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Bara a Tsakanin Hausawa: Dalilan Yaɗuwarta da Illolinta da Ƙalubalen Shawo Kanta

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Abstract

This paper examines the factors responsible for the prevalence of begging among the Hausa people and its consequences for beggars, the wider Hausa community, and society at large. The study is motivated by growing concerns about the increasing visibility of begging among Hausa communities and the negative perceptions it has generated regarding their social values, dignity, and culture of self-reliance. Drawing on relevant literature, Islamic teachings, Hausa cultural perspectives, and selected oral literary materials, the study adopts a qualitative approach to examine the causes, persistence, and implications of begging. It employs the Hausa proverbial expression, "*Mai rena kaɗan zai dangana da babu*" (He who despises what little he has may eventually be left with nothing), as its theoretical point of departure. The findings identify several factors contributing to begging, including orphanhood, poverty, religious misinterpretation, irresponsible marriage and childbearing practices, parental separation, the abuse of the *almajiri system*, self-indulgence, intergenerational transmission, human trafficking, disability, migration, superstition, and unwillingness to engage in productive activities. The study further identifies factors that sustain the practice, including inadequate religious understanding, weak institutional commitment, social indifference, deliberate exploitation of poverty, and the misrepresentation of religious obligations concerning charity. The consequences of begging are found to extend beyond the individuals involved to affect their families, communities, and society internationally. These include social degradation, exposure to diseases and physical dangers, educational deprivation, exploitation, criminal vulnerability, damage to communal reputation, reduced public willingness to support genuine needy persons, and potential involvement in human trafficking and other transnational crimes. The paper also establishes that, although Islam encourages charity and assistance to the needy, it discourages unnecessary begging and permits it only under specific circumstances. It concludes that addressing the problem requires coordinated intervention by government authorities, religious leaders, community institutions, and the wider public. Such efforts should prioritise poverty reduction, education, rehabilitation, responsible family practices, and sustainable livelihood opportunities. The study recommends further quantitative research to establish the prevalence of begging, determine the relative significance of its identified causes, and measure its effects on beggars and society.

Keywords: Begging, beggars, Hausa people, almajirci, poverty, self-reliance, social consequences.

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1.0 SHIMFIDA

Hausawa mutane ne da suka yi fice a kan neman na kansu ta hanyar gudanar da sana'o'i da sauran hanyoyin dogaro da kai daban-daban. Ta waɗannan hanyoyi da suke gudanarwa suke riƙe lamuran iyalansu da kuma na 'yan'uwa da abokan arziki. Wani abin sha'awa ga yanayin zamantakewarsu, sukan lura da takalihun 'yan'uwansu da abokan arziki waɗanda wata matsala ta gitta musu ba tare da sun bari sun tozarta ba. Tun kafin Hausawa su karɓi addinin Musulunci taimakon 'yan'uwa da abokan zumunci wani jigo ne a zamantakewarsu. A kowane lokaci suka je wajen bautar shekara, sukan roƙi abin da suke bauta wa da cewa: "Muna neman ka ba mu a bin da za mu ci, mu sha, mu yi sabgar dangi." Wannan yanayi nasu ya yi amo a zamantakewarsu har ya kai ga ba a iya gane mai wadata da talaka. Hasali ma, sukan ci abinci ne tare, yaransu da manyansu. Idan sabgar buki ko alhini ta tashi, ba a iya bambance na mai wadata da akasinsa. Wannan al'ada, ta sanya Hausawa ba su tashi da tunanin bara ba.

Gusau, (2008 sh. 131) ya tabbatar da cewa, a da can, hatta makaɗan baka a ƙasar Hausa suna shiryawa da rera waƙoƙi ne don su raya adabi, tare da sa hannu wajen gina al'umma ta gari. Shi ne dalilin da ya sa sarakunan da suke yi wa waƙa, suka kasance masu ɗaukar takalihun

rayuwarsu da ta iyalansu, saboda amfanuwa da ake da fasahohin da Allah ya ba su wajen kyautata zamantakewa. Bayan fita daga wancan ƙarni ne, sai lamari ya fara sauyawa, inda wasu daga cikin al'umma suke neman taimako daga wajen mawadata da sunan bara. Sannu a hankali har lamarin ya dabirce, a yau an kai ga mai lalurar nakasa yana ƙyamar bara, amma wasu masu lafiya suna rungumar ta. Lamarin ya yi kama da abin da Hausawa suke cewa: "Kumburi ga doki sakiya ga jaki."

Lura da cewa sha'anin bara wani al'mari ne da ya daɗe yana ci wa Hausawa tuwo a ƙwarya, ya dace a gudanar da wannan bincike saboda a bayar da wata gudunmawa a ilmance a kan matsalar. Tare da cewa, an samu wasu manazarta da suka dubi matsalar ta hanyar lura da kallon da ake mata a cikin fannonin harshe da adabi da wasu ɓangarori na al'adun Hausawa. Misalan ayyukan sun haɗa da Garachi (2010) da Umar (2014) da Musa (2014) da Bunguɗu (2015) da Mujaheed (2017) da Ɗanhassan (2021) da Dalha (2025) da kuma Sani (2026).

