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Falsafar Karin Magana A Kan Tafiya

Nura Lawal

Abstract

The purpose of this paper is to explore the state of Hausa thought and philosophy from a proverbial perspective. Proverbs are meaningful expressions crafted by the Hausa people to convey strategies for living in the world. The proverb texts used as examples in this study have been

collected from various books, research theses, and dissertations, as well as from observing the proverbs commonly used by the Hausa people in their daily interactions. For this study, fourteen (14) proverb texts were collected and analyzed. The findings reveal that the Hausa people actively use proverbs as a form of common wisdom embedded in their culture. Additionally, this paper highlights the Hausa people's commitment to improving their community's education, particularly within their daily social contexts through enlightenment. It was also observed that the Hausa people value preparation and planning, emphasizing that both travel and socialization require leadership. The study further found that the Hausa people recognize the importance of courage and patience in achieving success. Additionally, they understand that travel broadens one's experiences in daily life and that personal progress should be accompanied by reflection on the past to build a better future. Furthermore, the Hausa people believe that patience ultimately leads to success in life. These insights, among others, are explored in the paper.

Gabtarwa

Hausawa al'umma ce, da suka samar wa kansu da kansu wasu hanyoyin da dabarun zaman duniya tun kafin su samu hanya ta tsarin koyo da koyarwa tun kafin su haxu da wasu baqin al'ummomi. Hausawa suna da tsarin al'adunsu wanda ta haka ne suka samar da adabin baka wanda ya qunshi azancin magana don kyautatawa tare da inganta tarbiyya tsakanin al'umma. Haka kuma, Hausawa sun ci gaba da riqo da wannan al'ada ta inganta tarbiyya, musamman ta hanyar amfani da wasu sassan adabin baka na Hausa, musamman adabin baka na azancin magna⁹⁷ wanda ya shafi Karin Magana. Ta la'akari da yanayin abubuwan da mutane suke aiwatarwa na yau da kullum, da kuma sauran abubuwan da suke kewaye da al'umma tare da lura da sauye-sauye lokuta da kuma yanayin rayuwar al'umma da wayewarta, da suka rika gina matanonin karin magana domin samar da kyakkyawan tsarin zamantakewa a tsakanin al'umma.

⁹⁷ Adabin baka na azancin magaga, wana daya daga cikin nau'o'in adabin baka na Hausa, sannan kuma ya kunshi wasu kananan sassa kamar haka; Karin magan da tumasanci da kirari da arashi da bakar magana da ba'a da bakwanci da dungu da gatse da gugar-zana da habaici da kacici-kacici da salon magana da santin Magana da sara da shagube da saye da waskiya da zambo da zaurance (Gusau, 2011:14-15).

Ta haka ne masana da manazarta al'adu da adabin Hausa irin su Ibrahim (1982) da Alhasan da Musa da Zarruk (1988) da Gumel (1992) Magaji (1999) da Bunza (2006) da Gusau (2010) da Sallau (2013) da sauransu, sun bayar da gudummuwa wajen yin sharhi dangane da wasu al'adun Hausawa, musamman wafanda suka shafi hanyoyin inganta tarbiyyar al'umma. Haka kuma, wasu masana da mazarta sun yi sharhi da ayyuka dangane da adabin baka na azancin magana, musamman ma karin magana. Misala Amin (2004 da kuma 2016) da Xangambo (2011) da Gusau (2011) da Almajir (2012) da Malumfashi da Nahuce (2014) da Bugaje (2014) da Lawal (2017) da Adamu (2019) da Lawal da Tahir (2023) sauran su, sun nazarci karin magana ta fuskoki mabambanta, kuma a mataakai daban-daban. Wafannan ayyuka na masana da manazarta sun bayar da dama aiwatar da wannan nazari a kan tafiya a mahangar karin maganar Hausawa.

Karin Magana

Dangambo (2011: 67) kuwa, ya bayyana karin magana da cewa, “Dabara ce ta dunqule magana mai yawa a cikin zance ko ‘yan kalmomi kaxan”. 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 karin bayani, a kan abin da sashe na farko ya fada. Misali, Garin dadi na nesa, Ungulu ta le ka masai. A nan, za ga cewa, “garin dadi na nesa”, yana yin furuci mai dunkulalliyar ko faffadar manufa. “Ungulu ta leka masai” kuwa, yana kari bayani ko sharhi ne abin da aka fada 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 fada ta hikima kuma ta kunshi 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 Bahausha. 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.

