarunta da karfin hali suna da kyau, kuma ado ne ko kawa a wurin mai su. Don haka jarunta da kwazo da himma suka zame gaskiya a tunanin Hausawa, suna kuma horo da a 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, wadanda ba su tabbata sai da wadannan dabi'u. Haka kuma, wanda duk yake da wadannan 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 yaƙi ko kuma sutura ta kwarai kan haifar wa mutum kamar yadda Jankidi ya bayyana cewa,

Jagora: Shehu Tela mai sarki

Karbi: Ba ya batun wargi

Maganar da yay yi mai tai kyau

Ka gamu zah haske

To, sarki ya kyauta

Ga rigunan kawa mun sa

Mun yi awa kowa

Amshi:

Yara: Kwarjini da cincinta

Zamne gaban sarki

Jagora: Ai kwarjini da cincinta

Karbi: Zamne gaban sarki

Sahabi mai gidana na

Ban ga awa kai ba

Ilmi muhimmin abu ne da ke haskaka al'umma, ya daukaka 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 kolo,

Gaishe da kai baran malami da ke kwalliya da allo,

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

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

Manufa, wahalar neman ilmin ado ne, ana kuma yin ado da ita, kasancewar akwai nagarta a cikinta, akwai hakuri a cikinta, akwai juriya a cikinta, kuma akwai shiriya a cikinta. Wahalar da ke cikin ilmi wahala ce mai kyau da haske domin tana rainon ruhi.

3.0 Nadewa

Fari da haske da kyalli suna da kyan gani. Saboda haka, Hausawa ke danganta kyau da hasken wata ko tauraro da sauran abubuwa masu haske. Sannan kuma, ado mai tsari yakan kara bayyana kyan kowane al'amari, yakan kawata 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. *Wakar 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 doro,

Sarki Kwaironga muna hangowa,

Ya haɗe a kan dokin nan,

Ya sako alkyabba,

Kalanshi mai kyan tsari sai kun ga,

Ga shi an naɗa mai rawani,

Mai haske tankar farin wata,

Ne me kyawun kallo.

Domin Hausawa sun gamsu ado yana kawata kyau don haka sukan ce, “inda kana da kyau ka kara da wanka” Ado ko kwalliya na daɗa kawata kyau, suna inganta shi ya zama sanadin a so kyakkyawan abun. 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 ɗaya. Har-wa-yau, abu mai kyau kan haifar da farin ciki.

A dunkule, nagartaccen tsatso yana tasiri a nagartar mutum, kwanciyar hankali kan haifar da nishadi kuma yin ado da kayan alatu irin su: azurfa da lu’ulu’u da tagulla da zinare suna daɗa kyauta kyakkyawa, haskensu kan ja hankali, kuma fa’idarsu a rayuwa kan daɗa wa mai su kwarjini.

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Hira:

Ahmad Aja Gwarzo a Gidan Rediyon Tarayya na Kaduna da ƙarfe 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 PM

Dan Iyan Zazzau, Alhaji Yusufu Ladan a Gidansa da ke Maiduguri Road Kaduna ranar 29/11/2012 da ƙarfe 2:30 na rana

Farfesa Aliyu Muhammad Bunza, Department of Nigerian Languages, Usmanu Danfodiyo University, Sokoto on 10/11/2012 at 8:21 PM

Farfesa Halliru Ahmadu Amfani, Department of Nigerian Languages, Usmanu Danfodiyo University, Sokoto at Ahmadu Bello University, Zaria on 16/05/2012

Farfesa Ibrahim Malumfashi a Jami'ar Jihar Kaduna da ƙarfe 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 PM

Farfesa Sa'idu Muhammad Gusau, Department of Nigerian Languages and Linguistics, Bayero University, Kano on 12/11/2012 at 2:30 PM

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 PM

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 PM

Malam Yahuza Dauda daga Paki cikin Karamar 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 Customs Service, Kano. On 15/09/2012 at 4:30

Nura Isah Zubairu, Graduate Assistant Department of History, Ahmadu Bello University, Zaria on 1/11/2012 at 5:00 PM

Shehu Abdulrashid, Lawal Aliyu L.G.E.A. Primary School Kofar 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