Bitar Ma'anar Kalmar '*Hausa*' A Karni Na 21: Al'umma; Harshe; Azanci; Kasa; Nazari

Tsakure:

Masana sun yi ta yunƙuri a baya wajen rawaito asalin kalmar Hausa amma har yanzu ba a cimma wata ƙwaƙƙwarar matsaya game da inda tushen kalmar ya tusgo ba. Domin tarihin Hausawa da na samuwar kalmar ta Hausa al'amari ne da zai yi wuya a iya haɗuwa bisa matsaya ɗaya sakamakon rashin tabbataccen rubutun da za a iya dogara da shi wajen sanin haƙiƙanin yadda ƙasar Hausa ta kafu da bayanin mazauna cikinta na farko da yadda al'amura suka cigaba da wakana daga zamani zuwa zamani; illa iyaka a cigaba da kintatowa har zuwa sa'ar da bincike zai tabbatar da gaskiyar yadda al'amarin yake. Amma idan aka jingine batun asalin kalmar to za a iya kallon ma'anar Hausa ta mabambantan fuskoki kamar yadda Ibrahim (1978) da Ɓaɓura (2008) suka kalle ta a matsayin kalma mai iya ɗaukar ma'anar harshe da mutanen da suke magana da harshen da kuma ƙasar da ake amfani da harshen. Bisa irin waɗannan bayanai ne aka ƙara da cewa: Hausa kalma ce mai faffaɗar ma'ana da take wakiltar Hausawa da harshensu da azancinsu da ƙasarsu da kuma nazarin al'amuransu. Wato kalma ce da ta ƙunshi mabambantan ma'anoni a ƙalla guda biyar masu alaƙa ta ƙut da ƙut da junansu, musamman ta fuskar jama'a da yaren da suke magana da shi a matsayin harshensu da dabarun sarrafa tunani cikin harshen nasu da ƙasar da suke tutiya da ita a matsayin mazauninsu na dindindin da harkar nazari a fagen ilimin harshe da adabi da al'adu na Hausawan a makarantu da kwalejoji da jami'o'i a faɗin duniya.

Mahimman Kalmomi: Bita; Hausa; al'umma; harshe; azanci; ƙasa; nazari; ƙarni na 21

Revisiting the Term '*Hausa*' in the 21st Century: Society; Language; Wisdom; Motherland; Studies

Abstract:

The research reported in this article is a review on the '*Hausa*' term as it is in use over centuries by the Hausa natives to represent their homeland, language and the wisdom attributed to the usage of the language. However, a number of varied narrations have been put forward by scholars at different occasions in an endeavor to account for the origin of the term and early inhabitants of the present day Hausaland but never reach consensus due to lack of documented evidence. As an alternative to revisiting the history of the word, this paper focuses on the meaning of the term '*Hausa'* as it is constantly use in modern-days within the outline of Ibrahim (1978) & Ɓaɓura (2008), who described it as a word used to depict the Hausaland, its people and their language. Additionally, the study elaborated that the term can be used to refers to the Hausa society, their language as a means of communication, the wisdom manifested in their language, their motherland and a field of studying the linguistic system, literature and cultural aspects of Hausa(s) commonly found in Northern Nigeria, Niger Republic and the diaspora.