Masana da dama sun tafi a kan cewa, Hausawa suna daga cikin al'ummomin da suka fi kowace yawan mabarata a duniya. Hausawa mabarata sun wuce yankunan ƙasar Hausa kawai. Tuni gararambar yawon bararsu ya kewaya ƙasashen Afirka, har ma da wasu sassa na nahiyoyi daban-daban. Wannan takarda ta kawo bayanai game da:

a. Wasu daga cikin dalilai ko abubuwan da suke kai ga samuwar mabarata
b. Wasu dalilan da suka sa aka kasa shawo kan matsalar bara a tsakanin Hausawa
c. Wasu daga cikin illolin bara a ƙarƙashin rukunoni uku:
    i. Illarta ga mabaratan kansu
    ii. Illarta ga sauran al'ummar Hausawa
    iii. Illarta a matakin duniya

1.1 Bayanin Muhiman Kalmomin Takarda

Maganar Hausawa da suke cewa: "Sanin wurin bugu shi ne ƙira" ta yi tasiri a wannan takarda. An bayyana ma'anonin wasu muhimman kalmomi da aka yi amfani da su a taken wannan nazari, saboda duk wanda ya karanta bayanan da suke ciki ya ji shi warkal irin na wanda ya shiga cikin rijiya da dawonsa. Kalmomin da aka bayyana ma'anoninsu su ne, *bara* da *Hausawa.*

1.1.1 Bara

Bara dai ita ce, neman taimako daga wurin mutane ta hanyar nuna yanayin ƙuncin rayuwa da mutum yake ciki. Wannan ma'ana ta dace da wadda Bunguɗu da Saleh, (2020 sh. 290) suka bayar inda suka ce: "Bara ita ce roƙon biyan buƙata daga hannayen mutane ta amfani da wasu hanyoyi na musamman irin riƙa kwargo ko nuna wata nakasa ta jiki ko bayyanar da duk wani abu da zai sa jama'a su tausaya wa mai roƙon su taimaka masa."

Ke nan, zambon da Musa Ɗanƙwairo ya yi wa wani ɗan sarkin Tsafe ya ƙara fito da ma'anar bara a lokacin da yake cewa:

Jagora: Ai ga wani samnan ɗan sarki,
:Bakin kassuwa ni ishe shi,
:Shi ne nij ji yana cewa,
:Karama dai karama,
:Ni kau sai nit tambaye shi,

Jagora/Yara: Shin wai bara ne kakai wane ko roƙo?
: Yac ce, a ba ni duw wadda tas samu.
Gindi: Shirya kayan hwaɗa mai gida Tcahe,
:Ali ɗan Iro bai ɗauki raini ba.
(Musa Ɗanƙwairo: Waƙar Sarkin Tsafe)

1.1.2 Hausawa

Masana da manazarta da dama sun tofa albarkacin bakinsu a kan fito da abin da ake nufi da Hausawa a ilmance. Misalan wasu daga cikinsu sun haɗa da, Adamu (1978 da 2010) da CNHN, (2006, sh. 29) da Abdullahi, (2008, sh. 33) da kuma Bunza (2011 da 2016). Bayanan da aka nakalta daga wurinsu sun haska wa wannan takarda cewa, Hausawa su ne waɗanda ba su da wani harshe sai Hausa. Al'adunsu na rayuwa da na zamantakewa duka na Hausawa ne. Suna bugun gaba da kasancewarsu Hausawa ta hanyar goyon bayan tanade-tanaden al'adun zuyiroyin da suka fito daga cikinsu.

2.0 HANYOYIN GUDANAR DA BINCIKE

Buƙatar takardar na ganin ta samo ingantattun bayanai, shi ne ya sa aka bi hanyoyi da daban-daban domin cimma manufarta. Farko, an dubi littattafan addinin Musulunci, saboda an lura da cewa, mafiya yawan Hausawa suna tafiyar da rayuwarsu ne bisa koyarwarsa. Bugu da ƙari, sau da dama da addinin ake dogaro domin gudanar da barace-barace. Wannan ya haɗa da dogaro da koyarwar addini a matsayin hujjar bara, ko kuma amfani da ayoyi ko kalaman yabon Ubangiji ko Mafificin Halitta, Manzon Tsira, Muhammadu (SAW) a matsayin furuci ko kalaman bara.

Bayan haka, an samu zarafin leƙa wasu ayyuka da aka gudanar a fagagen nazarin adabi da al'adun Hausawa, saboda a yi wa daɓen takardar makuba. Har wa yau, an lura da tasirin adabi a cikin al'adun Hausawa, sai aka laluɓi wasu daga cikin fasahohin mawaƙan baka domin fito da saƙonnin da suke so su isar ga al'umma. Gudun kada a yi tuya a manta da albasa, shi ne ya janyo aka dubi masu gudanar da bara ta fuskoki mabanbanta. An dubi jinsinsu, da yanaye-yanayensu da shekarunsu da kuma nakasar da ta ja hankalinsu suke gudanar da bara.

2.1 Hanyar Ɗora Aiki

Ƙoƙarin masana yana gwada mana muhimancin amfani da azancin magabatanmu domin ya zamo mana jagora a kan ayyukan binciken da ake gudanarwa. Wannan takarda ta bi sahun ayyukan da wasu magabata suka gudanar waɗanda suka yi amfani da azancin magabatanmu a matsayin hanyar ɗora aiki. An yi wannan

tunani ne saboda tarin hikima da kuma hannunka mai sandar da maganganun azancin suke yi wa al'umma. A sakamakon haka, an ɗora wannan takarda a kan tunanin Hausawa da yake cewa: "Mai rena kaɗan zai dangana da babu."

Wannan magana tana nuna wa al'umma cewa, duk abin da Allah ya hore maka, to ka dogara da shi. Mai hangen abin da yake sama da wanda Allah ya ba shi tare da kwatanta shi da arzikin wasu, zai kai shi ga rena kyautar da Ubangiji ya yi masa. A ƙarshe kuma zai tashi ba shi da komai. Ke nan, idan mutum ya dangana da abin da Allah ya ba shi, ya ririta shi, zai samu kwanciyar hankali da bunƙasar rayuwarsa.

