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Kuɗi a mahangar karin magana

Hassan Salihu[1*], Ahmed Yusuf Doma[2]
[1]Department of Hausa, Federal College of Education, Kontagora, Niger State, Nigeria. hassansalihu927@gmail.com[1], yusufdoma@gmail.com[2]

Correspondence: hassansalihu927@gmail.com

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Abstract: This research work titled 'Kuɗi a Mahangar Karin Magana' was a research based on Hausa Oral Literature. The research was aimed at bringing out the philosophical thoughts of the Hausa People in relation to money. In Hausaland and beyond, life and money are inseparable, and therefore, money is very important in human existence. It was because of its value in the entire life that it was portrayed in some Hausa popular proverbs. The research shows the influence of money on the day-to-day activities of a Hausa man. It also shows how some people make use of money positively in assisting others. The research findings show how wealthy people in the society assist the poor and the needy..It also reveals how a rich man perceived himself and how he is equally perceived by others. Hausa people have changed their societal values and redirected them towards money, thus neglecting moral values such as honesty, integrity, and others. It shows that acquiring money is not by hard work, dedication, but by God's will. The research employed the use of Hausa Proverbs to bring out the philosophical thought of the Hausa man in relation to money. This research was based on the Referential Theory of Culture. In conclusion to this study, a summary of the work, findings, and recommendations to scholars who are interested in researching this area was given.

Keywords: Bahaushe, Karin Magana, Kuɗi, Maikuɗi

1. Gabatarwa

Kuɗi wasu abubuwa ne masu muhimmanci a rayuwar ɗan'adam, waɗanda suke taimakawa wajen tafiyar da wasu harkoki. Samun kuɗi suna kawo walwala da jin daɗi a rayuwa, rashin su kuma yana haifar da ƙunci da damuwa da kuma rashin gudanar da kyakkyawar rayuwa yadda ya kamata. . Kuɗi su ne suka raba al'umma zuwa gida-gida watau talaka da mawadaci. Sannan da su ne ake gane girman mutum a cikin al'umma. Gaskiyar Hausawa da suke cewa, "Yaro da gari abokin tafiyar manya". Kowace al'umma da irin yadda take yi wa kuɗi kallo sannan kuma da yadda ta himmatu wajen neman su domin fita cikin ƙunci da talauci wanda ke haifar da yunwa da cututtuka a cikin al'umma. Kusan babu wani al'amari da babu sha'anin kuɗi a ciki kai tsaye ko kuma a fakaice. Sanadiyyar kuɗi ana samun matsayi da muƙimam daban-daban musamman a gidan siyasa. Saboda marar kuɗi babu wani abu da zai iya taɓukawa. Hatta da iyalinsa ba su girmama shi yadda ya dace. Ta wannan ɓangare ana ba kuɗi suna daban-daban. Wasu na kiran su `yan `uwa kun fi dangi.

Dalilin kuɗi wasu sukan bar danginsu su kama wasu mutane da mu'amalar kuɗi ta haɗa su, wanda hakan kan haifar da yankewar zumunta. Ta wata fuskar kuma samun kuɗi kan haifar da haɗin

kan `yan uwa da dangi. Saboda matsayin kuɗi, ko a addinin Musulunci, ana ganin duk wanda ya mallaki kuɗi ya mallaki mabuɗin Aljanna, domin haka ya rage a kansa ya yi amfani da su wajen buɗe ƙofar ya shiga cikin sauƙi ta hanyar amfani da kuɗi don taimaka wa mabuƙata da gajiyayyu a cikin al'umma.

Sannan kuma yana iya kasancewa mabuɗi na wuta, a inda mai kuɗi ya yi amfani da su ta hanyar saɓa wa Ubangiji. Kuɗi sa magana, kuɗi ƙare magana. Dangane da wannan ne ya sa za a yi nazarin yadda Bahaushe yake kallon kuɗi a falsafar rayuwarsa. Wannan bincike ya fito da wannnan tunani na Bahaushe kan kuɗi mahangar karin magana.