Keywords: Revisiting, Hausa, society; language; wisdom; motherland; studies

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1. Gabatarwa

Masana sun yi ta yunƙuri a mabambantan lokuta wajen rawaito asalin kalmar Hausa sai dai har yanzu ba a cimma wata ƙwaƙƙwarar matsaya game da inda tushen kalmar ya tusgo ba. Saboda asalin Hausawa da tarihin samuwar kalmar ta Hausa al'amari ne da zai yi wuya a iya haɗuwa a kan matsaya ɗaya jal sakamakon rashin tabbataccen rubutun da za a iya dogara da shi wajen sanin haƙiƙanin yadda ƙasar Hausa ta kafu da bayanin mazauna cikinta na farko da kuma yadda al'amura suka cigaba da wakana zamani bayan zamani; illa iyaka a cigaba da kintatowa har zuwa lokacin da bincike zai tabbatar da haƙiƙanin yadda al'amarin yake. Amma idan aka jingine batun asalin kalmar ta Hausa to za a iya kallon ma'anar ita kanta kalmar ta mabambantan fuskoki kamar yadda masana suka kalle ta a matsayin kalma mai iya ɗaukar ma'anar harshe da mutanen da suke magana da harshen da kuma ƙasar da ake amfani da harshen. Bisa irin waɗannan bayanai ne aka ƙara da cewa Hausa, kalma ce mai faffaɗar ma'ana wadda take wakiltar Hausawa da harshensu da azancinsu da ƙasarsu da kuma nazarin al'amuransu.

A taƙaice, Hausa kalma ce wadda ta ƙunshi mabambantan ma'anoni a ƙalla guda biyar waɗanda suke da alaƙa ta ƙut da ƙut da juna musamman ta fuskar jama'a da yaren da suke magana da shi a matsayin harshensu da dabarun sarrafa tunani cikin harshen nasu da ƙasar da suke tutiya da ita a matsayin mazauninsu na dindindin da kuma harkar nazari a fagen ilimin harshe da adabi da ma al'adu na Hausawan a makarantu da kwalejoji da jami'o'i a faɗin duniya. Sai dai kuma ba an rubuta wannan takarda ne da burin bibiyar tarihi ko asalin kalmar Hausa ba domin tarihin Hausawa da na samuwar kalmar ta Hausa abu ne da zai yi wuya a iya haɗuwa bisa matsaya ɗaya duba da rashin wanzajjen rubutun abin dogara game da kafuwa da mazauna cikin ƙasar Hausa na farko da kuma yadda lamura suka cigaba da faruwa tun daga lokacin zuwa yau. Saboda haka waiwaye adon tafiya kawai aka yi game da ma'anar kalmar ta Hausa domin cimma manufar rubuta wannan maƙala wanda a dalilin haka ne ma ba a tsaya waiwayen asalin samuwar kalmar ba; illa iyaka dai bibiyar ma'anar da kalmar take da shi a wurin Hausawa da ma majiɓantansu wajen yi wa maƙalar kyakkyawar gabatarwa.

2. Bitar Ayyukan Bincike

Idan aka ajiye maganar asali ko farkon samuwar kalmar Hausa to za a iya kallon ma'anar kalmar ta mabambantan fuskoki kamar yadda masana harshe da adabi da al'adun Hausa a mabambantan lokuta suka yi rubuce-rubuce da gabatar da takardu a wurare dabam-dabam domin yin ƙarin haske a kan ma'anar kalmar, musamman ma matsayin kalmar a idon Hausawa da majiɓantansu na kusa da na nesa. Kusan za a iya cewa Bargery (1934) yana ɗaya daga cikin masanan da suka fara bayyana ma'anar kalmar Hausa a cikin ayyukansu. Ya shigar da Hausa cikin jerangiyar kalmomin ƙamus ɗinsa a matsayin kalma mai iya wakiltar harshen Hausa da dukkan wani harshe wanda Hausawa ba sa ji ko zancen da suka kasa ganewa a cikin Hausa da kuma azancin da yake cikin maganganun Hausawa, musamman masu sauƙaƙa fahimta. Baya ga ma'anar harshe da Hausa take iya ɗauka, harwayau, kalmar tana wakiltar ƙasar Hausawa ta

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gado, wato yankin da aka fi amfani da harshen Hausa a matsayin harshen uwa a ban ƙasa. Ɗoriya a kan ma'anar Bargery ita ce ma'anar da Abraham (1962) ya ba wa kalmar a cikin ƙamusunsa, inda ya bayyana ma'anar Hausa da kalma ce wadda take iya wakiltar harshe da ƙasar Hausa ta gado da dukkan wani yare da Bahaushe ba ya ji da kuma zancen da malam Bahaushe zai kasa fahimta yayin da ake magana cikin harshen nasa na Hausa.