Rena abin da aka ba mutum kuwa yakan kai shi ga roƙo da bara wadda a ƙarshe zai zama ƙasƙantacce a cikin mutane. Maganar Hausawa da suke cewa: "Guntun gatarinka ya fi sari ka ba ni," wata makaranta ce mai koyar da dogaro da kai, ta yadda kowa zai tsaya da ƙafarsa ba tare da ya jingina ga kowa ba. Sakamakon ƙafar wani ba ta yi wa wani tafiya, kamar yadda bakin wani ba ya suɗe wa hannun wani miya.

3.0 Matsayin Bara a Musulunci

Duk da cewa, sau da dama akan fake a inuwar addinin Musulunci domin ci gaba da bayar da kariya ga bara, lallai Musulunci ya yi togaciya game da wannan ɗabi'a. Bai yarda da bara da roƙo ba, sai a ƙarƙashin yanayi na musamman da yake tilasta hakan. Domin nuna ƙasƙanci da rashin dacewar bara, Manzon Tsira (SAW) ya ce:

عَنْ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
حَدَّثَنَا مُوسَى، حَدَّثَنَا وُهَيْبٌ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ، فَيَأْتِيَ بِحُزْمَةِ الحَطَبِ عَلَى ظَهْرِهِ، فَيَبِيعَهَا، فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ».

Haddathanaa Muusaa, haddathanaa Wuhaybun, haddathanaa Hishaamun, an abiihi, aniz-Zubayri bn il-Awwaami radiyallaahu anhu, anin-Nabiyyi sallallaahu alayhi wa sallama, qaala:

La-an ya'khudha ahadukum habl ahu, fa-ya'tiya bi-huzmatil-hatabi alaa zahrihi, fa-yabii'ahaa, fa-yakuffallaahu bihaa wajhahu, khayrun lahu min an yas'alan-naasa, a'tawhu aw mana'uuhu.

Fassara

Musa ya ba mu labari, Wuhaib ya ba mu labari, Hisham ya ba mu labari, daga mahaifinsa, daga Az-Zubair ɗan Al-Awwam (Allah Ya yarda da shi), daga Annabi (Sallallahu Alaihi Wa Sallam), ya ce:

"Lalle ne, da wani daga cikinku zai ɗauki igiyarsa, sannan ya zo da damin itace a bayansa, ya sayar da shi, Allah kuma Ya kare shi da shi daga wulaƙanci, to wannan ne mafi alheri a gare shi daga yin roƙon mutane, ko da sun ba shi ko sun hana shi."
(A duba: Sahih al-Bukhari)

A taƙaice ke nan, wanda yake yin itace, ya ɗoro a kansa ko a bayansa, sannan ya sayar domin samun kuɗi ya fi mabaraci ƙima da daraja a fadin Annabin Rahama (SAW). Ya jaddada cewa ko da mabaracin an ba shi abin da ya roƙa ko ba a ba shi ba.

A wani hadisin mai tsawatarwa, Annabi Muhammad (SAW) ya ce:

حَدَّثَنَا أَبُو كُرَيْبٍ، وَوَاصِلُ بْنُ عَبْدِ الْأَعْلَى، قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا، فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ».

Haddathanaa Abu Kuraybin, wa Waasilu bn Abdal-A'alaa, qaalaa: haddathanaa Ibnu Fudaylin, an Umaarata bnil-Qa'qaa'i, an Abi Zur'ata, an Abi Hurayrata, qaala: qaala Rasuulullaahi sallallaahu alayhi wa sallama:
Man sa'alan-naasa amwaalahum takaththuran, fa-innamaa yas'alu jamran, fal-yastaqil aw liyastakthir.

Fassara:

Abu Kuraib da Wasl ɗan Abdul-A'ala sun ba mu labari, su biyun suka ce: Ɗan Fudail ya ba mu labari, daga Umarata ɗan Al-Qaƙa'i, daga Abu Zur'ata, daga Abu Hurairah, ya ce: Manzon Allah (Sallallahu Alaihi Wasallam) ya ce:

"Duk wanda ya roƙi mutane domin ya ƙara yawan dukiyarsa, to yana roƙon garwashi (na wuta), ya rage gare shi ya roƙi mai yawa ko kaɗan."
(A duba Sahih Muslim).

Lallai wannan babbar tsawatarwa ce! Kai tsaye ya nuna yadda roƙo yake mummunan al'amari (sai idan mai roƙon ya faɗa cikin rukunin mutanen da aka yarje musu.

A wani hadisin, Manzon Allah (SAW) ya bayyana mutane uku a matsayin waɗanda su ne kaɗai aka ba wa damar yin roƙo. Ya ce:

يَا قَبِيصَةُ، إِنَّ الْمَسْأَلَةَ لا تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الْمَسْأَلَةُ... وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ فَاجْتَاحَتْ مَالَهُ... وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُومَ ثَلاَثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ... فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا.

Ya Qabisa, inna al-mas'alata la tahillu illa li-ahadi thalathatin: rajulin tahammala hamalatan fahallat lahu al-mas'ala... wa-rajulin asabat-hu ja'ihatun fa-ijtahat malahu... wa-rajulin asabat-hu faqatun hatta yaquma thalathatun min dhawi al-hija min qawmihi... fa-ma siwahunna min al-mas'alati ya Qabisa suhtun ya'kuluha sahibuha suhta.