2. Dabarun Gudanar da Bincike

Hanyoyin da aka bi wajen gudanar da wannan bincike sun haɗa da:

- **i.** Sauraro da karin magana da aka yi a kan kuɗi tare da yin nazarin su domin fito da falfasal Bahaushe a kan kuɗi.
- **ii.** Bibiyar labaran baka da suke ƙunshe karin maganar Hausawa masu magana a kan batun da ake gudanar da nazari a kansa.
- **iii.** Bitar kundayen digiri na uku da na biyu da]aya wa]anda aka gabatar a jami'o'i daban-daban da suke da alaƙa da wannan aiki kai tsaye ko kuma a fakaice.
- **iv.** Nazarin wallafaffun littatafai masu dangantaka da wannan nazari.
- **v.** Nazarin maƙalu da mujallu da aka gabatar a tarurrukan ƙara wa juna sani a jami'o'i da cibiyoyin nazarin harshen Hausa.
- **vi.** Tuntuvar manazarta da masana adabi da al'ada akan lamarin da ya shafi kuɗi a tunanin Bahaushe.
- **vii.** Ziyarar Intanet domin kalato duk wasu bayanai da aka saka mai alaƙa da wannan bincike.

3. Ra'in Bincike

An ɗora wannan bincike a kan ra'in madubin ƙyallaro al'adu wato (Referencial Theory of Culture). Shi dai wannan ra'i wani Bature kuma Farfesa mai suna Roland Bartnes a fannin al'adu a Jami'ar Cambridge ya fara gabatar da shi a shekarar 1938 kuma ra'in ya samu karɓuwa. Daga nan aka samu wasu masana a ƙasar Indiya da Japan da Switherland da suka taɓa amfani da wannan ra'i a cikin shekarar 1900. Daga cikin ɗaliban wannan ra'i akwai Willian Labov da Willinan Stewart da Heinz Kloss. Haka nan kuma Adamu, A.S ta yi amfani da wannan ra'i da Salihu. H. a cikin kundayen digirinsu, Ra'in yana magana ne a kan yadda ake amfani da adabi a fito da wata al'ada ta mutane.

4. Ma'anar Karin Magana

Karin magana na ɗaya daga cikin sassan adabin baka. Masana da dama sun bayyana ra'ayoyinsu dangane da ma'anar karin magana. Wasu na da ra'ayin cewa, karin magana dunƙulalliyar jimla ce `yar ƙil mai ƙunshe da zunzurutun ma'ana (Muhammad, 2003:23). Wani ra'ayi kuma, Yahaya da wasu, (2007:30) na ganin karin magana tsararren zance ne wanda yake zuwa a gajarce na hikima da zalaƙa tare da bayar da ma'ana gamsasshiya mai faɗi, mai yalwa musamman idan aka tsaya aka yi bayani daki-daki.

Shi kuwa Ɗangambo, (1984:38) ya ce, karin magana dabara ce ta dunƙle magana mai yawa a cikin zance ko `yan kalmomi ka]an, cikin hikima. Umar, (1987:21) ya bayyana karin magana da wani shiryayyen zance ne da Hausawa kan yi, ta dabara da hikima, su yi magana cikin magana a taƙaice. Sau da yawa, karin magana, a Hausa, dunƙulalliyar jumla ce `yar ƙil, mai sassa biyu, da ta ƙunshi zunzurutun ma'ana, a lokacin da a kayi bayani.

Yayin da Ahmad, (2018: 161) ta bayyana karin magana da zance na hikima wanda yake zuwa da ɓoyayyiyar ma'ana. Da yawa sai an yi sharhi ake gane kan zancen, domin abin da aka faɗa daban da ma'anarsa.