Daga baya ne kuma aka fara samun manazarta Hausawa, waɗanda su ma suka fara tofa albarkacin bakinsu game da ma'anar kalmar ta Hausa. Ibrahim (1978) da Ɓaɓura (2008) su kuma sun bayyana Hausa a matsayin kalma mai iya ɗaukar ma'anar harshe da mutanen da suke magana da harshen a matsayin harshen uwa, wato Hausawa da kuma ƙasar da ake amfani da harshen, wato ƙasar Hausa. Yayin gabatar da maƙalarsa, Bunza (2004) ya dunƙule harshen Hausa da kaɗaitacciyar kalmar Hausa da al'adun Hausawa domin ambatonsu da suna 'Hausa', musamman a wannan ƙarni na ashirin da ɗaya. Daɗin daɗawa, Bunza (2015) ya sake kallon ma'anar kalmar ta Hausa a matsayin harshen da Hausawa suke sadarwa da shi sai kuma yankin ƙasashe da garuruwan da suke mamaye da ɗabi'u da al'adun Hausawa (masarautun ƙasar Hausa) sannan sai kuma fasahar (azancin) da yake ɗamfare cikin harshen, wato zalaƙar iya amfani da harshen na Hausa yayin sadarwa. Ta fuskar karatu kuwa, marubucin ya kalli Hausa a matsayin wani wagegen fage da ake nazarin tsari (nahawu) da yadda ake amfani da harshen Hausa da fannonin adabin Hausa da kuma al'adun zamantakewar Hausawa tun daga zamanin zamunna.

Junaidu (2011) ma ya yi bayanin amfani da kalmar Hausa a matsayin wani fage na nazari da ake karanta da karantar da harshe da adabi da kuma al'adun Hausawa a sassa dabam-dabam na Nazarin Harsunan Najeriya a jami'o'i da Sashen Harsuna a manyan makarantu da kwalejojin ilimi a Najeriya da kuma sasannin koyar da Kimiyyar Harshe da ma Harsuna ko Al'amuran Afirka da ake samu cikin manyan jami'o'i da cibiyoyin ilimi a Afirka da Kasar Amurka da kuma na ƙasashen Turai. Bisa haka ne ma Aldul-Qadeer (2011) ya bibiyi tarihin Hausa a matakin nazari inda ya gano cewar Turawa ne malaman farko da suka fara koyar da Hausa a makarantu da jami'o'i, waɗanda suka yi nazarinta cikin harsunan Turanci kafin daga bisani Hausawa su ma suka tsunduma cikin harkar koyar da Hausar cikin harshensu ta hanyar fassara kalmomin fannu daga harsunan Larabci da Ingilishi da Faransaci domin amfanin masu koyo da koyarwa. Saboda haka, ƙarƙashin bita da fahimtar irin waɗannan ayyuka na magabata ne wannan takarda ta sake kallon Hausa a matsayin kalma mai iya ɗaukar mabambantan ma'anoni guda biyar masu alaƙa ta ƙut da ƙut da junansu. Wato kalma ce wadda take wakiltar jama'a da yaren da suke magana da shi a matsayin harshensu da dabarun sarrafa tunani cikin harshen nasu da ƙasar da suke tutiya da ita a matsayin mazauninsu na dindindin da kuma harkar nazari a fagen ilimin harshe da adabi da ma al'adu na Hausawan a manyan makarantu da kwalejojin ilimi da jami'o'i a duniya.

3. Tattaunawa

Duba da ƙoƙarin da masana suka yi wajen gabatar da bayanai kan ma'anar kalmar Hausa, inda kusan babu wani daga cikin manazarta da ya taɓa dunƙule ma'anoni har guda biyar da

kalmar take iya ɗauka, wanda hakan ne ya sa wannan ƙasida ta ƙara fitowa da kalmar ƙarin ma'anoni kamar yadda za a tattauna a ƙasa.

