



## Competitive Scramble is an Evil Ingenuity: Proceedings from the International Conference on the Biography and Songs of Alhaji Abubakar Kassu Zurmi in Heroic Poetry

A Publication of the Department of Nigerian Languages, Sokoto State University, Sokoto



ISBN 978-978-62480-5-9 (Print) | ISBN 978-978-62480-5-9 (Online)

DOI: <https://doi.org/10.65760/kassu.i1.13> Website: [www.ssu.edu.ng](http://www.ssu.edu.ng) | Issue 1 | April 2025 |

### Nason Wasu Al'adun Kyautata Zamantakewar Hausawa A Wasu Wakokin Kassu Zurmi

Haruna Umar Maikwari,  
Muhammad Shu'aibu Abubakar

Department of Hausa Language, Federal College of Education (Technical) Gusau

Corresponding Author: Haruna Umar Maikwari [maikwari@fcetgusau.edu.ng](mailto:maikwari@fcetgusau.edu.ng)  
+2347031280554

#### *Tsakure Tsakure*

*Al'adun kyautata zamantakewa, al'adu ne masu dimbin yawa da har yau ba a kayyade su ba, da ma dai al'ada ita ce sababbiyar hanyar gudanar da rayuwa. Don haka dukkan tsarin da al'adar mutane ta yarda da shi, bin sa kyautatawa ne kuma kauce masa na hardasa rashin kyautatawa. Makada Kassu Zurmi fitaccen makadin maza ne, duk da cewa a baya ya yi wa barayi waka. Wannan makalar tana da manufar fito da wasu al'adun Hausawa na kyautata zamantakewa a cikin wasu wakokin makada Kassu Zurmi. Haka kuma za a nazarci al'adun tare da fayyace muhimmancin riko da su. Za a yi amfani da hanyar karance-karancen bugaggun littattafai da kundayen bincike da mujallu domin cimma burin wannan makala. Hanyar dora aiki da aka yi amfani da ita kuwa, ita ce ta amfani da karin maganar nan ta "Da tsohuwar zuma ake magani". Sakamakon wannan makala ya gano cewa akwai nason wasu al'adun kyautata zamantakewa a cikin wakokin makada Kassu Zurmi duk kuwa da cewa wasu wakokin ya yi su ne ga masu ikirarin tsiya kamar yadda ya kira wasu daga cikinsu ('yan tauri).*

**Copyright:** *Provided that the author(s) and the source are credited, noncommercial use of the article is allowed, including printing and distribution.*

#### 1.0 Gabatarwa

Hausawa al'umma ne da suke zaune a kasar Hausa, kuma suna gudanar da rayuwarsu a kasar bisa ga tsari da jagorancin al'adunsu. Al'ada hanya ce ta gudanar da rayuwa mai dauke da tsare-tsaren tafiyar da ita. Dukkan rayuwar dan Adam kunshe take da tsari wanda yake jagorantar dukkan yadda ake tafiyar da rayuwarsa. Wannan tsarin shi ne al'ada kuma dukkan mazauna yanki daya masu amfani da harshe daya da addini daya, shi suke bi wajen tafiyar da rayuwarsu. Galibi zamantakewa ko cudanya su ne suke

haddasa wasu al'adu, kuma sukan dore idan an bi cancantaccen tafarkin da aka shata. Kyautatawa kuma, kalma ce da aka samu daga kyauta. Kyauta dai ita ce, bayar da wani abu mai amfani ga wani domin dadada masa rai<sup>1</sup>. Kyautata kuma, kalma ce mai nuni ga dadan wannan abin da aka ba mutum ko wani aiki da aka yi masa domin faranta masa rai<sup>2</sup>. Ita kuwa zamantakewa kalma ce da ta fito daga zama wato zama tare wanda yake haifar da cudanya da mu'amala a tsakanin al'umma.