Fassara

"Ya Ƙabisa! Lalle roƙo bai halatta ba face ga ɗaya daga cikin mutane uku: Mutumin da ya ɗauki fansar wani (wanda ake neman fansa a kansa) har roƙo ya halatta a gare shi... da kuma mutumin da wata masifa ta same shi, ta kwashe dukiyarsa... da kuma mutumin da

tsananin talauci ya same shi har wasu mutane uku masu hankali daga cikin al'ummarsa suka shaida hakan... to, duk abin da ya wuce wannan, daga roƙo, ya Ƙabisa, haramun ne ga mai yinsa, wanda ya ci shi to yana cin haramun ne."
(A duba: Sahih Muslim).

Lallai wannan tsawatarwa da ta fito daga bakin fiyayyen halitta (SAW) ta isa mai jijjigawa. A wani hadisin makamancin wannan, Manzo (SAW) ya yi gargaɗi da cewa:

مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةُ لَحْمٍ.

Ma yazalu al-rajulu yas'alu al-nasa hatta ya'tiya yawma al-qiyamati laysa fi wajhihi muz'atu lahm.

Fasasra
"Mutum ba zai gushe yana roƙon mutane ba, har sai ya zo ranar alƙiyama babu nama a fuskarsa."
(A duba Sahih al-Bukhari da Sahih Muslim).

Waɗannan hadisai suna nuna cewa, lallai bara abar ƙyama ce, abar a guje mata ne.

4.0 Wasu Dalilan Bara Wanzuwar Bara a Tsakanin Hausawa
Duba da cewa, ruwa ba ya tsami banza, wannan takarda ta tattaro wasu dallai da suka zama sanadin gudanar da bara ga wasu mutane.

1. Maraici – Wasu maraici ne silar faɗawarsu cikin bara. Hakan yana faruwa musamman kasancewar 'yan'uwan mahaifansu sukan yi watsi da su bayan mutuwar mahaifin, saboda abin ya yi kama da idonsu ake yi wa. Al'umma ta zama ramin kura, daga ke sai 'ya'yanki. Wani lokaci kuma hakan yakan zama tilas sakamakon tsarin iyali na Hausawa. Uba zai iya haihuwar 'ya'ya masu yawa ba tare da wani tanadi ko tsari mai kyau na rayuwa ba. Idan ya rasu, su ma 'yan uwa abin ya yi musu yawa, ba za su iya ɗaukar takalihun waɗannan 'ya'ya har su riƙe su ba. Mu kwatanta talaka da ya rasu ya bar 'ya'ya goma sha biyar (15), ta yaya 'yan'uwansa talakawa za su iya ɗaukar lalurarsu cikin daɗin rai?

2. Talauci – Zunzurutun baƙin talauci yakan jefa wasu mutane cikin bara. Rashin madogarar dafawa da toshewar duk wata hanyar samu a rayuwa takan sa su rungumi bara a matsayin hanya tilo ta dafa tudun na-tsira.

3. Murɗa Fassarar Hukunce-Hukuncen Addini – Akwai waɗanda suke dogaro da koyarwar addini da kwaɗaitarwar da ya yi na taimakon mabuƙata wajen ɓugewa da bara. Irin waɗannan mutane, sun fi mayar da hankali a kan maganganun Manzon Allah (SAW) waɗanda suke bayyana falalar taimako. Sukan jingine maganganunsa waɗanda suke bayyana munin roƙon abin da yake hannun mutane da kuma waɗanda suke faɗakar da al'umma muhimancin rungumar sana'a komai ƙanƙantarta.

4. Aure Da Haihuwa Barkatai – Hausawa da dama sun fi yarda da wani hadisin Bahaushe na "bakin da Allah ya tsaga, ba ya hana shi abinci." A bisa haka, za su iya auren mata barkatai tare da haihuwar 'ya'ya da yawa ba tare da sun taɓa tsayawa sun yi nazari ko samar da wani tsari na makomar rayuwarsu ba. Addinin Musulunci, addini ne mai tsari. Bai yarda da ballagazar rayuwa wadda take kara-zube ba.

5. Rabuwar Iyaye – A wasu lokutan, rabuwar iyaye a gidan aure yakan jefa 'ya'yansu cikin wata rayuwa ta rashin tabbas. A ƙarshe dole su faɗa gararambar bara da yawon maula da roƙo. Hakan yana faruwa ne a dalilin kishi na matan iyaye, wadda yakan jawo tsangwama har yaro ya ga barin gidan ya fi masa alheri.

6. Almajirci – A shi karankansa, almajirci abu ne mai kyau. Hanya ce ta koyon karatun addinin Musulunci, musamman abin da ya shafi ƙwarewa a karatun Alƙur'ani mai tsarki. Sai dai kash! A yanzu almajirci ya yi kusan ɗaukar kinin ma'ana da "bara." Dalili kuwa shi ne, sau da dama akan ajiye manufar almajircin, sai a ɓuge da bara tsantsa.

Akan samu iyayen da suka tura 'ya'yansu almajirci don kawai su rabu da su, su huta da ɗawainiyarsu na ciyarwa da shayarwa da tufatarwa da samar da muhalli. Hasali ma, iyayen ne da kansu idan sun hango wata mace suna so za su aura, sai su kai yaransu makarantar allo, su yi amfani da ɗakin yaran wajen sanya sabuwar amaryar da suka auro.

Haka kuma, wasu ƙyamar haihuwa ne ya sa suke rabuwa da matansu, a ƙarshe sai yaran da suka haifa su koma yawon gararambar bara, saboda babu mai kula da su. Ire-iren waɗannan yara akan kai su wurin almajirci ba tare da wani guzuri ba. A ƙarshe za su ƙare a yawon barace-barace.