Koko, (2011: 5) ta ce, *k*arin magana wani salo ne na baje kolin tunanin da Bahaushe kan yi ta hanyar sauya hikima cikin `yan kalmomi kaɗan. Shi kuwa, Gambo, (2018:10) ya ce karin magana wata `yar magana ce cikin jumla mai sashe ɗaya ko fiye wadda take ƙunshe da zunzurutun ma'ana idan aka yi sharhi, irin wa]annan maganganu tattare suke da hikima da falsafar rayuwa a dunƙule. Sanyinna, (2012:45) ya ce, karin magana zance ne na hikima wanda ake yin sa a dunƙule amma ma'anarsa daban da abin da aka faɗa. A inda Umar, (1987:22) ya bayyana cewa masana adabin bakan Hausa irin su H.M Kirk Greene, da C.H. Craft da Yahaya, I.Y. sun yi itifaƙin cewa, karin maganar Hausawa yana bayyana halayen rayuwar Hausawa na ha}iƙani. Wato ba abin da karin magana ya bari wanda ya shafi rayuwar Bahaushe. A taƙaice, karin magana wata `yar gajeruwar jimla ce mai ƙunshe da hikima da zalaƙa da hannunka mai sanda. A kan yi amfani da karin magana ne don taƙaita bayani da isar da saƙo cikin hikima domin yin kinya ga wanda ake bayani da shi idan ba a son a feɗe mashi biri har wutsiya. A fahimtar wannan bincike, karin magana wata hanya ce da Hausawa suke amfani da ita wajen isar da saƙo a cikin `yan kalmomi kaɗan.

Kowane Bahaushe ya iya karin magana, ya Allah ko ya san karin magana ko ya iya karin maganar. Duk da kasancewar an ce kowane Bahaushe zai iya yin karin magana, duk da haka masana adabin baka na ganin tsofaffi da samari da `yan mata da `yan daudu da mawaƙa da matan aure ne suka fi yin amfani da karin magana.

5.1. Nason Kuɗi a Karin Maganar Hausa

A cikin karin magana akwai falsafa da rayuwar Bahaushe wanda ya ƙunshi dukkan sassan rayuwarsa. Don haka wannan bincike ya shiga cikin karin magana ya fito da tunanin Bahaushe kan kuɗi domin karin magana hantsi ne leƙa gidan kowa, ga su kamar haka:

1. An yanka ta tashi, Bafade ya ci **kuɗin** ƙasa.

   A bisa al'ada kuɗin ƙasa na jangali ne da haraji da sarakuna ke karɓa su bai wa gwamnati. Galibi fadawa ake aikawa su karɓo daga hannun talakawa, to a nan Bafade ne ya amso kuɗin ya kashe, sai kwatsam! Aka nemi ya kawo kuɗin da ya karɓo bayan shi ya yi ta gabansa da kuɗin. A nan ke nan an yanka ta tashi, domin bai yi tsammanin a nemi kuɗin ba, domin ya saba da kashe kuɗin sarki.

2. A-ci-da-mai ba kayan yaro ba sai dai yaro mai kuɗi.

   Idan aka ce a-ci-da-mai ana nufin a samu ko a saye abu mai kyau kuma mai tsada wanda babu mai iya yin haka sai wanda yake da halin haka. Duk wanda ba ya da ku]i babu yadda za ya yi ya saye abu mai tsada kuma mai kyau. Duk da haka, an cire yaro mai kuɗi, wato wanda ya mallaki abin sayen. A cikin wannan karin magana an fito da kalmar kuɗi wanda ke nuni a kan abin da ake saye mai kyau ko kuma mai tsada. A tunanin Bahaushes duk abin da aka danganta da mai, abu ne da yake da ƙima a wajen saye ko kuma sayarwa. Ana ce, ragon yana da mai. Idan aka samu wata dabba mai ɗauke da mai takan yi tsada a wajen sayarwa. Kuma ba kowa ne yake iya sayen ta ba. Idan yaro yana da kuɗi za ya shiga sahun manya ke nan don yana da abin da za ya sayen duk abin da ake magana a kan, kuma duk tsada ko kuma darajarsa.

3. **Magani da *k*uɗi mai wuyan sha**.