### 1.1 Takaitaccen Tarihin Makada Kassu Zurmi

An haifi Alhaji Abubakar Kassu Zurmi ne a shekarar 1923 a garin Magarya ta kasar Zurmi, kuma a karamar hukumar Zurmi, a jihar Zamfara ta yanzu. Makadin ya sami wannan suna ne (na Kassu) daga laƙabin *MaiKassuwa*, wanda aka gutsure ya koma "Kassu". Wai mahaifiyarsa ta haife shi ne a ranar kasuwar Dunfawa bayan ta dawo daga cin kasuwa (Kaura 2017:13)

Kassu ya gaji kida ne a wajen mahaifinsa Muhammadu Ganga, wanda makadin farauta ne. Tun da Kassu Zurmi ya tasa, ya fara bin mahaifinsa yawon kida da waka. Hakan ya sa idon Kassu ya buɗe dangane da salo da dabarun kida da waka da kuma sanin wasu 'yantauri da mafarauta. Bayan rasuwar mahaifinsa sai Kassu Zurmi ya gaje shi a fagen kida da waka, musamman na mafarauta da 'yantauri. Amma, shi Kassu ya shahara a fagen kidan farauta da na tauri da kuma kidan barayi ta hanyar amfani da kayan kida na kalangu. A sakamakon sharahar Kassu, Sarki Zurmi ya naɗa shi Sarkin makadan maza na kasar Zurmi. Bayan kida da waka kuma, Kassu yana taba noma. Kassu yana da kyakkyawar al'aka da makadan baka na Hausa a zamanin rayuwarsa. Hakan ya sa Alhaji (Dr.) Mamman Shata Katsina ya biya masa kujera ta aiki hajji, wanda ya je ya sauke farali. Haka kuma, Kassu Zurmi yana da abokan aiki guda uku waɗanda suke yi masa kidan kalangu, amma a tsari na rera waka, Makada Kassu Zurmi makadin kadaita ne, wato shi kadai yake rera wakokin ba a yi masa amshi. Allah ya yi wa Kassu Zurmi rasuwa a shekarar 1987 (Gusau, 2011:225-229 da Magaji, 2016:9-12 da Usman, 2011:154-156).

### 1.2 Ginshikan Al'adun Kyautata Zamantakewa

Al'adun kyautata zamantakewar Hausawa suna da ginshikai da suka taimaka masu wajen tsayuwa da kafarsu. Wato ta dalilin waɗannan ginshikan ne al'adun suka kasance ana yin su. Waɗannan ginshikai sun haɗa da:

#### 1.2.1 Gaskiya

Kamusun Jami'ar Bayero, (2006:161) ya bayar da ma'anar gaskiya cewa, "nuna ko faɗar ko aikata abu a ainihin yadda yake. Su kuwa Newman da Roxana (2020:83) Fassara kalmar suka yi daga Hausa zuwa Ingilishi wato *truth*. Wannan kuma bai rasa nasaba da abin da Bargery, (1934) ya kira wannan kalma.

---

<sup>1</sup> Mal. Dahiru Hussaini Sankalawa ya bayyana wannan a cikin wata lacca da ya gabatar wa daliban Sashen digiri na Jami'ar Ahmadu Bello reshen FCE(T) Gusau a ranar 20 ga Nuwamba, 2023 a dakin karatu na Kabir Danbaba da ke cikin Kwalejin.

<sup>2</sup> Abubakar Ayuba (2013) "Kyautayin Bahaushe a waƙoƙin Baka". Kundin digiri na Biyu, Ahmadu Bello Zaria.

Gasikya dai idan aka yi la'akari da ma'anar da ta gabata, za a ira cewa aiki ne ko furuci wanda ba ya bukatar wata kwaskwarima. A rayuwa ta zahiri, ana son idan mutum zai yi zance, ya fadi gaskiya. Kuma idan wani aiki zai yi, ya yi na gaskiya.

Wannan ma ya sa wani marubucin wakokin Hausa ya rubuta wata waka wadda ya bayyana wasu baituka da suke kira ga a yi gaskiya. Wannan wakar ita ce "Arewa Jamhuriya ko Mulukiyya." Marubucin wakar ya fara da buƙe wakarsa da baitin nan da ke cewa:

In za ka fadi, fadi gaskiya,  
Kome taka ja maka ka bya.  
(Sa'adu Zungur: Arewa Jamhuriya ko Mulukiyya)

Bahaushe na cewa, "gaskiya matakin nasara" abin da yake nufi da wannan kuwa shi ne duk wanda ya riƙi gaskiya komai tsanani kuma komai daƙewa sai ya yi nasara a kan duk abin da yake muradin cimma.

Wannan ginshiki na gaskiya kusan shi ne babba daga cikin ginshikan da suka tallabi mafi yawan al'adun kyautata zamantakewar Hausawa. Idan mutum mai gaskiya ne, kowa na sha'awar zama tare da shi. Idan kuma akasin wannan ginshikin ne, galibi yakan zama abin kyama a cikin al'umma. Kuma ba wanda zai kulla wani abin alheri da shi. Haka kuma, babu wanda zai shiga sha'aninsa sai wanda yake dolensa.