7. Son Rai – Akan samu son rai daga ɓangarori daban-daban da suke haifar da bara. Misali, wasu sun san da hukuncin bara game da haramcinta, kuma ba su da lalurar da za ta tilasta musu bara, duk da haka, sukan ɓuge da bara saboda son kai da son rai. A ɓangare ɗaya kuwa, akwai waɗanda ba su da halin ƙara aure, amma suke yin hakan tare da ɗaukar bara a matsayin mafita ga 'ya'yan da suke tunkuɗowa duniya.

8. Gado – Bara takan samu ta hanyar gado a wasu lokuta. Misali, 'ya'yan wasu masu nakasa da suka dogara da bara a matsayin hanyar rayuwa, sukan taso ba tare da sanin komai ba a duniya face yawon bara. Tun daga kan farawa a matsayin 'yan jagora ko 'yan rakiya, sannu a hankali har su ɗore a kan wannan hanya. A ƙarshe sukan kasance a cikin rukunin naƙasassu ba tare da cewa suna da lalura a jikinsu ba. Ire-iren waɗannan mutane, su ne ake kira da , "kisan raɓa".

9. Safara – An samu rahotanni daban-daban na waɗanda suka tsinci kansu a matsayin mabarata a dalilin safarar su

da aka yi. Safarar za ta iya kasancewa da saninsu ko kuma cikin yaudarar cewa za a kai su wani wurin da za su gudanar da aikace-aikace na samun kudi. Ire-iren wadannan mutane akan same su a kasashen Labaraba kamar Saudiya da Moroco da sauransu. Wasu daga cikinsu ma sukan yi karyar suna tare da nakasa a jikinsu, alhali ba haka ba ne. Suna amfani da wannan damar wajen tara kudi, wasu ma sukan aiko gida a yi musu wata hidima.

10. Nakasa – Nakasa wata babbar larura ce da wasu Hausawa suke dogaro da ita a matsayin hujjar daukar kokon bara. Da zarar mutum ya samu wata tawayar halitta, sai ya yanke kauna ga duk wata kofar samu ko hanyar rayuwa face bara. Masu wannan dabi'a sun manta da cewa, akwai sana'o'in Hausawa da dama wadanda masu nakasa suke gudanarwa tun a inda aka fito. Misali, suna saka, kadi dunki, kasuwanci, kiwo, noma da sauransu. A zamanance, masu nakasa suna da damar yin karatu tare da samun gurabun aiki a ma'aikatu daban-daban.

11. Barin Gida (sakamakon fada ko wani dalili na daban) – Sabani tsakanin 'ya'ya da iyaye da yake sa 'ya'yan su bar gida yana iya sa 'ya'yan su kare a matsayin mabarata. Wani lokaci kuma guje wa abin kunya da aka aikata yana iya zama silar barin gidan. Wannan yanayi yakan faru ne galibi idan wanda ya bar gidan ya fara tsufa. A lokacin ne jikinsa ya yi rauni ba zai iya kula da kansa ba, sai ya koma bin abokan arziki da yara yana neman taimakonsu saboda wata larurar da ta so masa. Sannu a hankali daga baya sai ya koma bara har rai ya yi halinsa.

12. Bakin Iyaye – Bakin iyaye mai alaka da tsinuwa ko mugun fata yana iya tambadar da 'ya'yan da aka yi wa bakin har su kare a matsayin mabarata. Wadanda suka fada wanna tarko sukan gaza yi wa kansu komai, saboda rashin albarka da suke tattare da ita.

13. Gudun Hijira – Gudun hijira wani babban lamari ne da yake samar da karuwar tururuwar mabarata a kan tituna a yau. Garuruwan da suke yankunan Zamfara da Katsina da Sakkwato da Maiduguri, musamman wadanda matsalolin tsaro suka shafe su, manyan misalai ne na wannan lamari.

14. Camfe-Camfen Hausawa – Hausawa suna da wasu imane-imane da aka gina su a kan camfe-camfe, wadanda kuma suke haifar da bara da samuwar mabarata. Misali daga cikin shi ne 'yan biyu (tagwaye) da sauran mutane da suka kasance na musamman a cikin al'umma. Akan tafi kan cewa masu halitta ta musamman a cikin al'umma za su fuskanci wata matsala a rayuwa idan ba su yi bara ba (tare da cewar Allah ya halicce su a hakan ne domin su yi bara).

A daya bangaren kuma, imanin da aka dora kan camfin yana nuna cewa, kyara ko musgunawa ko rashin bayar da sadaka ga ire-iren mutanen zai iya haifar wa mutum matsala a rayuwa. Wannan ya sa idan mace ta haifi 'yan biyu (tagwaye), hakan yakan zame mata dalilin yin bara a gida. Za a iya tuna gidajen Hausawa musamman a da inda masu 'yan biyu suke zagayawa yawon bara da furucin:

Assalamu alaikum,
Maman 'yan biyu na gaishe ku.

15. Mutuwar Zuciya Da Son Banza – Akan samu wadanda zunzurutun mutuwar zuciya da kuma son banza suke sa su kare da bara. Ire-iren wadannan mutane ba sa tabuka wa kansu komai ballantana su yi wani abu ga wani. Masu wannan matsala, su ne nakasassu suke kira da, "kisan raba".