   Ana iya kallon wannan karin magana da duk abin da ke da kuɗi, yana da wuyar saye musamman ga wanda ba ya da kuɗi. idan abu yana da kuɗi yakan ba da wahala ga duk wani mai buƙata wanda ba ya da halin saye dole ne sai ya ya sa ido yana kallo. Da wannan karin magana ana

tunanin cewa, kuɗi suna da tasiri ƙwarai da gaske wajen sayen magani don neman lafiya. Duk magani da ake buƙata na warkarwa ko na cutarwa ko kuma biyan buƙatar zuciya da kuɗi ake samun su.

4. **A haifi ɗa da arziki,** ya fi a mutu a bar masa gado.
   Gado wani abu da ake bar wa mutum na kuɗi ko dukiya bayan an mutu. Wasu a kan bar masu wannan gado da yawa wanda har suka riƙa yin wandaƙa da taƙama da shi a rayuwarsu. Haka kuma duk yawan wannan kuɗi suna ƙarewa idan aka ɗauki lokaci, don Hausawa na cewa zara ba ta barin dame. Duk yawan kuɗi gado in dai ba a juya su wajen kasuwanci lallai za su ƙare. A tunanin Bahaushe, wanda aka haifa da arzikinsa ya fi wanda aka bar ma sa gado saboda kuɗinsa suna ƙara ƙaruwa ne a kowace rana don ana juya su. Wannan karin magana tana da ala}a da kuɗi domin arziki ya shafi mallakar kuɗi da yawa, wanda ke komawa arziki idan aka sarrafa su yadda ya dace.
5. **Yaro da kuɗi** abokin tafiyar manya.
   A wannan karin magana ana nufi yaro mai kuɗi babba ne domin duk abubuwan da za a yi a kan yi shawara da shi. Wannan karin magana ana danganta 'gari' da 'kuɗi', ba ana nufin gari na yin abincin ba. Yaro da kuɗi a bokin manya ne. Kuɗi su ne suka ba shi wannan girma.
6. **Yaro nemi kuɗinka** tun abin saye bai zo ba.
   A wannan karin magana, a na nufin cewa mutum ya shirya kafin ya shiga cikin wani lamari. Wato shirin shiga ruwa tun a tudu ake yin sa. A tunanin Bahaushe, neman kuɗi wajibi saboda idan ba a tanadi kuɗi ba sai lokacin da wata buƙata ta taso to babu yadda za a yi a iya biyan wannan buƙata. Don haka ake cewa, yaro nemi kuɗi tuna bin saye bai zo.
7. **Yaro ba kuɗi**, abin tausayi.
   Idan aka yi nazarin wannan karin magana za a ga cewa kuɗi suna da tasiri a rayuwar mutane. Duk wanda ba ya da kuɗi, abin tausayi ne. domin ba ya iya biyan muhimman buƙatu na rayuwa.
8. **Ranar tsafi baƙin bunsuru ka kuɗi/ tsada.**
   Wannan karin magana yana nuna cewa, idan ana buƙatar wani abu a lokacinsa ne yake yin daraja. An ambaci kuɗi a wannan karin magana sannan aka dangata shi da bunsuru. Domin duk ranar da ake yin tsafi wannan rana ce ake neman bunsuru don haka yake da daraja a wannan rana. Lokacin da ake nema da buƙatar abu yafi daraja.
9. **Kare da kuɗinsa** sai ya sha rubutu.
   Karin magana yana nuna matsayin kuɗi ne wajen biyan buƙatun rayuwar yau da kullum. Da kuma nuna irin yadda Hausawa suke wuce gona da iri wajen kashe kuɗi.
10. **Rinin ya fi kuɗina**.
   A tunanin Bahaushe, idan aka ce rinin ya fi kuɗina, ana nufin wannan aiki da mutum ke buƙata ya fi ƙarfinsa. Wato ba ya da kuɗin da za ya biya a yi masa irin wannan aikin. Don haka a taƙaice sai ya ce rinin ya fi kuɗina.
11. **Kura da shan bugu gardi da amshe kuɗi.**
   Tunanin Bahaushe kan wannan karin magana shi ne, wani ya yi aiki, sannan wani ya cinye moriyar aikin. Watau kamar yadda ake cewa, an ci gari da ni an bar da kuturun bawa. A al'dar Bahaushe gardawa su ne suke wasa da kura ana ba su kuɗi. A wajen wnannan wasa suka riƙa bugun kura domin ta aikata abin da suke so mutane su gani don a ba su kuɗi. Ita kuwa kura babu abin da za ta yi da kuɗi. Amma idan Bahaushe ya faɗi wannan karin magana yana nufin wani yana ci da guminsa ke nan.
12. **Yaro da kuɗi abokin tafiyar manya**.