Haka kuma, Hausawa suna tarbiyantar da 'ya'yansu da su bi gaskiya sau da kafa, kuma su guji karya domin ita abin kyama ce. Wanda ya kasance mai gaskiya, ana yin kyakkyawar mu'amala da shi, sannan yakan amfani al'umma. Yanayin zama da ake yi da mai gaskiya, shi yake kara karfafa wasu al'adu na kyautata zamantakewa kamar al'adar rance da bashi da hurhure da ƙaure da ƙauki da sauran al'adun.

Makaƙa Kassu ya tsarma naso wannan ginshiki na gaskiya a wata wakarsa inda yake cewa:

Jagora: Daji waƙanda sun ka gada ka walkami ciki,  
Hwada shina ga mai magani karau,  
Kada yaro ya ƙauki horon uban wani,  
Yac ce ana ba shi gaskiya,  
Daji waƙanda sun ka gada ka walkami ciki.  
(Kassu Zurmi: Wakar Dan Nasani)

haka kuma a wata wakar kuma ya bijiro da nason ginshikin gaskiya inda yake cewa:

Jagora: Gaskiya mugunyar magana  
Ba a son ki sai kin tsufa.  
(Kassu Zurmi: Jabanda)

### 1.2.2 Rifon Amana

Rifon amana kalmomi biyu ne wato 'riko' da kuma 'amana'. CNHN, (2006:372) suna gani riko a matsayin: (i) Kamun wani abu a hannu (ii) kula ko ƙaukar nauyin yin wani abu. Wannan ma'ana ta riko an kalle ta ta fuskoki biyu wato wani abu da ake iya ganin yana aukuwa a zahiri wato riƙe wani abu a hannu. Sai ta fuskar wani abu da ya auku wanda ba a gani amma an san akwai shi wato ƙaukar nauyin wani aiki.

Amana kuwa CNHN, (2006:15) an bayyana cewa ita ce, “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.”

Idan aka hada kalmomin biyu wato “rikon amana”, to ana nufin “ginshiki ne mai nuna yadda ya dace zamantakewa ta kasance cikin nuna aminci, da karamci, da kusanci tsakanin mutum biyu ko fiye. Ana bayar da amana ta wani abu kamar dabba ko wani kayan amfani, ko kudi, ko magana. Idan aka ba mutum rikon amana, to ba a son ya ci ko ya bayyana, ko ya zo da wani abu da zai wargaza shirin wanda ya bayar da amana. Saboda mahimmanci da Bahausha ya ba wannan ginshiki, yakan koyar da yaransa wasu darussa da suke kunshe da amana musamman ta amfani da adabinsa. Daga cikin hanyoyin da yake amfani da su akwai: tarihi da tatsuniya da tarihihi da labarai masu jigon koyar da amana ga yara.<sup>3</sup> Baya ga haka Bahausha yana amfani da karin magana da suke jan hankali zuwa ga rikon amana.

Misali:

- i. Babu amana ga macce.
- ii. Kowa ya ci Amana, amana ta ci shi.
- iii. Maci amana yana tare da kunya

Wadannan duk suna dauke da hoton darasin amana da ake son a koyar da al'umma. Don haka idan mutum ya kasance mai rikon amana, to lallai yakan amfani al'umma. Haka kuma zama da shi yakan karfafa wasu al'adu na kyautata zamantakewa musamman abin da ya shafi daure (Ga kiwo), rance da bashi da hurhure da makamantansu.

Wannan ginshiki ya bayyana a cikin wata waƙar Makada Kassu Zurmi inda yake cewa:

Jagora: Kassu amanar Allah ka ba mu labari,  
Nic ce wane labarai?  
Labarin Shayi dan gidan Labba,  
'Yan mata sun walwale baikonsu,  
Sun ce Shayaya za shi rankonsu,  
Shi muka so ka ba mu labari,  
In akwai gidan kirki,  
(Kassu Zurmi: Shayi Dan Gidan Labbo)

### 1.3 Baje Kolin Al'adun Kyautatawa na Hausawa

Tun kafin a haifi mai sabulu balbela take da farinta. Abin nufi a nan shi ne tun kafin Hausawa su hadu da wata al'umma suna da al'adunsu da suke aiwatarwa a cikin mu'amalarsu. Ba tun yau ba, Hausawa suna da al'adun kyautatawa cikin mu'amala da suke aiwatarwa ko dai da junansu ko da wasu baki da suka ziyarce su ko wadanda suka ziyarta. Wannan takarda ta lalabo wasu daga al'adun kyautatawa cikin mu'amala a tsakanin al'ummar Hausawa mazauna wari guda da ma wadanda suka bakunce su. An

