

# Matakan Ginin Karin Maganganu Na Mutane Masu Bukata Ta Musamman

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Sashen Koyar da Harshen Hausa da Fassara, Kwalejin Kimiyya da Fasaha ta Umaru Ali Shinkafi, Sakkwato, Nigeria

## Abstract

Wannan makalar ta yi nazarin karin maganganu na mutane masu bukata ta musamman domin gano falsafar Bahausha kan wannan rukunin mutane da kuma tubalan da ake amfani da su wajen ginin karin maganganu masu alaƙa da su. Binciken ya yi amfani da manya da kananan hanyoyin tattara bayanai waɗanda suka haɗa da: Tattaunawa da lura ta kai-tsaye, da sauraren kafafen yaɗa labarai da ziyartar dakunan karatu na manyan makarantu don samun bayanai da karin maganganu masu alaƙa da mutane masu bukata ta musamman. Sakamakon binciken ya yi nasarar fito da falsafar Bahausha kan mutane masu bukata ta musamman da kuma tubalai biyar da ake amfani da su wajen ginin karin maganganu na mutane masu bukata ta musamman. A karshe, makalar ta kammala da cewa, akwai jinsin mutane masu bukata ta musamman a cikin Hausawa waɗanda ke da tunani da hikimomi da basira irin tasu. Sai dai, rashin kyakkyawar kulawa da kuma fyamar da wasu mutane ke nuna musu, ya sa suka zama tamkar saniyar ware a cikin al'umma. Saboda haka akwai bukatar masana da manazarta su kara himma ga bincike a kan al'amurran da suka shafi waɗannan mutane domin inganta rayukansu da ciyar da al'umma gaba.

**Keywords:** Falsafa, Karin Magana, Masu Bukata ta Musamman,

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## GABATARWA

Harshen Hausa, harshe ne da ya bunƙasa, kuma ake amfani da shi fiye da kowane harshe a faɗin Afirka ta Yamma da ma Afirka baki ɗaya in ban da *Kiswahili*. Hausa harshe ne da ke cikin rukunin harsunan *Chadi*, kuma a cikin dangin harshen *Afroasia*. Harshen yana da makusanciyar alaƙa da harshen Larabci da *Hebrew* fiye da kowane harshe daga cikin harsuna dangin *Afroasia* a yankin hamadar Afirka (Jaggar, 2011). Harshe ne da ya yi kaka-gida ko ya mamaye Arewacin Nijeriya da yankin kudancin kasar Nijar. Harshen Hausa, harshe ne da ke cike da azanci da salailai daban-daban na adon magana da sarrafa harshe domin biyan wasu buƙatun al'umma na yau da kullum.

Karin magana yana ɗaya daga cikin salailan sarrafa harshen Hausa. Karin magana zance ne na hikima da ake samu a kowane harshen ɗan'Adam. Haka kuma karin magana yana da tasiri dangane da yanayin zamantakewar mutane da inganta basira da aiki da basira da haɓaka karsashin harshe da kuma karfafa matakan sadarwa na harshe. Bugu da kari, amfani da karin maganganu a cikin zance, wani mizani ne da ke

nuna gogewa ko kuma kwarewar mai magana da harshe, (Yakasai, 2019). Kamar sauran al'ummomi, Hausawa suna da karin maganganu da suka shafi rukunan jama'a daban-daban, kamar, 'yan kasuwa da manoma da barayi da karuwai da ma'aurata da mutane masu bukata ta musamman da sauransu. Wannan makalar ta yi waiwaye a kan ma'anar karin magana da bayanin falsafar Bahausha a kan mutane masu bukata ta musamman da kuma fitowa da tubalan ginin karin maganganu na mutane masu bukata ta musamman. Daga karshe sai aka rufe da kammalawa.

## Muhallin Bincike

Muhallin binciken wannan makala shi ne mutane masu bukata ta musamman. Abin da makalar ta mayar da hankali a kai shi ne binciko karin maganganu na mutane masu bukata ta musamman. Amma an fi bayar da karfi wajen gano tubalan da Hausawa ke amfani da su wajen ginin karin maganganu na mutane masu bukata ta musamman. Bugu da kari, binciken ya taƙaita ne a kan mutane masu bukata ta musamman a cikin al'ummar Hausawa a jihar Sakkwato. Saboda haka, wannan bincike bai shafi karin magana na mutane masu bukata ta musamman na wasu al'ummomi daban

ba, ballantana nazarin tubalan ginin karin maganganunsu.