A wannan karin magana ana ba yaro girma saboda yana da kuɗi. Wannan tunanin na Bahaushe haka yake domin idan yaro yana da kuɗi ba inda ba ya iya shiga. Manyan mutane a cikin al'umma sukan zama abokan hulɗarsa. A wannan karin magana nanu cewa idan yaro yana da kuɗi ya wuce tsaransa domin harkokinsa da wasu mutane daban za ya yi da su masu buƙatar kuɗi a hannunsa. Yaro da ke da kuɗi da shi ake yi duk wata shawara da wasu harkokin rayuwa. Haka kuma a kan ba shi matsayin da ya fi na shekarunsa kamar sarauta ta gargajiya ko kuma ta siyasa wanda ya shafi mulkin al'umma. A taƙaice, kuɗi kan kai yaro wani matsayi na musamman wanda tsararrakinsa ba za su iya hangowa ba ko da sun hau tsauni, in dai ba su da kuɗi.

13. **Tsoho da kuɗi yaro ne.**

Kuɗi su ne abokan tafiyar da rayuwa, domin da su ne ake sayen abubuwa na alatu a harkokin yau da kullum. Idan tsoho yana da kuɗi yakan riƙa sa tufafi masu kyau ya gina gida mai kyau ya kuma hau babbar mota ta yayi ta zamani. Duk waɗannan abubuwa na ƙawar rayuwar duniya sun fi dacewa da yaro wanda yake cikin shekarun ƙurciyarsa. Sai dai rashin su suna mayar da yaro ɗan kallo a cikin harkokin rayuwa. Don haka ne Bahaushe ke ganin yaron da bai da kuɗi a matsayin tsoho domin ba ya iya tabbukawa kansa komai na rayuwa. Shi kuwa tsoho da yake da kuɗi yake gudanar da rayuwarsa daidai da zamaninsa shi ne ya koma yaro. Domin an tsere wa yaro a kan abin da zamaninsa ya zo da shi. A nan tasirin kuɗi a cikin rayuwar Bahaushe ya fito fili, domin ya sauya yadda ake kallon yaro inda aka mayar da shi tsoho, yayin da tsoho wanda shekarunsa suka ja, ya koma yaro.

14. **Mai kuɗi aminin sarki.**

A tunanin Bahaushe mai kuɗi babban mutum ne don haka yake aminta da masu gari watau sarki. Dalili kuwa yana da wata baiwa ta kuɗi wanda Allah ya hore masa. Duk wata shawara da sarki za ya yi dole sai ya nemo maikuɗi, saboda yana da abin da za ya bayar na gudummuwa idan buƙatar hakan ta taso. A wannan tunanin ne ya sa Bahaushe ke kallon cewa, duniya ta mutum uku ce, wato masu sarauta da malamai sai kuma masu kuɗi. Waɗannan mutane su ne suke sarrafa akalar rayuwar al'umma ta ɓangare harkokin duniya. Ta wannan ne Bahaushe yake kallon mai kuɗi a matsayin abokin sarki, don kuwa suna gudanar da ayyukan su ne kafaɗa da kafaɗa. Sannan kuma su ne mala'au. Ma'ana masu jagorar al'umma. A nan an nuna matsayin masu kuɗi ne a cikin sha'anin tafiyar da mulkin sarauta a ƙasar Hausa.