---

<sup>3</sup>Maikadara, B. I. (2012), Kundin Digirinabiyuwanda aka gabatar a Sashen Koyar da Harsunan Nijeriya na Jami'ar Bayero Kano. Maikadara ta bayyana hakan ne a cikin wannan kundi inda ta bayyana cewa ana samun lafazin rikon amana a cikin tarihi, da tatsuniya da tarihihi da labarai masu jigon koyar da amana gayara.

kuma fito da misalai daga wasu daga cikin waƙoƙin maƙaɗa Kassu Zurmi. Daga cikin wasu al'adu da aka ci karo da su a waƙoƙin Maƙaɗa Kassu Zurmi sun haɗa da:

### 1.3.1 Kyauta

Kyauta abu ce da ake iya ba mai akwai da marasa shi. A binciken Gobir, (2020:518) ya bayyana kyauta da cewa: "Bai wa mutum wani abu don ra'ayi ba tare da ya yi wani aiki ba."

Yahaya, (2023:144) ya bayyana kyauta da, miƙa wani abun bukata ga wani ba tare da ya ankare ba.

Makaɗa Kassu a wata waƙarsa yana bayyana irin kyautar da aka ba shi a wasu lokuta da yake aiwatar da waƙa.

Jagora: Kyauta ta yi kyauta,

Albarkar Sarki ta samu,

Ga dokina an miƙa min,

Kuma doki ni amso Tsahe,

Na gode Sarki ya kyauta,

Kuma dangin Sarki sun kyauta,

Don Bawan 'Yarndoton Tsahe.

(Kassu Zurmi: Yari na Maigizo, Bawan 'Ynadoton Tsahe)

Haka uma a wata waƙar yana cewa:

Jagora:.. Dan Buzu, kai kac ce za a ba ni mota,

A sai mani Landuroba,

In an yarda da kyautar.

(Kassu Zurmi: Dogo na Wayya)

A waɗannan diyan waƙar Maƙaɗa Kassu, ya fito da nason al'adar kyauta wadda har ya furta cewa an yi masa kyauta, kuma an kyauta masa (ma'ana dai an kyautata masa). Don haka dai yaba wannan kyauta shi ne godiya a wajensa. Don haka sai ya gode albarkacin kyautar da aka yi masa. Ga abin da yake cewa:

Jagora: Wanda yay yi man don Isah,

Na gode, Na Abu jikan Kwasau,

Na Bello, na gode, Na Abu jikan Kwasau

Kariyar kai nai dai yakai,

Kuma na gode ma Sani Dakingari,

Bautag godiya ga Sani Anka,

Ka nai mani kwazo.

(Kassu Zurmi: Waƙar Dan Buzu)

Haka kuma akwai wata nau'in kyauta da ake ba sarakuna wadda aka fi sani da cukurhwa. An samu Maƙaɗa Kassu Zurmi a cikan waƙarsa da ya yi wa Nomau

Namagarya yana cewa:

Jagora: Bai yada Cukurhwa ba,

:bai yada taimakon yaƙi ba.

(Kassu Zurmi: Waƙar Nomau Namagarya)

Wato cukurhwa wani abu ne da ake yinsa da kaba kamar dai mazubi wanda sarakuna suke aikawa da shi a duk garuruwan da suke a ƙarƙashinsu sai a kai wa wasu da suke shugabantar garuruwan kamar hakimai haka ko masu unguwanni sai su aje shi talakawa suna saka abincin da suka noma a cikin kamar gero ko dawa idan abin ya cika

sai a dāuke a kai wa sarki. Wannan kyauta ce da talakawa ke bayarwa ga sarakunansu musamman idan an kai ga kaka.

Wannan al'ada ce da take kyautata tsakanin sarakuna da talakawansu. Domin kuwa a wancan lokaci sarakuna sukan kyautata ga talakawansu, sukan samar masu da tsaro da wurin noma da fitar da tuwon garka duk domin talakawa, don haka su kuma talakawan sukan bayar da wani abu ga sarakunan wanda ke nuna irin tasu kyautatawa zuwa ga sarakunan.