### Dabarun Bincike

Mutane masu bukata ta musamman, mutane ne da ke da sauƙin kai da sauƙin fahimta ga waɗanda suka kusance su, ba tare da nuna kyama a gare su ba. A wajen gudanar da wannan bincike, an je wuraren zaman su daban-daban, an kuma tattauna da su game da yadda suke kallon mutane lafiyayyu da kuma yadda suke ganin al'umma tana kallonsu. Haka kuma, an zanta da mutanen da ke amfani da irin waɗannan karin maganganu kamar tsofaffin mata da maza da matasa mata da maza a kauyuka da cikin birni. Bayan haka, an yi bitar kundayen digiri na BA da na MA da na PhD. da mujallu, domin samo bayanar da za su taimaka wajen gudanar da wannan bincike. Bugu da ƙari, an yi hira da masana da manazarta musamman na fannin walwalar harshe. Haka ma, an yi nazarin littattafan 'Danhausu (2012) da 'Danyaya (2007) da Gwammaja (2010) da Haruna (2017) da kuma Koko (2011) domin tsamo karin maganganun da suka shafi mutane masu bukata ta musamman, sannan an samo wasu daga kafafen yaɗa labarai. A taƙaice, a iya binciken da aka yi, ba a ci karo da wani aiki da ya yi magana a kan tubalan ginin karin maganganu na muatane masu bukata ta musamman ba, wanda kuwa shi ya haifar da wannan bincike.

### Ma'anar Karin Magana

Masana daban-daban sun tofa albarkacin bakinsu dangane da ma'ana da kuma ƙunshiyar karin magana kamar haka:

Yakasai (2019 p. 14) ya bayyana cewa, ana iya bayyana "karin magana da dunkulalliyar magana da ke bijiro da gaskiya a cikin karsashi da halayyar adon harshe." Haka kuma, Almajir (2012) ya ruwaito Shubha (2002 p. 14) yana cewa, "ana ɗaukar karin magana a matsayin sinadari na adabin baka a Afirka, da ya samu martaba ta adanawar hikima da kuma falsafar rayuwa". A duk lokacin da mutane suka yi amfani da karin magana, to akwai wata dangantaka da take bayyana a mabambantan yanayi guda biyu cikin kwatance. Wato bayanin karin magana da kuma ƙunshiyarsa a yanayin zamantakewa. Irin wannan alaƙar ce cikin tunani da sadarwa ta tabbatar da matsayi da kuma muhimmancin karin magana. A ra'ayin Koko (2011 p. 1) ta bayyana cewa, ana iya kiran karin magana da "wani salo na baje kolin tunani da Bahaushen kan yi ta hanyar hikima cikin 'yan kalmomi kaɗan."

NNPC (2002 p. 202) ya bayyana cewa, "karin magana ita ce ƙaramar magana wadda kowa zai gane gaskiyarta." Wannan ma'ana ta bayyana karin magana a matsayin magana wadda kowa zai iya gane gaskiyarta. To amma abin lura a nan shi ne, karin magana a kodayaushe yakan zo da ma'ana ta gundarin kalmomin da aka yi amfani da su a zahirance. Wannan kuwa, ita ce za ta fara zuwa a rayuwar mai sauraro ɗauke da ma'anar fitillun kalmomin da zancen ya ƙunsa

gwardadon zurfin tunaninsa. Daga baya sai ya karkata wajen nemo ma'ana ta boye wadda ke ƙunshen da manufar mai magana. Saboda haka, wanda ya furta karin magana shi kaɗai za ya iya faɗin ma'anarta ta boye kai tsaye, amma mai sauraro sai dai ya yi hasashen ma'anarta ta la'akari da muhallin da aka yi maganar a cikinsa.