Karin magana da wata hanya ce Bahaushe yake amfani da ita wajen isar da safo 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 kauce wa abubuwan da suka safa wa kyawawan al'adunsu da kuma addininsu Lawal da Tahir (2023: 76). Ashe ke nan a iya cewa, karin magana wata hanya ce da Hausa suke amfani da ita wajen isar da safo don inganta tarbiyya, musamman yin hannunka-mai-sanda a kan kyawawan halaye abin koyi ko munanan halaye abin gudu, cikin azanci a takaitacciyar jimla ko wasu kalmomi namusamman.

Haka kuma, akwai karin magana irir-iri, wato Hausawa sun gina karin Magana a kan waxansu tsare-tsare na musamman. Misali akwai karin Magana mai *in ji* da mai *an ce da/wa* da mai *sai* da mai *akan* da karin Magana mai *tambaya* da kuma karin magana mai *kan labari* da mai *ɓangare biyu* da mai nuna *habaici* da *sababbin* karin magana sauransu (Dangambo, 2011:67-68 da Junaidu da 'Yar'aduwa, 2007:79-84).

Muhimmancin karin magana yana daga cikin muhimmanci karin magana fito da al'adun al'umma kyawawa domin yin koyi da kuma munana domin a kauce wa aikata su. Haka kuma, yana daga cikin muhimmanci karin magana kara wa harshe kwarji harshe kwarji, musamman ta yadda Hausawa suke da hikimomi da dabarun sarrafa kalmomi da jimlooli a cikin karin magana don takaita zance da sirri tare kuma da kasancewa rumbun adana kalmomi da al'adun Hausawa. Har wa yau, karin magana yana yi wa al'umma hannunka-mai-sanda ta fuskar gyaran hali da kuma ba su shawara cikin hikima don gobe.

Falsafa a Cikin Karin Magana

Hausawa al'umma ce, wanda takan yi wa kanta tunanin a kan abin da ka iya zuwa ya dawo, musamman wanda ya shafi kyautata tarbiyyar al'umma. 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 fadi, 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.

Ashe ke nan, hakan tasa Hausawa suka samar da matanonin karin magana ta hnayar sakada falsafarsu domin kyautata tare da inganta tarbiyyar al'umma domin gobensu ta yi kyau da nagarta. Hausawa suna amfani da falsafar rayuwa wajen taɓo kowane bengare na zamantakewa suka samar da karin magana ta sigar nusantarwa ta hnayar la'akari da abin da ka iya zuwa ya dawo. Wannan ya sa a kowane lokaci karin maganar Hausawa rayeyye ne, wato yana tafiya tare da kowane zamani ma'ana duk yadda zamani ya sauya, wannan falsafa ta Hausawa a cikin karin magana tana dace da yanayin, musamman ta hanyar yin gargadi tare da nuni ga gyaran hali da kuma tsinkaye. Haka kuma, falsafar kowace al'umma, tana tafiya ne tare da yanayin gogewarta da kuma wayewarta, musamman ta hanyar al'adunta da kuma adabinta.

Tafiya tana nufin barin wani wuri zuwa wani wuri (CNHN, 2006:418). Haka kuma, Hausawa mutane masu yin tafiye-tafiye tun asali har zuwa yau, domin sada zumunci ko kasuwanci ko neman ilimi ko domin yin wasu ayyukan ibada. Hakan ta sa Hausawa suka rika danganta tafiya da wasu sassan adabinsu a bisa doron al'adunsa. Al'ada tana yin jagoranci wajen warware yawancin matsalolin zamantakewar al'umma, sannan kuma ita ce ma fashin bayan rayuwar al'umma. Ta haka ne, ake iya tantance kowace al'umma, musamman ta hanyar al'adunta da kuma addinin da masu al'adar suke yi.