4.1 Wasu Dalilan Da Suka Sa Harkar Bara Ta Ki Karewa a Tsakanin Hausawa

Duk da maganganun da ake faman yi a kan matsalar bara, taki karewa a tsakanin Hausawa. Hakan ba ya rasa nasaba da wadannan dalilai da aka lissafo a kasa:

1. Fahimtar baibai ga addini (son a bayar da sadaka da kyauta)[1]
2. Addinantar da bara (ta hanyar fakewa a inuwar almajirci)
3. Raunin imani da karanci ilimi ga wasu iyaye
4. Raunin al'umma da halin ko-in-kula wanda yake sanya ainihin mabukata halin tagayyara[2]
5. Karancin ilimin addini da na boko
6. Son zuciya
7. Rashin hangen nesa ko halin ko-in-kula na shuwagabanni

[1] Misali, Manzon Tsira (SAW) ya ce:

مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلَفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا

Mā min yawmin yuṣbiḥu al-'ibādu fīhi illā malakāni yanzilāni, fa-yaqūlu aḥaduhumā: Allāhumma a'ṭi munfiqan khalfā, wa-yaqūlu al-ākharu: Allāhumma a'ṭi mumsikan talafā.

Fassara

"Babu wata rana da mutane za su tashi face sai mala'iku biyu sun sauko sannan dayansu yana cewa, "Ya Allah, ka sakawa wanda yake bayarwa (sadaka),' sannan dayan yana cewa 'Ya Allah, ka tauye wa wanda yake tauye hannu (hana sadaka).'"
(A duba: Sahih al-Bukhari, 1374 da Sahih Muslim, 1010)

[2] Sun hada da marayu da 'yan gudun hijira da sauran wadanda iftila'i ya auka musu.

8. Ɓoyayyun manufofi (ɗorewar talauci da ƙasƙanci)[3]
9. Rashin mayar da hankalin malaman addini a kan lamarin
10. Ɗabi'ar ɗan'adam ta son hutu/banza
11. Naci ko maita[4]

5.0 Wasu Illolin Bara

Za a iya kallon illolin bara ta manyan fuskoki guda uku wato (i) illolin da suka shafi su mabaratan kansu, (ii) illolin da suka shafi al'ummar da aka samu mabaratan daga cikinta, (iii) illolin da suka shafi sauran al'ummu baki ɗaya.

5.1 Wasu Illolin Bara Ga Mabarata

Haƙiƙa bara tana da illoli ga masu gudanar da ita. Wasu daga cikin waɗannan illoli su ne:

1. Ƙasƙanci – A kullum mabarata sukan kasance cikin rayuwar ƙasƙanci. Rayuwa ce wadda babu wanda zai so ya tsinci kansa a cikinta. Haka kuma, duk mai zuciyar ƙwarai zai so ganin waɗanda suke cikin irin rayuwar sun fita daga ciki.

2. Cututtuka Masu Alaƙa Da Ƙazanta – Akan samu mabarata da suke kwana da kwanaki sanye da tufafi ɗaya. Bugu da ƙari, sukan ɗauki kwanaki ba tare da wanka ko tsaftace jiki ba. Wannan salon rayuwa ta ƙazanta tana sanya su kamuwa da cututtuka.

3. Cututtuka Masu Alaƙa Da Zama Ko Tsayuwa Ko Yanayin Duniya (Zafi Ko Sanyi Ko Iska) - Wahaltacciyar rayuwa da mabarata suke yi tana iya janyo musu cututtuka daban-daban. Wasu daga cikinsu suna da alaƙa da yawan zama, ko tsayuwa. Wasu kuma sukan samu a dalilin kasancewa a cikin yanayin duniya da bai dace mutum ya yawaita kasancewa a cikinsa ba. Yana iya zama sanyi ko zafi ko iska ko hazo, da makamantansu.

4. Fuskantar Haɗari - Mabarata sukan fuskanci haɗurra daban-daban. Akan samu waɗanda suke cin karo da haɗurran ababan hawa saboda yawan kasancewarsu a kan hanya. Wasu kuwa ayyukan ta'addanci ko gungun ɓata-gari da suka fito (ko wani yanayi da yake buƙatar gudu) yakan ritsa da su, inda sukan samu raunuka. Wani lokaci ma akan samu hasarar rayuwa.

5. Fuskantar Tsangwama – Ɗaya daga cikin fitattun ƙalubale da mabarata suke fuskanta shi ne tsangwama. Ko da ma dai, Ubangiji ne kawai ake tambayar sa kullum ba tare da ya gajiya ba. Bugu da ƙari, wasu da suke ɓata wasu a cikin harkar bara ya sa mutane da dama suke yi wa mabarata kuɗin goro. Wani lokaci kuwa mabaratan sukan iske mutane ne a kan tsini (cikin wani ɓacin rai ko damuwar rayuwa da ta sa ba sa son magana ko takuri). A irin wannan lokaci, wasu mutane sukan juye fushinsu kai tsaye kan mabaratan ta hanyar kora da kyara da tsaki da baƙar magana da sauransu.

6. Rashin Gata – Mabarata sukan bayyana a matsayin marasa gata a cikin al'umma. Tun daga kan tufafinsu, har abinci da suke ci, da kuma uwa-uba yadda kullum suke kan neman taimako a hannun mutane – duk suna nuni da rayuwar kashi da ƙasƙanci. Waɗannan yanaye-yanaye sukan bayyana su a matsayin marasa gata.