Sarkin Gulbi (2014 p. 111) a ra'ayinsa ya bayyana cewa, "Karın magana wani zance ne da akan shirya cikin hikima da naƙaltar harshe, wanda kan zo da sigar naƙalta zance da ke ƙunshen da hoton rayuwar al'umma ta gaba ɗaya." Kamar yadda wannan zancen ya nuna, za a iya cewa, al'ummar Hausawa ba ta cika damuwa da illar tasirin karin maganganun da suka shafi mutane masu bukata ta musamman ba ga ruyukansu da irin hoton da suke ɗauke da shi na cin zarafi. Saboda haka, karin magana zance ne da ke iya sosa rayuwar mai sauraro, duk da cewa, zance ne na hikima da ke nuna naƙaltar harshe.

Finnegan (2012 p. 15) ya bayyana karin magana da "Wasu dunkulallun maganganun hikima masu cike da azanci da gishiri, da suka samu daraja, saboda karbuwa da kuma gaskiyar da ke ƙunshen a cikinsu". Wannan ma'ana ta karin magana ta taimaka wajen fahimtar ƙunshiyarsa, musamman idan aka yi la'akari da siffarsa ta gishiri da ta tabbatar da karsashi da kuma armashin da ake samu a lokacin amfani da shi. Sai dai kuma ana iya faɗaɗa wannan ma'anar ta yadda za ta haɗa da halayyar adon harshe da karin magana ya mallaka.

Westermarch (2015 p. 15) kuma hamayya ya nuna dangane da waɗannan bayanai a kan karin magana. A tasa gudummawar cewa ya yi, "Wajibi ne karin magana ya kasance mai farin jini da karbuwa da ɗaukar riƙo a wajen mutane." Ta yin la'akari da bayanin da ya gabata za a iya cewa, karin magana wani zance ne na hikima da ke zuwa a sigar jumla ko sashen jumla, wanda ke iya bata rayuwar mai sauraro ko kuma ya sa shi nishaɗi, domin isar da wani saƙo.

Domin gudanar da wannan bincike, an yi amfani da ma'aunai na walwalar harshe da na muhallin magana, domin gano ingancin wannan ma'ana ta Westermarch cikin ɗaukar riƙo da karbuwa dangane da karin maganganu na mutane masu bukata ta musamman.

### Falsafar Bahaushen a Kan Mutane Masu Bukata ta Musamman

Bahaushen mutum ne da ke kallon al'amura gwargwadon tunaninsa. A cikin al'ummar Hausawa akwai rukunan mutane daban-daban kamar, rukunin 'yan kasuwa da rukunin sarakuna da rukunin talakawa da rukunin malamai da rukunin bokaye da rukunin 'yan tasha da rukunin karuwai da 'yan kama da rukunin mutane masu bukata ta musamman a tsakanin al'umma da sauransu.

Bahaushe yana ganin cewa, duk wanda ba ya iya biya wa kansa wasu bukata kamar yadda mutum lafiyayye ke biya wa kansa a bisa dalilin wata nakasa ta jiki (ta kwaƙwalwa ko ido ko gaƙar jiki ko yanayin fatar jiki ko rashin ji da kunne da sauransu) mutum ne mai bukata ta musamman (Yakasai, 2019 p. 1). Akwai ire-iren waɗannan mutane da dama a cikin al'ummar Hausawa, kamar, makafi da masu tabin hankali da guragu da kurame da waɗanni da bebaye da zabaya da kutare. Bahaushe ya nuna cewa, mutane ne masu bukata ta musamman, domin al'amura na rayuwa da dama da ba za su iya yi wa kansu ba, sai da tallafin lafiyayyun mutane daga cikin danginsu ko wasu mutane da ke tausaya musu. A tunanin Bahaushe, makaho da gurgu da kuturu duk mutane ne da ba su iya yin noma, sai dai a noma a kawo su ci. Haka kuma, wannan rukuni na mutane, ba su shiga a fafata da su, ko da yaƙi ya taso, sai dai a yi kofarin ba su kariya. Wannan ma, wani dalili ne da ya sa Bahaushe yake ganin cewa kuturta, hali ne mai muni, domin kuturu babu wani amfani da yake iya yi wa kansa bale ya yi wa wani. Rayuwar dai ce ga ta nan ba a cewa komai shi ya sa mayaka ke cewa, "A ci gari da ni, a ba ni kuturun bawa?" (Bunza, 2021 p. 5).