Karin Maganar Hausa Masu Nasaba da Tafiya

Hausawa sun samar karin maganganu a tsarin tunaninsu danagane da tafiya domin kyautata zamantakewa. Tafiya tana nufin barin wani wuri zuwa wani wuri (CNHN, 2006:418). Haka kuma, Hausawa mutane masu yin tafiye-tafiye tun asali har zuwa yau, domin sada zumunci ko kasuwanci ko neman ilimi ko domin yin wasu ayyukan ibada. Hakan ta sa Hausawa suka rika danganta tafiya da wasu sassan adabinsu a bisa doron al'adunsa. Al'ada tana yin jagoranci wajen warware yawancin matsalolin zamantakewar al'umma, sannan kuma ita ce ma fashin bayan rayuwar al'umma. Ta haka ne, ake iya tantance kowace al'umma, musamman ta hanyar al'adunta da kuma addinin da masu al'adar suke yi. Hausawa sun

gina wasu matanonin karin magana dangane da tafiya domin yin hannunka-mai-sanda ta sigar gyaran hali kamar haka:

Karin Maganganu a kan Tafiya ta Fuskar Shiryawa/Tanadi

Hausawa, mutane masu al'ada tanadi, musamman na tafiya, wato sukan yi mai kyau kafin lokaci yin tafiya y a zo domin kauce wa shiga wani hali ko yanayi. Ga misali kamar haka:

Ba a fafe gora ranar tafiya

Wannan Karin Magana Hausawa sun yi la'akari da yanayin amfanin da suker yi da gora na zuba ruwa. Wato shi dai gora idan ba a gyara shi sosai ba kafin ranar tafiya, to ruwan da aka zuba a cikin sa ba zai shawu ba, saboda dâci. Wannan dalili ne Hausawa suke amfani da wannan karin magana don yin hannunka-mai- sanda, wato mutum ya shirya sosai kafi ranar da zai yi tafiya ta zo domin kuwa tafiya tana buk atar shiri ko tanadi. Duk wanda ya ce sai ranar tafiya zai shirya, to zai sha wahala ko ma ya yi mantuwa ta wani ko wasu muhimman abubuwa da yake da buk atar tafiya da su da zu taimaka masa. Haka kuma, rashin yin tanadi ko shirin tafiya kafin ranar yin ta yakan wani lokaci yakan haifar da daga tafiya ko kuma a fasa tafiya ma kwata-kwata.

Tafi da gidanka maganin jeka ka dawo

Wannan karin magana yana koyar da tafiya da duk wani abu da ya zama dolea tafi da shi, domin idan ba a tafi da shi, to, ko da an je inda za a sai na dawo gida an dâuki wannan abun. Sauri ya haifi nawa, wato, shi dama gidan mutum yakan samu yawancin abin da yake bukata, sabanin idan ya je wani gari ko fasa a matsayinsa na bako. To Hausawa suke cewa tafi da gidanka maganin jeka ka dawo, wato, a nan gidanka shi ne, mutum ya tafi da duk wani abu da ya zama dole ko kuma mutum zai bukaci shi, amma, idan bah aka to, dale sai mutum ya dawo gidan ya dâuki wannan ko wadannan kaya ko abubuwa.

Karin Maganganu a kan Tafiya ta Fuskar Tafiya Bisa Jagoranci

Yawanci a kowane yanayi ko hali, Hausawa suka zavi wani daga cikin su ya zama jagora na tafiya, musamman idan tafiyar ta mutane ce da yawa, sannan kuma, tafiyar nan ta kusa ce ko ta nesa ce. Wannan yake tabbatar da cewa Hausawa tun asali mutane ne masu tsari a kan dukka wani al'amari. Ga misali kamar haka:

Madugu uban tafiya

Hausawa mutane ne, masu girmama shugabanci wannan dalili ne ya sa a duk lokacin da za su yi tafiya, musamman a cikin rukuni ko ayari suka zaɓi shugaba da ake kira da madugu. Wannan ta sa Hausawa suka samar da wannan karin magana na madugu uban tafiya. A tsarin tafiya irin wannan mai shugaba, wato madugu akan samu zartar da shawarwari masu kyau waɗanda za su haifar da tafiya mai sauƙi kuma mai kyau. Haka kuma, ko a sauran harkokin yau da kullum jagora ko jagoranci yana taka muhimmiyar rawa wajen ci gaba rayuwar mutum ko al'umma baki-ɗaya ko akasin hakan idan ba a yi dace ba.