15. **Kuɗi ƙare magana.**

A tunanin Bahaushe, duk wata rigima da aka jawo kuɗi ke yin maganin ta. Wannan kuwa ba ya rasa nasaba da yadda al'amurra suke tafiya a rayuwar yau da kullum. A wannan ɓangare Bahaushe yana kallon yadda al'murra suka tabarɓare yadda babu mai gaskiya a wajen shari'a sai maikuɗi. Ba a wannan ba duk wani sha'ani da ya danganci kuɗi da zarar an ba da su, shi ke nan ba a ƙara tada wannan maganar. A taƙaice, wannan karin magana na nuni da cewa, wannan zamani ne na kuɗi. Maikuɗi shi ke da magana kuma shi ake sauraro. Hakan ya sa Bahaushe ya yanke ƙauna a fannin shari'a inda ake ɗauko lauyoyi su zo su tsaya wa marar gaskiya, kuma daga ƙarshe su yi nasara.

16. **Zuwa da wuri, ya fi zuwa da wuri-wuri.**

Idan aka ce zuwa da wuri ya fi zuwa da wuri-wuri, ana nufi a tsaya a shirya a tafi da guzuri kafin a tafi wani wuri. Wuri a nan wani nanu'i ne na kuɗi wanda Hausawa suka taɓa yin amfani da shi. To a tunanin Bahaushe idan lamari na kuɗi ya fi dacewa ya jira a tafi makare amma a je da wannan kuɗi da yin sammako hannu sake. Musamman zuwa wurin buki da ake buƙatar kuɗi, da yin sammako gara a tsaya a shirya a riƙa kuɗi a hannu a tafi shi ya fi dacewa.

17. **Dillalin wada shi ya san kuɗin jariri.**

Wannan karin magana yana nuni ne da cewa wanda ya san darajara goro shi ne yake sa masa huhu. Watau wanda ya san amfani abu shi ke ɗaukansa da daraja. A taƙaice dai wanda ya saba da abu da kuma sanin darajar sa shi ake tambaya ko kuma shi ake kira a wannan muhalli.

18. **Neman kuɗi makahon ciniki**.

A nan, an nuna cewa, nema ne ake yi babu tabbas na samun riba ko faɗuwa. Watau abu ne a cikin duhu kowa lalabe yake yi ko za ya dace. Don haka, babu wanda ya san inda za ya samu kuɗi shi ya sa ake yin sana'o'i daban-daban tare da yin sauyin sana'ar domin neman inda za a dace da kuɗi.

19. **Sayen nagari mai da kuɗi gida.**

A wannan karin magana Bahaushe yana ganin cewa idan aka saye abu mai kyau da inganci komai tsadarsa ba hasara ba ce. Don haka. an mayar da kuɗin gida ne saboda an more masu. Sayen abu marar inganci kuwa hasara ce a ganin Bahaushe. Hakan kuma ya danganci idan aka gudanar da wani aiki wanda ya taimaka wajen gudanar da wasu harkokin rayuwa kamar zaɓen ɗan siyasa da ya wakili jama'arsa, a kan ce sayen nagari ne. Domin wannan ɗan siyasa ya ci kafa ya mayar da ganye ke nan.

20. **Abin kuɗi ba abin tsegumi ba ne**.

A wannan karin magana duk magana ta kuɗi, to kuɗi kawai ke maganin ta ba wani abu ba. Idan ana maganar kuɗi wanda ba ya da su ko da ya yi tsegumi a kan wannan kuɗi ba ya tasiri. Don haka, duk abin da ake saye da kuɗi ya wuce a tsaya ana yi wa mutum gori a kan sa. Idan yana da kuɗi sai ya yi amfani da su wajen sayen wannan abun.

21. **Jiya ba yau ba, in ji tsohuwa ta ga kuɗin tsarance**.

A wannan karin magana ana nuna matsayin kuɗi wajen gudanar da al'adar tsarance wadda samari da `yan mata suke gudanarwa a ƙasar Hausa. Ke nan tsarance ya ba tafiya sai an yi amfani da kuɗi.