3.1. Hausa a Matsayin Al'umma

"***Hausa** karambani ka jan su, Bakambare nake*" Muhammadu Gambu

Ana yi wa tushen kalmar Hausa –***Haus-*** ƙari da ɗafa-goshi na ƙwayar ma'anar ***ba-*** a gabanta da sauya baƙin ƙarshe na tushen kalmar daga ***s > sh*** tare kuma da canja wasalin ƙarshe na kalmar daga ***a*** > ***-e / -iya*** a lokaci guda domin samar da wata kalmar ta dabam daga ta farko, wadda zata wakilci mutumin da ake alaƙanta asalinsa/ta da Hausa; wato a samar da kalmar ***Bahaushe*** (namiji, tilo) ko kuma ***Bahaushiya*** (tamata, tilo). Yayin da kuma ake son a gina wata kalma wadda za a danganta wasu mutane masu alaƙar tarihi da al'adu da kuma ƙasar Hausa to sai a yi wa tushen kalmar ***Haus-*** ɗin ƙari na ɗafa-ƙeyar –***awa*** a ƙarshenta a samar da kalmar ***Hausawa***. Kenan Hausawa al'umma ce ko tarayyar mutane ne da suke yin hulɗar furuci da Hausanci ko abin da ake cewa harshen Hausa. Haka kuma, su ne jama'ar da ƙasar Hausa ce mazauninsu tun daga kaka da kakanni waɗanda kuma harshen Hausa ne yarensu na asali ta yadda a sanadiyyar haka ne ma ake kiran mutanen da suka shaƙu da al'adun ko suka taso cikin ɗabi'un Hausa da Hausawa. Irin wannan dalilin ne ma ya sa Hausawan suke yin amfani da kalmar Hausa wajen kiran kansu da ma harshensu da ita. Daɗin daɗawa, wasu maƙwabtan ƙabilu kamar Yarbawa suna kiran Hausawa da Gambari, Bare-bari su kira su da Afno, Jukunawa kuwa su kira su da Mgbakpa kamar yadda Jukun ɗin suke kiran tsatsonsu Jukunawa waɗanda suka musulunta har ta kai ga sun fara sajewa cikin al'adun Hausawa da Abakwariga, su kuwa Fulani sukan ambaci Hausawa ne da kalmar Kaɗo ko Haɓe (Mukhtar, 2014).

Duk da yake cewar ana samun ɗimbin Hausawa da masu magana da harshen a ciki da wajen Afirka, musamman ma a yankin Afirka ta Yamma, sai dai an fi yin amfani da harshen na Hausa a Arewacin Najeriya da kuma Kudu maso Yammacin Jumhuriyar Nijar. Domin nan ne ya kasance tabbatacciyar farfajiyar ƙasar Hausa sannan kuma inda Hausawa da takwarorinsu suka fi yin amfani da harshen fiye da ko'ina a faɗin duniya. Wuraren da ake samun tarin Hausawa da suka yi kaka-gida har ma suka zama 'yanƙasa baya ga ƙasarsu ta Hausa kuwa akwai Ƙasar Gana, Cadi, Kamaru, Binin, Saliyo, Sudan, Togo, Mali, Burkina Faso, Sanigal, Gini, Kwadebuwa, Masar, Libiya, Afirka ta Tsakiya, Gabon, Maroko, Aljeriya, Saudi Arabiya da sauransu da dama. Cikin haka ne ma Yusuf (2011) ya ƙiyasta cewa akwai kimanin al'ummar da suke magana da Hausa a matsayin harshen uwa ko harshen farko kimanin mutum miliyan tamanin zuwa ɗari (80–100) kamar yadda ake samun aƙalla mutane miliyan ɗari (100) zuwa sama waɗanda suke amfani da harshen a matsayin harshe na biyu ko na uku ko kuma ma harshen hulɗa a duniya bakiɗaya.