Tafiya da gwani mai dadi

Hausawa sun fahimci cewa, idan zai tafiya, to, ya bi wanda ya san hanya ko san abin da zai yi idan ya je inda za shi. Wato ba za yi tafiya a kan jahilce ba ko aikata wani abu a kan rashin sani, musamman na sabon shiga ko bakunta. Gwani a nan, yana iya kasancewa wanda ya san hanyar inda za ka ko abin da z aka yi ko aikata, wato zai taimaka maka da shawarwari ko nuna maka hanya ko yadda za ka yi domin samun sauƙi da kuma ƙwarin guiwa. A sauran harkoki na yau da kullum, Hausawa suna son mutum ya sami madubi wajen tafiyarwa da kuma aiwatar da harkokinsa na yau da kullum.

Karin Maganganu a kan Tafiya ta Fuskar Jajircewa

A al'adun Hausawa, ana son mutum mai jarumta ko mai nuna jaruntaka a tsari zamantakewar al'umma. Hausawa al'umma ce da ba ta son mutum mai nuna lalaci ko yawan raki ko tsoro. Haka ta sa Hausa suka yarda da jarumta ko juriya tana ɗaya daga cikin matakin nasara a rayuwa. Ga misali kamar haka:

Tafiya maganin gari mai nisa

Wannan karin magana yana nuna cewa, mutum ya rika nuna dauri ta hanyar jajircewa, wato kome nisan gari idan ya daure zai kai. Ke nan a iya cewa, mutum duk wani abu ya sa a gaba ko ya kudurci ya aiwatar, to ya daura kome yawansa ko wahalarsa wata rana zai cim ma nasara, amma idan ya nuna lalaci ko tsoro, to ba zai yi nasara a rayuwa ba. Haka kuma, wani abin lura, a nan, shi ne ita tafiya matsalarta yawan tsayawa a hanya, amma idan mutum zai jajirce ya tafi kai-tsaye ba tare da tsaye-tsaye ba zai isa. Ke nan duk wani abu da mutum yake son aiwatarwa ko cim ma maida hankali da jajircewa su ne a gabansa, ba wasa da lalaci ba.

Mai akuya ya yi tafiyar dare, bare mai kura

Wannan karin magana yana yin nuni ne dangane da mutum ya daure ya rika nuna jajircewa, wato ya fitar da tsoro daga zuciyar ko tunaninsa. Saboda wata rana zai ga wani wanda ya kamata ya ji tsoron wani abu ko yana nuna tsoro a kan wani, amma sai a ga ya jajirce bai ji tsoro ba. To, ashe ke nan wanda yakama ya ji tsoro bai ji ba, to wane ne zai ji tsoro ke nan. Wannan karin magana yana ba wa mutane kwarin guiwa da su zama jarumai, saboda shi ma wanda yake yi wa kallon matsoraci wata rana yana daurewa ya yi kuru, wato ya nuna jarumtaka. Hausawa a bisa dabi'arsu ba su san mutum mai tsoro ko matsoraci, sun fi son a kowane yanayi ko lokaci mutum ya zama jarumi, musamman ta fuskar rashin nuna tsoro⁹⁸ da rage korafi da yawan kawo koke ko kuma yawan raki, wadannan duk nau'i ne na nuna tsoro a tsarin zamantakewar Hausawa.

Tafiya na karewa, kana sayen takalmi

Wannan karin magana ya koya wa mutne da su jajirce ya yi kome a lokacin da ya dace, wato ba sai lokaci abun ya wuce, sannan ya ce zai yi kof arin yi ko aikatawa. Yin abu a lokacin da ya dace, shi ma daya daga cikin jarumta ko nuna jajircewa a kan aikin mutum ko sana'arsa. Saboda shi lokaci ba ya jira, sai dai a jira shi. Ashe ke nan, dole mutum ya jajirce ya yi kome a lokaci da ya kamata a yi shi. Kamar yadda Hausawa sukan ce ta baya ta raggo. Idan aka la'akari da wannan karin magana ya nuna yadda sai da tafiya ta kare ko ta kusa karewa, sannan mutum zai sayi takalmi domin taimaka ma kafarsa. A nan, ko a wannan lokaci takalman ba su amfani sai

⁹⁸ Matsoraci ba ya zama gwani, kowane ne!

dai a tari gaba, wato a dauki dasari don a gyara a gaba ta hanyar nuna jajircewa.