Haka kuma, makanta rashin lafiya ce ta rashin gani wadda idan ta kama mutum, mafi yawa ba za ya iya tafiya shi kadai ba sai da ɗan jagora. Duk abin da ya taso masa, mai cutarwa ko mai niyyar alhairi ne a gare shi ba za ya iya ganinsa ba. Haka kuma, makaho mutum ne da ba ya iya bambanta duhu da haske, kuma ba ya iya bambanta dare da rana, ko abu mai kyau da maras kyau, saboda rashin gani da idonsa. Wannan mawuyacin hali da makaho ke samun kansa a ciki ya sa Bahaushe ke cewa, "makanta mutuwar tsaye ce," domin ba ya iya aikata wa kansa komai da ya shafi gani da ido sai an taimaka masa (Koko, 2011 p. 73).

Saboda haka, kowane ɗaya daga cikin waɗannan marasa lafiya aka daga za a ga cewa, ba ya iya isar wa kansa wajen gudanar da al'amuransa na rayuwar yau da kullum, sai tare da taimakon lafiyayyun mutane. Wannan raunin da suke fama da shi ya sa Bahaushe ke kallonsu a matsayin mutane masu bukata ta musamman a cikin al'umma.

### **Tubalan Ginin Karin Magana na Mutane Masu Bukata ta Musamman**

Duk wani abu da za a iya amfani da shi ya zama a matsayin harsashe ko mahadin assasa wani al'amari da ya shafi magana ko wani abu daban wanda kawar da shi za ya iya haifar da wata matsala ko kuma a kasa samun biyan bukata, shi ne tubalin gini ko a kira shi mahadi. Saboda haka, wannan bincike ya lura cewa, karin maganganu masu alaƙa da mutane masu bukata ta musamman ana gina su ne ta amfani da waɗannan tubalai kamar haka:

#### **a. Tubalin Izgilanci:**

A kamusun Hausa na CNHN (2006 p. 209), an bayyana kalmar izgilanci da cewa, "Daga kai ko yanga ko wasanni ko addè ko kasada." Sai dai, dangane da wannan bincike, izgilanci shi ne yi wa Ubangiji shishshigi a cikin ikonsa a kan halittunsa. Hausawa suna yin izgili a ya yin da suke gina karin maganganunsu, domin biyan bukatusu a cikin zamantakewarsu ta yau da kullum. Karin maganganun Hausawa masu alaƙa da mutane masu bukata ta musamman cike suke da amfani da izgili, wato yi wa Ubangiji katsalanda. Misali:

1. Ana son a yi Bature, ba a iya ba, Dangwari ya ga zabaya.
2. Dadin me kuturu ya ji ga Allah?
3. Abin fada na mai baki ne, bebe sai ka dangana.
4. Bari neman ji ga bebe, don Allah bai nufe shi ba.
5. Allah gyara, makaho ya ce a yaushe?
6. Ban ga alamu ba, an ce da kuturu Allah ya sa ka wanye lafiya.
7. An ce da kuturu, Allah ya la'ance ka, ya ce, "ina saura."
8. In dai hauka gaskiya ce a fada rijiya.
9. Abin ya yi yawa shege da hauka.
10. Talacin madugu, fatauci da mahaukaciyar jaka.
11. Dan mahaukaciya mahaukaci ne.

Ta la'akari da waɗannan karin maganganu da aka kawo a sama, za a ga cewa Bahaushe ya yi amfani da izgilanci wajen gina su. Alal misali, karin maganar da ya ce, "Dadin me kuturu ya ji ga Allah?" izgili ne ake yi wa Ubangiji, kai tsaye. Abin nufi a nan, shi ne, kuskure ne a fadi cewa, kuturu bai san dadin Ubangiji ba, domin shi ya halicce shi, kuma ya ba shi ikon cin abinci da shan abin sha da baiwar iya bambance abu mai dadi da marar dadi kuma ya ba shi ikon yin tafiya daga wannan bagire zuwa wancan. Haka kuma Allah shi ya ba kuturu ikon jin sauti na magana da sauran sautuka ta hanyar kunnuwansa da ikon yin magana da bakinsa a fahimce shi da sauransu. Saboda haka, ba karamin sabon Ubangiji ba ne, idan aka yi la'akari da sauran ni'imomin da ya yi wa bayinsa. Wannan ya tabbatar da cewa, Hausawa suna amfani da "izgili" a matsayin tubali wajen gina karin maganganu masu alaƙa da mutane masu bukata ta musamman. Amma ta fuskar ma'na, Bahaushe yana nufin rashin kyautatawa ko moriyar babba a wajen mabiyansa.