22. **Kuturu da kuɗinsa, alkaki sai na ƙasan langa**.

Wannan karin maganar tana da alaƙa da wadda ta gabace ta, saboda dukkan su suna magana ne a kan tasirin kuɗi wajen aikita abin da ba ya yiyu wa. Cutar kuturta cuta ce da ake ƙyama kuma wadda ake iya ɗauka daga wani mutum zuwa wani. Haka kuma mutane ba su faye yin mu'amala da kuturu ba sai dai in za su ba shi sadaka. Hasali ma a wasu wurare a kan keɓe su a wuri ɗaya a yi masu unguwarsu. To a wannan karin maganar saboda fito da tasirin kuɗi, ya sa za a bar kuturu ya jefa hannusa mai ciwo har ƙasan langa ya zavi alkaki. Ke nan ana nufin duk mai kuɗi za ya iya aikata abin da ya ga dama a cikin al'umma ko da kuwa ana tsangwamarsa. Wannan tsangwamar za ta kau saboda kuɗi.

23. **Inda wani ya taka rawa aka ba shi kuɗi, in wani ya taka duka zai sha.**

Wannan karin magana tana nuni da cewa kowa da irin sa'arsa a rayuwa. Sannan kuma kowa da irin abin da za ya samu a wuri ɗaya a kuma wurin mutum ɗaya, ke nan kowa da irin darajarsa. A tunanin Bahaushe, ana yin aiki ko wani abu domin samun kuɗi. Idan kuwa mutum ya yi wannan abin bai samu kuɗin ba ya samu akasin haka, ko dai bai iya yadda ake so ba, ko kuma ba a son shi a wannan wurin don haka madadin a ba shi kuɗi sai ya sha duka.

24. **Kuɗi masu gida rana.**

Bahaushe na cewa kuɗi masu gida rana saboda wajen neman wannan kuɗi sai an sha wahala. Ba kasafai ake samun kuɗi ba tare da yin zufa ba. Don haka, gidansu inda ake samun su yana cikin rana.

25. Ba ruwan arziki da mugun gashi

A wannan karin magana ana so a nuna cewa shi arziki ba ya da dangantaka da tsiya. Domin mugun gashi a wajen Bahaushe shi ne tsiya don haka ba su da alaƙa. Dalilin shigowar wannan karin magana shi ne duk inda aka yi maganar arziki to akan samu ɓirɓishin kuɗi a wajen.

26. Dukiya rabin rai ce

Wannan karin magana na nuna muhimmancin kuɗi ne, saboda an ce dukiya rabin rai ce. Wannan ne ya sa idan wasu suka rasa wannan dukiya sukan samu matsala a rayuwa, don ta shiga cikin ransu.

27. Fatauci in babu arziki, zaman gida ya fi shi

Wannan karin magana tana da dangantaka da kuɗi. Saboda duk wanda ya fita fatauci yana fatar ya samo wani abu ne ya kawo gida. Idan kuwa ba a samu komai ba wanda ke zaune a gida bai fita ba ya shi wanda ya fita.

28. Cin daɗi sabo, ɓatar da kuɗi dabara

A wannan karin magana ana nuna dabara ce ta rayuwa wadda ke magana a kan cewa cin daɗi sabo ne, wanda ba a iya bari, shi kuwa kashe kuɗi dabara ce. Don haka a fasahar Bahaushe ana nuna cewa ba yawan kuɗi ke sa a iya biyan buƙatu ba a'a dabara ce ta yadda za a sarrafa kuɗi.

29. Ana wahala! Neman aure ba kuɗi

Neman aure lamari ne na kashe kuɗi, duk wanda ya shiga wannan lamarin ba ya da kuɗi to yana wahalar da kansa ne kawai. Domin neman aure babu kuɗi tallan talauci ne. A nan an nuna muhimmancin kuɗi a al'adar auren Hausawa.