Karin Maganganu a kan Tafiya ta Fuskar Qara Gogewa da Harkokin Rayuwa

Hausawa, sun yi imanin cewa, tafiya tana daya daga cikin abubuwan da sukan taimaka wa mutane ya kara gogewa tare da wayewa a mata kai daban-daban. Saboda ta hanyar tafiye-tafiye na kusa ko na nesa yakan kara fahimta yadda rayuwa take tafiya. Ga misali kamar haka:

Tafiya mabudin ilimi

Dan'adam, mutum ne mai son ya sani a kowane lokaci. Hausawa sun yi la'ari da wannan dabi'a ta Dan'adam suka sama da wannan matanin karin magana, wato tafiya mabudin ilimi ta hanyar lura da yanayin tafiye-tafiye da sukan yin a yau da kullum. Wato Hausawa sun lura sosai a duk lokacin da wani ya yi tafiya yakan samu ilimi a kan abubuwa daban-daban wadanda da bai san su ba ko kuma ya jahilce su. A sakamakon tafiya sai Hausa suka fahimci yadda sukan karo ilimin mai yawa, wato kara samun waye da kuma gane ko fahimta yadda za su warware wasu matsaloli da suke ci masu tuwo a qwarya. Haka kuma, wani lokaci a sakamakon tafiyar mutum yakan iya wo guzurin baki ko sababbin abubuwa masu kyau na amfanin yau da kullum domin bayar da gudummuwa a cikin al'ummarsa. Hakazalika, a sakamakon tafiye-tafiye Hausa sukan yadda al'adunsu, sannan kuma, suma su tasirintu da bakin al'adun, wato, al'adun wasu al'ummomi na kusa da na nesa.

Na zaune bai ga gari ba

Wannan karin magana yana karfafa wa Hausa guiwa, don su zagaya duniya su buɗe ido, su san wurare da garuruwa da kasashe daban-daban. Wanda haka za taimaka musu, su kara fahimtar faɗin duniya da nisa ko kusancin garinsu ko kasarsu da sauran garuruwa ko kasashe. Haka kuma, wanda yake zagaya duniya zai fahimci bambancin yanayi na garinsu ko kasar su da sauran kasashe. Hakan takan sa masu hali ko wadata su tafi yawon buɗe ido, musamman muhimman wurare don ido ya kara buɗewa.

Karin Maganganu a kan Tafiya ta Fuskar Tuna Baya

Hausawa mutane ne masu son tuna baya, wato tuna gida ko wani abun arziki da aka yi wa mutum a rayuwarsa, ya waiwayo. Hakan ta sa duk wanda bai lura da wannan al'adar a cikin al'ummar Hausawa ake gani kasawarsa ta hanyar kulawa da tuna baya. Ga misali kamar haka:

Kyawon tafiya dawowa

Wannan karin magana yana yin hannunka-mai-sanda ne game da duk yadda mutum ya yi da rika waiwayar gida ko mutum ne da suke tare, walau wajen kasuwa ne ko aiki ko karatu da sauran wuraren harkokin jama'a da ka saba ko aka zauna tare na tsawon lokaci. Rashin riƙo da wannan al'adar ta Hausawa a wajen al'ummar Hausawa illa ce babba a rayuwar mutum. Hakan take haifar da duk lokacin da wani ya nuna rashin kulawarsa ga koyawar waannan karin magana, ake yi masa tuni ta hanyar fada masa wannan karin magana, wato *Kyawon tafiya dawowa*.

Waiwaye adon tafiya

Wannan karin magana yana koyawa mutane da su rika waiwayo baya, musamman idan su samu cigaba a rayuwa, wato sun fito daga cikin mutane da suke tare a wajen harkokin rayuwa ta yau da kullum ta hanyar samun matsayi na gaba. To, ya kamata mutum ya daure ya nuna halin kulawa. Haka kuma, wannan karin magana ya kara koya wa mutane da su rika tuna halin da suka shiga a baya ko matsayin da suke a baya da kuma wannan matsayi ko halin da ake ciki a yau. Wannan zai sa mutum ya ingata rayuwar ta kara yi kyau tare da samun karbuwa a wajen al'umma da kuma kauce wa yin danasani a rayuwa.