#### **b. Tubalin Surar Jiki:**

Bunza (2006 p. 179) ya kira surar jiki da suna, *gangar jiki* inda ya ce, "...yana aikata wasu ayyuka da kafafunsa, ko hannayensa, ko kansa, cikin barcinsa ga shi ana gani a zahiri." Kamusun Hausa na CNHN (2006 p. 403) ya nuna, "sura ita ce siffa ko hoto ko zanen siffar abu". A ya yin da ya ce jiki shi ne sassan da suka haɗu suka ba da surar mutum ko dabba ko wata halitta daban, CNHN (2006 p. 217). Kamusun Hausa ya kawo ma'anar sura daban, sannan ya kawo ma'anar jiki daban. Yin la'akari waɗannan ma'anonin, za a iya

cewa, surar jiki ita ce tsarin halittar abu, wato mutum ko dabba ko kwaro ko tsuntsu da makamantansu. Hausawa suna amfani da sashen jikin mutum da ke da wata naƙasa a bayyane wajen gina karin maganganunsu masu alaƙa da mutane masu buƙata ta musamman, domin biyan buƙatunsu na yau da kullum a cikin zamantakewarsu ko ma'amalarsu da junansu. Misalan irin waɗannan karin maganganu su ne:

1. Ba a yabon ɗan kuturu sai ya shekara da *yatsa*.
2. Cinikin jariri ba na *wada* ba ne.
3. Ba sauran kuka, an *kwalkwale ido*.
4. Duk abin ɗaya ne, mai *ido ɗaya* ya leƙa shantu.
5. Kwado sha ruwa *idonka* ya buɗe.
6. Gurbin *idon*, ba idon ba ne.
7. Mai *ido ɗaya* sarki ne a garin makafi.
8. Na *rufe ido*, ban ga kyawon makafta ba.
9. Gyadar waɗansu ta yi *kuturwa*, su wane murna ta koma ciki.
10. Kwace goruba a *hannun kuturu*, ba wuya, babu sai an taru.
11. Gurguwar tsanya da wuri take fara rarrafe.
12. Ba kanta ɗansanda ba *ido*.
13. *Gurgu yana zaune* ake sarar sandar dukansa.
14. An ci gari da shi, ya kama *kuturun bawa*

Idan aka dubi bayanai da misalai da suka gabata, za a ga cewa, tabbas Bahaushe yana amfani da surar jikin halitta a matsayin tubalin gina karin magana. Misalin irin wannan karin maganar shi ne, "Cinikin jariri ba na wada ba ne." A nan ana koƙarin bayyana cewa, zubi da tsarin halittar jikin wada ba ya da wani bambanci daga zubi da tsarin halittar jikin jariri, musamman idan aka kwatanta tsawonsa a shekarun haihuwarsu. Wannan ya tabbatar da cewa, Hausawa suna amfani da "Surar jiki" a matsayin tubali wajen gina karin maganganu masu alaƙa da mutane masu buƙata ta musamman. Amma ta fuskar ma'ana, Bahaushe yana nufin al'amarin da mutum ke son ya sa kansa a cikinsa ya fi ƙarfinsa.