### 1.3.2. Rance

Muhammad, (2019:166) ya bayyana rance da cewa: "Wani taimakon da akan yi tsakanin juna wanda ya yi kama da bashi, sai dai kuma shi ba ya kaiwa tsawon lokaci da bashi ke kaiwa. Rance abu ne na gajeran lokaci, kuma akan yi shi bisa alkawarin dawo da shi ba da dadewa ba, amma in har ya dāuki lokaci to ya zama bashi. Sai dai yawanci mata sun fi yin rance musamman wajen kayan abinci musamman idan lokaci ya kure ana buƙatar abin kafin a samu sai a shiga wani hali."

Gobir, (2020:518) ya bayyana rance da: "Amsar bashin kuɗi daga wani zuwa wani cikin gajeran lokaci." Ga dukkan alamu dai idan aka fahimci bayanana da waɗannan masana suka yi dangane da rance sun bayyana cewa ba ya dāukar lokaci.

A fahimtar wannan makala za a iya cewa rance shi ne barbar wani abu kamar kuɗi ko abinci ko duk wani abu da za a iya amfani da shi ya kare a nemo wani don biyansa ga wanda aka karɓi abin a hannunsa. Ana rancen kuɗi ko abinci dafaffe ko mai rai ko abin muya ko abin yin dafuwa kamar itace ko kalanzir ko wani abu dai da buƙatar yau da kullum kan taso a yi amfani da shi. Rance dai duk abin da aka ranta shi ake mayarwa, yayin da shi kuma bashi idan aka dāuki abin kuɗi, kuɗin ne ake bayarwa. Wannan al'ada ta bayyana a adabin Hausawa inda suke da azancin magana da ke cewa: "Sata gidan ɓarawo rance" wato sanin cewa ba a dadewa ake mayar da shi ya sa aka danganta wannan al'ada da sata domin ko ga banza ya sata, bale ma har an yi masa sata ka ga ashe zai mayar da abin da aka sace masa ta hanyar sato shi ko wani abu makamancin abin nan da aka sata.

An samu nason wannan al'ada a bakin Makada Kassu Zurmi a wata waƙarsa da ya yi wa wani mutum mai suna Iro Nagoje. Ga dai abin da ayake cewa:

Jagora: Iro Nagoje gizago bari dai,

A baku rancen tsaba ku mai da soshiya don gayya.

(Kassu Zurmi: Wakar Iro Nagoje)

A wannan ɗan waƙar an samu nason al'adar rance, wannan ya nuna cewa ana bayar da rance tsaba na wani lokaci, sai wanda aka ba ya dawo da tsabar da aka ba shi rance. Shi kuma Iro Nagoje saboda tsaya da rashin arziki da ke gare shi da aka ba shi wannan rance sai da ya tashi biya sai ya kai soshiya wato kwalfar hatsi a madadin abin da ya amsa.

### 1.3.3 Bashi

Hanya ce da ake bi don biyan wasu buƙatu da suke tasowa mutum na harkokin yau da kullum ko kuma don tsimi, ana cin bashi ta hanyoyi da yawa da kuma abubuwa daban-daban, misali kuɗi, tufafi, kayan abinci, akan dāuki ba shi da nufin biya na gajeren lokaci ko kuma dogo. Sannan akwai wanda za a biya gaba ɗaya akwai wanda ake biya

kadan da kadan. Bashi na da kashi-kashi, kamar bashin daddawar mutan kauye, bashi da ruwa, (Muhammad, 2019, sh.166).

A ganin Gobir, (2020:518) bashi shi ne: "Karɓar wani abu musamman kuɗi da niyyar biya ko mayarwa bayan wani lokaci."

Al'adar Hausawa ta tanadi bashi da kuma biya, wanda duk ya ci bashi ko aka ba shi bashi to wannan ya nuna irin alaƙa da ke tsakaninsa da wanda ya bayar da bashi. Bashi dai shi ne karɓar kayan wani na sana'a ko kasuwanci bisa ga yarjejeniyar biya a wani lokaci da aka kayyade. Galibi dai shi ana biyan kuɗi a kan kayan sana'a ko kasuwanci da aka karɓa. Adabin Hausawa yana sane da wannan al'ada ta bashi domin kuwa akwai salon magana da ke cewa, "Kowa ya ci bashin kura ba ya dare daji". Ma'ana dai duk wanda ya ci bashi ya zama wajibi ya biya shi. Sai ko idan an yafe masa. Duk wanda ya yarda da kai ya baka bashi, to ya kyauta maka, idan ya hana ka to lallai dangantaka takan yi tsami a tsakaninku.