30. Arziki ba riga ba ne, bare `yan uwa su tuɓe

Wannan karin magana na nuna cewa duk hassadar da ake yi wa ɗan `uwa amma babu yadda za su yi da shi, domin Allah ne ya ba shi wannan kuɗi. To da wannan arziki riga ne da `yan `uwa sun ƙwace masa sun bar shi haka nan.

31. Arziki kashi ne, tako shi ake

Arziki nemo shi ake yita hanyar kazar-kazar ba a yi kwance ba. Wannan ya nuna cewa ke nan kuɗi ba a samun su a zaune sai an tashi tsaye an zage dantse.

32. Arziki nufin Allah ne

Wannan karin magana yana nuna cewa Allah yake ba da kuɗi, kuma shi ne yake ba su a inda ya ga dama.

33. Kowa ya sha kiɗa kuɗinsa ya bayar

Duk wanda aka yi wa mutum hidima to kuɗinsa ya bayar. A nan an nuna cewa, sai da kuɗi ake yin hidima ga mutum a rayuwa.

34. Kuɗi abin zaman duniya

Wannan karin magana na nuni da cewa kuɗi su ne abokan rayuwa a duniya saboda da su ne ake iya biyan muhmman buƙatu. Da kuɗi a ke gudanar da duk wasu harkokin duniya.

35. Kuɗi ba su son ƙazamar buƙata/ ɗiba, su kuma ba su so a samu a ajiye

Wannan karin magana ana yi wa masu kuɗi hannunka mai sanda ne na yi taka tsan-tsan a kan yadda za su kashe kuɗi. Idan kuwa aka sa kuɗi cikin ƙazamar harka to sukan ƙare na take ba tare da an san abin da aka yi da su ba. Bahaushe ba ya son almubazzaranci.

36. Kuɗin gudu sai zomo, kwaɗo sai ya dangana

Wannan karin magana na nuni ne da cewa, kowa da irin hanyar da za ya samu sskuɗinsa. Aikin wani sai kallo. Don haka, kowa ya tsaya a matsayinsa tare da riƙe aikin da yake yi.

37. Kwalliya ta biya kuɗin sabulu

Idan Bahaushe ya ce kwalliya ta biya kuɗin sabulu, yana nufin cewa mutum ya cimma burinsa ko kuma wani abu da aka kashe kuɗi domin sa ya biya dalilin kashe wannan kuɗi. A taƙaice, dai an samu riba a inda aka saka hannun jari.

5. Sakamakon Bincike

Sakamakon wannan bincike ya nuna cewa karin magana hantsi ne leƙa gidan kowa. Saboda karin magana ta shiga cikin sha'anin harkokin kuɗi dangane da rayuwar Bahaushe. Binciken ya gano yadda Bahaushe yake amfani da karin magana wajen bayyana al'amurran rayuwar wanda suka danganci kuɗi. A nan ana iya cewa lallai kuɗi sun mamaye wani babban gurbi a cikin adabin bakan Bahaushe musamman ta ɓangaren karin magana. Binciken ya fahimci matsayin kuɗi wajen gudanar da sha'anin rayuwar Bahaushe tare da fito da ƙimar su a wajen sa. An fahimci haka ne ta hanyar nazarin fashin baƙin da aka yi, an nazarci karin magana guda 37 masu bayyana matsayin kudi a rayuwar Hausawa da aka kawo a cikin wannan nazari.

5.1. Kammalawa

Wannan muƙala ta tattauna falsafar rayuwar Bahaushe dangane da kuɗi, idan aka yi turaku da karuwan maganar Hausa. A cikin takardar an fito da tunanin Bahaushe a kan duniyar kuɗi da yadda yake yi kuɗi kallo. An fito da karuruwan magana masu magana a kan kuɗi kai tsaye da kuma fakaice, sannan aka yi fashin baƙinsu ta yadda za a fahimci ma'anarsu ta fili da ta ɓoye. Wannan ya nuna cewa Bahaushe yana da fasahar baka wadda ta game kowane fanni na rayuwa. Wannan fasahar ita ce aka leƙo domin ganin irin tasirin da kuɗi ya yi a wannan ɓangaren.

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