#### c. Tubalin Dabi'a:

Kamusun Hausa na CNHN (2006 p. 116), ya nuna kalmar dabi'a tana nufin, "Halin mutum ko al'adarsa." Duba da ma'anar da kamus ya bayar, a nan kuwa, dabi'a ita ce halayyar da ta zama jiki a ruyuwar mutum ko dabba ko tsuntsu ko kwaro da makamantansu. Haka kuma, ta zama fitacciya wadda ake iya kwatanta halitta da ita kai-tsaye kowa ya fahimce ta. Hausawa sukan yi amfani da dabi'a ta mutum wanda ke ɗauke da wata naƙasa a cikin mutane masu buƙata ta musamman wajen gina wasu karin maganganusu, domin biyan buƙatunsu na zamantakewa a cikin ma'amalarsu ta yau da kullum. Ga misalin wasu daga cikin su:

1. A ja mu a kai mu, an ba uwar makaho kashi.
2. "Wari yake," an ce da makaho ga ido.
3. Gane mini hanya makaho ya so gulma.

Ta la'akari da karin maganar, "Gane mini hanya, makaho ya so gulma", za a ga cewa, makaho ya dabi'antu da cewa, a duba masa idan maganar da zai faɗi ta shafi abu marar kyau da wani ya aikata. Wani abin lura shi, Bahaushe ya fahimci cewa, makahon mutum yana da halayyar tsegumi, kuma a duk lokacin da za ya yi tsegumin wani mutum, to wajibi ne ya nemi a duba masa, domin kada ya yi sara da mutum sama a dalilin lalursara ta rashin gani da ido. Saboda haka, Bahaushe yakan yi amfani da "Dabi'a" a matsayin tubali wajen gina karin maganganu masu alaƙa da mutane masu buƙata ta musamman a cikin ma'amalarsa ta zamantakewa. Amma ta fuskar ma'ana, Bahaushe yana nufin yin wata magana wadda ba ya buƙatar wani ya ji ko ya sarare ta.

#### d. Tubalin Tawakkali:

Kamusun Hausa na CNHN (2006 p. 434), ya kawo ma'anar kalmar tawakkali a matsayin, "Dogara al'amari ga Allah." A wannan bincike kuwa, an ɗauki "Tawakkali" shi ne yarda da mika wuya ga hukuncin Ubangiji kan aukuwar wani al'amari da ya shafi halittar mutum ko dabba ko wani abu makamancin waɗannan. Hausawa suna amfani da zantukan da ke nuna tawakkali a wajen gina karin maganganu masu alaƙa da mutane masu buƙata ta musamman. Ga wasu daga cikinsu kamar haka:

1. Allah da ya yi makaho shi yake masa ɗan jagora.
2. Hauka maganinki Allah.

Idan aka kalli waɗannan Karin maganganu da suka gabata za a ga cewa Bahaushe yakan sa tawakkali a cikin wasu zantukansa na hikima. A cikin irin waɗannan karin maganganu akwai, "Allah da ya yi makaho shi yake masa ɗan jagora." Wannan karin maganar yana nuni da cewa, Allah ya san halin da bawansa yake ciki, domin shi ya nufe shi da shiga cikin kowane hali ne yake cikinsa, sannan kuma shi za ya samar masa mafita ko ta halin ƙaƙa. A taƙaice, wannan yana nuna yarda da mika wuya a kan cewa, ikon komai a wajen Ubangiji yake, a yayin da mutum ya samu kansa a cikin halin damuwa. Wannan ya tabbatar da cewa, Hausawa suna amfani da "Tawakkali" a matsayin tubali wajen gina karin maganganu masu alaƙa da mutane masu buƙata ta musamman, domin biyan buƙatunsu na isar da saƙo a cikin ma'amalar zamantakewar yau da kullum. Amma ta fuskar ma'ana, Bahaushe yana nufin za ya samu mafita a cikin matsalar da ya samu kansa a cikin ta.

#### e. Tubalin Hikima:

A cikin kamusun Hausa na CNHN (2006 p. 200) an bayyana kalmar hikima da cewa, "Yin wani abu da ya birge mutane." Shi kuwa, Newman da wasu (1977 p. 52) sun nuna cewa, "Hikima ita ce, basira ko fasaha." Bayan haka, Umar (1983) ya kawo nasa ra'ayin, inda ya ce, "Hikima ita ce gudanarwa ko aiwatar da fasaha cikin basira da gwaninta, domin kayatar da jama'a cikin nishadi da walwala. Hikima hanya ce da ake bi, domin

sarrafa fasahar harshe cikin basira da gwaninta, domin jawo hankalin mutane masu saurare.”