Nason wannan al'ada ya bayyana a wata waƙar Makada Kassu Zurmi inda yake cewa:

Jagora: Don an game da Labbo yana tattalin diyan dangi,  
To, daɗa, auren Shayaya Labbo ya wahala,  
Ran auren Shayi, Labbo yay yawo, yay yawo,  
Auren shayaya Labbo, ya yi jidali garin bidar bashi,  
Ya sha raba, kamar karen daji,  
-----

Sai da Bawa yab basu, sai ta dori, ta kwance,  
Tac ce sabilin shayaya ba a bashe shi,  
Wata 'yar gona garai cikin tabki,  
Bara ya tashi, ya ta kashin awakinmu,  
Mai masalun kato kamar shayi ka bidar *bashi*,  
Labbo yac ce katon gidan na banza ne.  
(Kassu Zurmi: Shayi dan Gidan Labbo)

An samu nason al'adar bashi a cikin wannan dan waƙa, duk da cewa dai Shayi ba ya da alfarman da za a ba shi bashi.

### 1.3.4 Daure/Ga Kiwo

A bai wa kiyon ramammiyar dabba, idan ta haihu, na farkon na mai kiyo na biyu na mai ita, (Gobir, 2020:518). Wannan haka yake a asar Hausa, wato ana ba wa mutum kiwo na wata dabba wadda idan ya kiyata aka samu ta haihu, to shi ke da haihuwar farko. Idan kuma ta yi haihuwa ta biyu ta mai ita, ta uku ta mai kiwo. Haka abin yake har wanda aka ba wa kiwo ya samu nasa a cikin wannan kiwo da aka ba shi.

Wannan al'ada tana kyautata zaman tare tsakanin mutane, wanda duk ya dauki dukiyarsa ya ba ka, to ya so kyautata zama tare da kai. Wannan taimako ne na kai da kai, kuma yana nuna yadda wani ya so abokin zama da alheri. Wannan al'adar ta kama hanyar salwanta domin kuwa a yau babu dabbobin an sace, kuma yanzu yin kiwon yana da matuƙar haɗari musamman a kauye inda masu satar dabbobin suka yawaita.

Al'adar daure dai al'ada ce mai kyau kuma Hausawa sukan yi ta a tsakainsu. Idan aka fahimci kai mai kwazo ne musamman ga neman na kai sai a baka kiwo wanda idan ka kiyayata ya yi albarka, kai ka samu wanda ya bayar da kiwon ya samu. Galibi idan kuma kiwon ya haɗu da wata kaddara wanda ya ba da kiwon shi yakan dauki wannan kaddara ya yafe, ba ya sa mai kiwo yin rankon dabbar.

Makada Kassu Zurmi ya tsarma nason wannan al'adar a ta daure wato ga kiwo a cikin wakar Jabanda.

Jagora: Ina Sanda Nadamau Modomawa,  
Su sun ka mai da shi 'yan garki,  
Yak koma biyar Hilani,  
Yac ce ai ni yanzu na bar hauka,  
Ya koma ma garkanci nai.  
(Kassu Zurmi: Wakar Jabanda)

A wannan dan waka Kassu ya nuna cewa shi Sanda Nadamau Modomawa, an mayar da shi a garke wato inda yake kusa da shanu yana yin kiwo. Wannan kuma na daya daga al'adar Hausawa ta ga kiwo.

### 1.3.5 Kara

Wata dabi'a ce ta Bahausha wadda a tsarin zamantakewarsa yakan darajja ta da nuna halin mutuntaka da kawaici ga wani mutum da nufin tabbatar da zaman lafiya a tsakaninsa da wani ko wasu mutane, musamman na kasa da shi da kuma na gaba da shi. Ke nan kara na iya kasancewa kyautatawa ko kawaici ko mutuntawa ko karramawa ko karimci ko son zumunci da girmamawa da dai sauran makamantan irin waɗannan alamomi ko hali na kara, (Daura, 2009, sh.196).

Kara na nufin rufa wa wani baya ko yi masa biyayya cikin aikinsa, ko ba shi wani abu domin yi masa gudummuwa cikin lamarinsa ko yin masa da'a ta gaisuwa cikin sha'anin sana'a ko aikinsa da dai makamantan wannan. Galibi dai kara ana yinta ne domin rufa wa wani baya ko ko taimaka masa domin a fitar da shi kunya.