7. Rashin Gobe – La'akari da bincike da suka gabata game da lamarin bara, ana iya cewa yawanci mabarata ba su da gobe. Ma'ana a nan ita ce, ba su da wani babban buri da tsari na rayuwa mai kyau na gina kyakkyawar rayuwa a nan gaba. Wannan yana da alaƙa da ƙarancin damarmaki da suke da su da kuma taƙaitaccen tunani a dalilin rashin ilimi da ƙwarewa.[5]

8. Jahilci – Mabarata masu yawa da 'ya'yansu sukan kasance cikin ƙangin jahilci. Yawanci wannan yakan haɗa jahilci a ɓangaren karatun addini da na boko. Hakan yana faruwa ne kasancewar iyayen ko dai ba su da kuɗin

addiction yakan hana su daina yawon bara cikin ƙasƙanci. Game da haka ne ma Haruna Ningi yake cewa:

Ranar da na je garin Ɓaɓura,
Na sha managa a gun Shadira,
Ga 'yar sandarta ta dogara,
Tana ce ta sayo baƙƙara,
Bayan babbar da tsamurmura,
Ga motocinta nan Vectra,
Ta sai fegi guda sha tara,
Ba ta daina bara ba attajira,
(Haruna Aliyu Ningi: Jinjira)

Wannan kuwa ba kambamar zulaƙe ba ce. Akwai mabarata da suke da kuɗi da kadarori, duk da haka suke kasa barin yawon bara.

[3] Miyagun shuwagabanni suna amfana da baƙin talauci da ake fama da shi. Ta hanyar haka ne suke mayar da talakawa 'yan barandan siyasa tare da sayen kuri'u da neman 231ats a ta hanyar "231ats awa kaji tsaba."

[4] Wani lokaci tsabar naci ne da maitar samun abin duniya ta hanyar ɓagas yake sa mabarata su doge kan wannan hanya. Game da wannan ne Fasihi Haruna Aliyu Ningi yake cewa:

Kullum a cikin baƙar suttura,
Sanyi, zafi ya turken kara,
Kun kasa bari kamar mai dara,
An so a hana ku ya gagara,
....
(Haruna Aliyu Ningi: Jinjira)

A taƙaice dai, abin ya kasance musu tamkar maita (addiction) irin na 'yan caca (dara) waɗanda suke kasa bari. Dalili kuwa shi ne, wasu sukan samu kuɗi har su tara kadarori a harkar bara, amma tsantsar maita da

[5] Domin ƙarin bayani, a duba Sarkin Gulbi (2007) da Musa (2014) da Bunguɗu (2015) da Bunguɗu da Saleh (2020) da Dalha (2024) da Sani (2026).

ɗaukar nauyin makarantarsu, ko kuma son kai da maita da naci (kamar yadda aka bayyana a sama) ta sa ba za su iya fitar da kuɗi domin kai su makaranta ba. Yara kuwa da suka tsinci kansu cikin harkar bara, takan ɗauke musu lokaci tare da daƙushe musu tunani inda suke saka burin samun kuɗi kawai ta wannan hanya, ba tare da tunanin neman ilimi ba.

9. Rashin 'Yanci – Za a iya ganin rashin 'yanci da mabarata suke da shi idan aka yi la'akari da yadda suke fuskantar cin zarafi a wasu lokuta ba tare da sun samu damar neman wani haƙƙi a hukumance ba. Musgunawa da koran kare da ake yi musu misali ne na yadda suka yi fatali da 'yancinsu.

10. Rauni Da Yake Bayar Da Damar Sarrafa Su Domin Cimma Wasu Muradai Marasa Kyau (Fasiƙanci, Safarar Ƙwaya, Ta'addanci) – Ƙarancin ilimi da kwaɗayin duniya da rashin madafa da taƙaitaccen tunani (da sauran dalilai masu alaƙa da waɗannan) sukan sa a yi saurin yaudarar wasu mabarata zuwa aikata wasu ayyukan assha. Waɗannan sun haɗa da fasiƙanci da safarar ƙwayoyi da kuma manya da ƙananan laifuka, ciki har da ta'addanci. Game da haka ne ma Haruna Aliyu Ningi yake cewa:

Wasu masu barar suna hamɓara,
Don har ƙwaya suke tsakura,
Wasu bayan sha suna saffara,
Wasu in ta ture ta cimma tura,
Kayan wasu ne suke zaftara,
To ka ga ko ba batun lalura.
(Haruna Aliyu Ningi: Jinjira).

11. Raunin Addini – Jahilci ta fuskar ilimin addini da rayuwa marar alƙibla takan sa a samu mabarata da ba su damu da addini ba. Raunin addini a nan ya shafi wasa da bautar Ubangiji a fanni guda. A fanni ɗaya kuwa ya shafi zuciya mai rauni da za ta iya munafurci da zalunci da sauran ayyuka na rashin gaskiya.

12. Rashin More Rayuwa – Duk da Hausawa sukan ce: "Rashin sanin daɗin daɗi ma daɗi ne," a bayyane take mabarata da dama ba sa more rayuwa. Abubuwan da aka ayyana a matsayin ababan more rayuwa duk sun gagari mabarata. Sun haɗa da ruwa mai tsafta da wutar lantarki da muhalli da sutura da sauransu.

13. Barikanci Da Haihuwar Bariki – Yawon bara yana iya jefa mabarata barikanci. Misali, an sha samun ƙananan yara da suka koma wanke-wanke a gidajen karuwai da sauran wurare na assha. Sannu a hankali zama da maɗaukin kanwa yakan sa su yi farin kai. Wasu mata kuwa sukan koma "muna bara muna karuwa."

A ɓangare ɗaya kuwa, akan haifi 'ya'ya a halin yawon bara. Ire-iren waɗannan yara sukan taso cikin ƙasƙanci da rashin makomar rayuwa. Sukan rasa gatan karatu ko duk wata hanyar more rayuwa. A maimakon haka, za su taso ne kawai a matsayin 'ya'yan bariki, ko 'ya'yan titi/kwalta.