Daga tarsashin wadannan ra'ayoyin, ana iya cewa, hikima wata baiwa ce da halitta ke samu ta yin wani tunani ko aiwatar da wani abu da ba a tsammanin yiwuwar aukuwarsa. Hausawa suna amfani da baiwar halittar da ke da nakasa wajen gina karin maganganu masu alaƙa da mutane masu buƙata ta musamman, domin biyan buƙatunsu a cikin ma'amalolin zamantakewar yau da kullum. Ga misalan wasu daga cikin karin maganganun kamar haka:

1. Muƙami, bebe da rediyo.
2. Abin mamaki, kuturu da keken dinki.

Idan aka lua sosai, za a ga cewa Bahaushe yana saƙa hikimomi a cikin zantukansa. Misalin irin wannan hikimar akan same ta a cikin irin wannan karin maganar, “Muƙami, bebe da rediyo.” Wannan karin maganar yana nuna bebe mutum ne da aka san ba ya jin sauti sosai da kunnuwansa, kuma ba ya iya yin magana da bakinsa a fahimce shi sosai. Amma kuma sai ga shi yana sauraren rediyo. Wannan kenan, ya nuna cewa, bebe mutum ne da, duk da matsalar rashin jin magana sosai da rashin iya magana sosai da ake ganin yana fama da shi, ga shi kuma al'umma tana yi masa kallon mahaukaci, amma sai ga shi da hikimar sauraren rediyo. Sauraren rediyo kuwa, an san al'amari ne na lafiyayyun mutane ta fuskar hankali da kuma iya jin magana da kunne, tare da fahimtar zancen mai magana. Saboda haka, ba karamar hikima ba ce, bebe ya fahimci cewa, labarai da shirye-shirye ne ake sauraro a cikin rediyo ba, har shi ma ya yi burin jin abin da kowa ke sauraro. Wannan ya tabbatar da cewa, Hausawa suna amfani da “Hikima” a matsayin tubali wajen gina karin maganganu masu alaƙa da mutane masu buƙata ta musamman wajen isar da saƙo. Amma ta fuskar ma'ana, Bahaushe yana nufin mutum ya aiwatar da al'amarin da ake tunanin ba za ya iya ba, ko kuma yin abin da ake ganin matsayinsa bai isa ya yi shi ba.

#### Sakamakon Bincike

Sakamakon wannan bincike ya samu nasarar gano abubuwa kamar haka:

1. Akwai rukunin mutane masu buƙata ta musamman a cikin al'ummar Hausawa.
2. Rukunin mutane masu buƙata ta musamman suna da wasu abubuwa da suka raunana kamalar halittarsu.
3. Hausawa suna amfani da karin maganganu da suka shafi mutane masu buƙata ta musamman a sadarwarsu ta yau da kullum.
4. Hausawa suna amfani da tubalai biyar wajen ginin karin maganganu masu alaƙa da mutane masu buƙata ta musamman.
5. An fi amfani da tubalan ‘izgili’ da na ‘surar jiki’ a yayin samar da karin maganganu na mutane masu buƙata ta musamman.

6. Mafi yawan karin maganganun Hausa da suka shafi mutane masu buƙata ta musamman an gina su ne a kan makafi da kutare.

#### Kammalawa:

Hausawa suna ɗaya daga cikin al'ummun da ake samun rukunin mutane masu buƙata ta musamman a cikinta. Wannan rukuni na al'umma ya kunshi mutane waɗanda ke da tunani da hikimomi da basira. Sai dai kuma rashin samun kyakkyawar kulawa da kyamar da wasu mutane ke nuna musu ya sanya ba su samun damar fitowa da tarin baiwar da suke da ita ta yadda al'umma za ta yi alfahari da su, su ma su yi bugun gaba da ita. Wannan maƙalar ta waiwayi falsafar Bahaushe a kan mutane masu buƙata ta musamman tare da fitowa da tubalan ginin karin maganganu masu alaƙa da su. A ƙarshe, wannan bincike yana kira ga masana da manazarta a kan buƙatar da ake da ita na su ƙara ƙofari wajen nazari da bincike a kan al'amuran da suka shafi mutane masu buƙata a musamman domin kyautata rayukansu da ciyar da al'umma gaba.

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