Wannan al'ada ta kara, al'ada ce ta Hausawa sukan yi ta a cikin sha'aninsu musamman na wata mu'amala. Wani kan yi wa wani kara ta hanyar ba shi wani abu musamman idan ana yi wa wani kiɗa sai ka kai masa liki/kari wannan kara ce, kuma tana kyautata zaman tare da tsakanin mutane. Haka kuma kai wa mutum gaisuwa ta girmamawa musamman idan yana a filin wasa lokacin da ake kaɗa takensa kamar dai 'yan dambe ko 'yan tauri, ko 'yan kokawa da makamantansu duk wannan kara ce. Idan ka rufa wa wani baya zuwa wajen neman aurensa ko jin kira ko gaida sarakunnai shi ma wannan kara ce. Idan ka kai wa mutum wani agaji domin tsare masa mutuncinsa shi ma wannan kara ce.

Makada Kassu ya yi amfani da kalmar kara wadda take al'adace daga cikin al'adun kyautata zamantakewar Hausawa a wata wakarsa inda yake cewa:

Jagora: Ina 'yan waɗan Kaurar Dawa,  
Nan wani yassheraka bay yi ko kunya ba,  
Amma danginsu sun mai kara, sun riko mai turbe,  
Ko shi ko don ya ma mata raino.  
Kassu Zurmi: Wakar Jabanda)

### 1.4 Nadewa

Al'adun kyautata zamantakewa suna da yawa, domin kuwa ba safai zaman al'umma yake ba, kuma ba haka kawai yake dorewa ba sai da tsari nagartacce. Wasu al'adu da suke kyautata zaman tare wato waɗanda aka zayyana a cikin wannan makala, sun kasanace al'adu ne na kyautata mu'amala a zamantakewar Hausawa. Makalar ta yi tsokaci a kan ginshikan da suka rife al'adun. Sai dai kuma ginshiki biyu kaɗai aka yi

magana a kan su duba da cewa su ne suka fi fice wajen rike al'adun. An tsakuro al'adu biyar kacal domin su ne aka samu misalansu daga wasu wakokin Makada Kassu Zurmi.

### Manazarta

- Abdullahi, I. S. S. (2008). *Jiya Ba Yau Ba: Waiwaye a Kan Al'adun Matakan Rayuwar Maguzawa Na Aure da Haihuwa da Mutuwa Kudin Digiri na Uku* (Ph.D). Sakkwato: Sashen Koyar da Harsunan Nijeriya, Jami'ar Usmanu Danfodiyo.
- Abdullahi, I. S. S. (2021). "Makwabtakar Hausawa." *Cikin Scholars International Journal of Linguistics and Literature ISSN 2617-3468 (online). Vol. 4 Issue 5 Pp. 153-159.* <https://saudijournals.com>.
- Abraham, R. C. (1962). *Dictionary of the Hausa Language*. London: Hodder Sydney.
- Adamu, M. (1978). *The Hausa Factor in West African History Zariya: Ahmadu Bello University Press*.
- Adamu, M. (2010). *The Major Landmarks in the History of Hausaland, the Eleenth Inaugral Lecture, Usmanu Danfodiyo Uniersity, Sokoto, 1<sup>st</sup> April, 2010.*
- Ado, U. (1994). *Nason Adabin Baka a Cikin Rubutaccen Wasan Kwaikwayo*. Kundi MA BUK
- Adoro, A. L. (2013). "Halin Zamantakewar Hausawa Tsakanin Jiya da Yau." *Cikin Bunza, A. M. da Gobir, Y. A. da Sallau, B. A. (editoci). Experts of International Seminar on the Deterioration of Hausa Culture (Tabarbarewar Al'adun Hausawa). Pp. 118-428.* Zaria: Ahmadu Bello University Press.
- Ammani, M. (2013). "Zamantakewar Auren Hausawa a Yau: Tsokaci a Kan Wasu Matsalolin Aure da Hanyoyin Magance su." *Cikin Bunza, A. M. da Gobir, Y. A. da Sallau, B. A. (editoci). Experts of International Seminar on the Deterioration of Hausa Culture (Tabarbarewar Al'adun Hausawa). Pp. 481-492.* Zaria: Ahmadu Bello University Press.
- Ammani, Z. (2022). "Magani a Hannun Mata: Nazari a Kan Hanyoyin Gyara Mata Hausawa Jiya da Yau." *Kundi Digiri na Uku* (Ph.D). Katsina: Sashen Koyar da Harsunan Nijeriya, Jami'ar Umaru Musa 'Yar'aduwa.
- Alfanda, A. A. (2023). "Al'adar Garar Kyautatawa a Zamanatakewar Hausawa Jiya da Yau a Gaya Jihar Kano." *Kundi Digiri na Biyu* (M.A), Kano: Sashen Koyar da Harsunan Nijeriya, Jami'ar Bayero.
- Alti, K. M. (2012) "Wasu Dabarun Gargajiya na Kawar da Talauci a Birnin Katsina." *Kundi MA Jami'ar Usmanu Danfodiyo Sakkwato*
- Alhassan H. da Zarruk, R. (1982). *Zaman Hausawa*. Lagos: Academy Press Limited.
- Bargery, G. P. (1934). *A Hausa-English Dictionary*. London: Odford University Press.
- Bunza A.M (2006), *Gadon Fedé Al'ada*. Lagos: Tiwal Nig. Limited
- Burgess, and Locke, (1953). *The Family, 2nd (ed):* New York. American Book. Co.