5.2 Wasu Illolin Bara Ga Al'ummar Da Mabaratan Suka Fito Daga Cikinta

Wasu daga cikin illolin da bara take haifarwa ga al'umma sun haɗa da:

1. Takan haifar da faɗuwar darajar al'ummar da mabaratan suka fito daga cikinta a idon duniya.
2. Akan samu rashin samun wasu damarmaki, ciki har da na masu yawon buɗe ido da masu saka hannayen jari. Hakan yakan faru ne sakamakon tsoron ta'addanci da cututtuka da kuma kuɗin goro da ake yi wa al'ummar a matsayin marar alƙibla.
3. Akan samu barazanar raguwar muradin taimakon mabuƙata. Wannan yana faruwa ne a dalilin maƙaryata da masu son rai da suka yi yawa da har ake kasa gane na haƙiƙa. An saba tashi a masallatai a yi ƙarya da sunan wani iftila'i ne ya faɗa wa mutum – don dai kawai ya cimma manufar bara. Hakan yakan faru a tashoshin mota da sauran wuraren da al'umma suke taruwa.
4. Akwai yiwuwar fuskantar fushin Ubangiji kasancewar al'umma tana iya kai gacin gaza taimakon waɗanda addini ya ƙarfafa a taimake su. Babban misali a nan shi ne marayu.
5. Akwai ƙaruwar yiwuwar yaɗuwar ƙanana da manyan laifuka. Akan samu waɗanda daga bara suke ɓugewa da sata. Wasu kuwa akan yaudare su ne ko a ja hankalinsu ta hanyar kwaɗaitarwa domin ɗora su bisa wata muguwar turba.

5.3 Wasu Illolin Bara a Matakin Duniya

Babban abin da yake bunƙasa ƙasa tare da ɗaukaka ta a idon duniya shi ne huldar jakadanci. A cikin wannan hulɗa ne ake samun masu zuba jari a harkokin kasuwanci da na masana'antu da dangoginsu. Haka kuma, a wanna hulɗa ne ake nuna wa ƙasa illar da ta tunkaro ta. Wasu daga cikin illolin bara a matakin duniya sun haɗa da:

1. Samun ƙaruwar yaɗuwar cutuka
2. Ci gaba da samun bambancin rukunin al'umma mai faɗi (social class)
3. Yiwuwar faɗaɗar ta'addanci (su mutane ne da za a iya yaudara da kuɗi cikin sauƙi)
4. Yiwuwar faɗaɗar safarar miyagun ƙwayoyi
5. Yiwuwar faɗaɗar safarar mutane

5.0 SAKMAKON BINCIKE

A taƙaice, wannan takarda ta gano abubuwa kamar haka:

1. Addinin Musulunci wanda mafiya yawan Hausawa suke bin koyarwarsa, bai bar lamarin bara kara-zube ba. Ya tsara wasu ƙa'idoji kafin a kai ga gudanar da ita, saboda rashin tagomashin da take da shi a addinance.
2. Haka kuma, al'adar Hausawa tana ƙyamar bara. Hasali ma ana kallon masu gudanar da ita a matsayin ƙasƙantattun mutane. Hakan ya sa da dama daga cikin wasu naƙasassu ba sa son bara, saboda kallon da ake yi musu. Lamarin haka

yake duk da cewa akwai ‘yan camfe-camfe da suka ƙarfafa guiwar wasu rukunin mutane na musamman domin rungumar bara (misali, tagwaye da naƙasassu).

3. Takardar ta samu nasarar gano wasu dalilan da suke jan hankalin masu gudanar da bara har suke ci gaba da aiwatar da ita. Sun haɗa da mutuwar zuciya da son rai da raunin imani da makamantansu – kamar yadda aka tattauna a ƙarƙashin 4.1 da yake sama.
4. Binciken ya gano bara tana da wasu illoli ga masu gudanar da ita. Waɗannan illoli, nasonsu ya mamaye mabarata da al’ummar da mabaratan suka fito daga cikinta. Har ma akan samu wasu illoli da za su iya shafar al’ummomi daban-daban a matakin duniya – kamar ƙaruwar yaɗuwar cututtuka da miyagun laifuka da sauransu.

5.1 Naɗewa

Lamarin bara a tsakanin Hausawa ya zama kurar gardi. Abu ne da yake buƙatar a mayar da hankali a kansa matuƙa domin ganin yadda za a shawo kansa. Yana buƙar haɗa ƙarfi da ƙarfe daga ɓangarorin al’umma da shuwagabanni da ƙungiyoyi da malaman addini. Wane ƙoƙari kake/kike/kuke yi domin ganin an taƙaita bara a tsakanin Hausawa? Samun nasarar shawo kan wannan matsala za ta dawo da kimar Hausawa a ciki da wajen ƙasar Hausa.

Marubutan sun lura da iyaka (*limitation*) na wannan bincike, musamman kasancewar an yi amfani da tsarin *bi-bayani* (ƙwanƙwance bayanai) [6] ne ba *bi-ƙididdiga* (ƙididdigar alƙaluma)[7] ba. A bisa haka, akwai buƙatar wani bincike da zai ɗora a kan wannan. Binciken zai iya amfani da tsarin *bi-ƙididdiga* domin gano ainiyin lissafin alƙaluma da adadin abubuwan da aka tattauna a cikin wannan takarda, da kuma haƙiƙanin mizanin yadda hakan yake da tasiri a kan mabaratan ko kuma sauran al’umma. Wannan zai shafi ƙididdigar haƙiƙanin mabarata da suka faɗa bara a sakamakon kowanne daga cikin jerin dalilan bara da aka rattaba. Zai kuma shafi ƙididdigar haƙiƙanin adadi da mizanin illoli da bara ta haifar.

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[6] *Qualitative form of research*

[7] *Quantitative form of research*

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