Karin Maganganu a kan Tafiya ta Fuskar Haquri

Hausawa suna da karin magana da ya shafi tafiya masu koyar da hakuri, musamman a yanayi na tafiya ko shirin tafiya don kar da mutum ya kosa ko ya gajiya. Ga misali kamar haka:

Tafiya sannu-sannu kwana nesa

Wanan karin magana yana koyar mutum ya rika yin hakuri, a yanayi na tafiya ya bi sannu, saboda sauri yawanci lokuta ba shi da amfani, wato bai cika haifar da da mai ido ba. Haka kuma, ko da matsala ko aka ga alamomin hadari za a iya sarrafa abin hau. Haka abin yake a sauran

al'amuran rayuwa duk abin da aka bi sannu za a yi shi ko za a same shi, yawanci lokuta Hausawa sukan yi wa juna hannunka-mai-sanda, musamman a lokacin da suka fahimci wani ko wasu suna son yin sauri a harkokinsu na yau da kullum.

Hanyar lafiya a bi ta da shekara

Wannan karin magana yana nuni ne a kan hakuri ba ya yin yawa, wato idan tafiya ta kama, to ya natsu ya gano mai mai kyau (hanyar lafiya) ya bi ta nan domin bi hanya mai kyau ko mai nisanta. Har a kwatanta da cewa koda tafiyar ta wannan hanyar lafiyar za ta dauke tsawon shekara, sannan kuma, hakan ba zai yiwu ba dole sai an yi hakur. To, haka abin yake a sauran harkokin yau da kullum duk abin da mutum ya yi hakuri ya daure ya bi hanyar mai kyau wajen aiwatar da abun, komai daƙewa zai yi nasara.

Tafiya ta fi zama, ko da ka taka kaya

Shi ma wannan karin magana ya koyar da hakuri, koda da wata lalura da za ta hana yin sauri domin a isa inda za a je da wuri. Idan mutum ya lallaɓa ya fi ya zauna. Abin lura a nan, shi ne, ko a harkokin yau da da kullum, idan mutum ya ɗaure ya riƙa yin wani abu ko ya yake to, ya fi ya zauna da dogara da wasu, wato koda yana da wata lalura ko uzuri da zai iya takura masa wajen aiwatar da wani abu na dogara da kai. Ke nan wannan kari magana yana kara wa Hausawa ƙwarin guiwa na rage mutuwar zuciya, wato kada mutum ya yarda da wata lalura ko uzuri da ba zai hana mutum ya tashi ya yi abin da ya kamata ba, ya faka da wannan uzuri ko lalura ya zauna ko ya kwanta.

Kammalawa

A wannan takarda an yi tsokaci ne dangane da tafiya a mahangar karin magana a al'adun Hausawa a bisa tsarin tunaninsua. Inda aka kawo misali na ire-iren waɗannan karin magana, kamar waɗanda suka shafi yin tanadi da waɗanda suka shafi jagoranci da waɗanda suka shafi jajircewa. Haka kuma, an kawo waɗanda gogewa da tuna baya da kuma waɗanda suka shafi haƙuri tare da fito da hikimomin da suke tattare da su. Haka kuma, wannan takarda an gano cewa, Hausawa al'umma ce, da himmatu wajen kyautata tarbiyar al'umma, musamman ta laru da tsarin zamantakewarsu na yau da kullum.

Har ila yau, Hausawa suka yin amfani da salon a tsarma karin magana cikin matakai na hannunka-mai-sanda wajen tarbiyantarwa a tsakanin al'umma. Har wa yau, an lura Hausawa mutane ne masu son a yi tanadi ko shirin abu tun kafin ya zo ko ya faru, sannan a yanayi na tafiya ko zamantakewa a sami shugaba ko jagora (madugu). An gano Hausawa sun fahimci sai an jajirce an yi haƙuri sannan za a cim ma nasara. Haka kuma, Hausawa sun lura tafiya tana kara mutum ya samu gogewa a kan wasu harkokin rayuwa na yau da kullum, sannan kuma, idan mutum ya samu cigaba ya rika tuna baya domin gina kyakkyawar rayuwa. Haka kuma, Hausawa sun nuna cewa, haƙuri yakan haifar da cim ma nasara a tafiya da ma rayuwa baki-ɗaya.

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