- Daura, H. K. (2009). "Kara a Al'adar Bahaushe jiya da Yau." Cikin *Himma Journal of Contemporary Hausa Studies*, Vol. 1 Nom. 1. Pp. 195-205. Katsina: Department of Nigerian Languages, Umaru Musa 'Yar'adua University.
- Gobir, Y. A. (2020). Da Abinmu Aka Gan Mu.....: Darussan Hadin Kai Daga Al'adun Hausawa." Cikin Bunza, M. U., Maishanu, I. M. da Sarkin Sudan, I. A. (editors). *Proceeding National Conference on Nigeria in Search of Stability: The Relevance of History, Language and Religion*, Pp.514-520. Kaduna: Py la-Mark Service Limited.
- Gummi, M.F. (2013). "Zamantakewar Al'umma a Lokacin Yunwa: Tsokaci Daga Wasu Wakokin Baka na Hausa." Cikin *Himma Journal of Contemporary Hausa Studies* ol. 4, No. 1, Pp.132-142. Katsina: Department of Nigerian Languages, Umaru Musa 'Yar'aduwa University.
- Hill, P. (1972). *Rural Hausa a Village and a Setting*. London: Cambridge at the University Press.
- Ibrahim, M. S. (1982). "Dangantakar Al'ada da Addini Tasirin Musulunci kan Rayuwar Hausawa ta Gargajiya". Kundin Digiri Na Biyu Sashen Harsunan Nijeriya. Kano: Jami'ar Bayero.
- Ingawa, Z. S. (2009). "Zamantakewar Mata Hausawa: Rukunanta da Sigoginta Dangane da Zamani." Takardar da aka gabatar a Sashen Koyar da Harsunan Nijeriya, Jami'ar Bayero, Kano.
- Kwakwaci, K. H. (2010). *Asalin Hausawa*. Kano: Harsashi Limited.
- Magaji, A. (2002) Wasu al'adun Hausawa yanaye-yanayensu a kasar Katsina. Kundin digiri na Uku. Sashen Koyar da Harsunan Nijeriya, Jami'ar Bayero Kano.
- Madauci, L. da wasu, (1968). *Hausa Customs*. Zaria: Northern Nigerian Publication Company.
- Maigandi, A. (2014). "Hanya Mai Hadin Zumuntar Dole: Cudedeniyar Al'adun Hausawa da na Fulani a Lardin Sakkwato." Kundin Digiri na Uku (Ph.D), Sakkwato: Sashen Koyar da Harsunan Nijeriya, Jami'ar Usmanu Danfodiyo.
- Maiyama, U. H. (2008). "Sata a Zamantakewar Hausawa: Nazarin Wakokin Barayi na Muhammadu Gambo Fagada. Kundin Digiri na Uku (Ph.D). Sakkwato: Sashen Koyar da Harsunan Nijeriya, Jami'ar Usmanu Danfodiyo.
- Muhammad, M. S. (2019). *Sana'a Sa'a*. Kaduna: Gado da Masu Communications.
- Mustapha, S. (2003). "Gurbin Gaskiya Cikin Adabin Hausa". Kundin Digiri na Biyu. Sashen Harsunan Najeriya, Sakkwato: Jami'ar Usmanu Danfodiyo.
- Newman, P. & Newman, R.M. (2020). *Hausa Dictionary (Hausa-English/English-Hausa)*. Kano: Bayero University Press.