Irin wannan tsarin zamantakewa da cuɗanyar al'adu da sadarwa tsakanin Hausawa da majiɓantansu ne ya ja hankalin Paden (1968) ga raba masu magana da Hausa a Arewacin Najeriya da sauran wurare zuwa rukuni uku. Da farko dai akwai Hausawa, waɗanda ba su da wani asali ta fuskar harshe da tarihi da ɗabi'u face na Hausa. Kaso na biyu kuwa, su ne waɗanda

suka zama Hausawa sakamakon sajewa da suka yi cikin zamantakewa da ɗabi'un Hausa ta yadda har tarihi da harshensu na asali yake neman ɓacewa ɓat ko ma sun narke gabaɗaya a cikin na Hausa; saboda haka ba su da wata makama face rungumar Hausa a matsayin madogararsu. Irin waɗannan mutane ne Kwakwaci (2010) yake ganin su ma za a iya kiran su da Hausawa, saboda na-ji-daɗi ne gari ba na-saba ba ta sa sun bar yarensu na gado sun kuma riƙi Hausa a matsayin harshensu sakamakon auratayya ko zaman tare duk kuwa da cewar har yanzu suna danganta kansu da wata ƙabila. Rukunin ƙarshe su ne mutanen da suke da harshe da tarihi da al'adu daban da na Hausawa amma kuma suke amfani da Hausa a matsayin harshe na biyu ko na uku yayin gudanar da hulɗoɗinsu na yau da kullum; waɗannan su ne irin ƙabilun da suke iya amfani da Hausa haɗe da harshensu na uwa kuma suke magana da su a cikin harkokinsu na sadarwa. Wannan ne ya tabbatar da cewa akwai ɗimbin majiya-harshe biyu, waɗanda Hausa ne harshensu na biyu a Arewacin Najeriya da kuma a wasu ɓangarori na ciki da wajen ƙasar (Smirnova, 1982); kamar yadda shi ma Gambu ya tabbatar da haka a cikin waƙarsa.

Arna ka giya arna ka shan ta,
Hausa karambani ka jan su,
Bakambare nake,
Mu ad da giya mu munka gaje ta. (Waƙar Inuwa Ɗanmaɗaci)

A cikin ɗiyan wannan waƙa Gambu ya ambaci Hausa a matsayin *ƙabila* kamar kowace, wadda daga bisani tasirin maƙwabtaka da cuɗanyar al'adu da yawan jama'a ya mayar da ita al'umma. Kenan Gambu ma da mutane irinsa suna daga cikin waɗanda suka rungumi Hausa a matsayin harshen farko duk da dai cewar har yanzu yana tabbatarwa da kuma alaƙanta asalinsa da ƙabilar Kambari, a lokaci ɗaya kuma yake ambaton Hausa a matsayin ƙabila ko al'umma. Shi kuwa Muhammadu Sarkin Taushin Sarkin Katsina alaƙanta Hausa da garuruwansu guda bakwai na asali ya yi, waɗanda kusan ɗaukacin Hausawa suke danganta tarihinsu da garuruwan a matsayin tushensu, a inda yake cewa:

Darajjar Shehu tun da bayyana ce,
Ba sai an faɗi ba ***Hausa Bakwai,***
Ko da Ikko ce mutum ya ji alama,
Bubakar Sadauki na Mu'azu,
Kai ag gidan Shehu da Bello (Sarkin Musulmi Abubakar).

Hausa Bakwai kalma ce da take nufin cibiyar ƙabilar Hausa tun daga kaka da kakanni, musamman garuruwan Daura da Rano da Gobir da Kano da Katsina da Zazzau da Garun Gabas (Biram), waɗanda tun fil azal ba su da wata kalmar da suke danganta tarihinsu da ita face Hausa, waɗanda kuma su ne ƙabilun da babu wani yare wanda suke alaƙanta kansu da shi sama da harshen Hausa a doron ƙasa.

3.2. Hausa a Matakin Harshe

"Na ji Hausawa suna faɗi cikin ***Hausanci****"* Sani Sabulu

Ma'ana ta biyu da kalmar Hausa take iya ɗauka ita ce ta harshe, wanda shi ne yaren da Hausawa da maƙwabtansu suke amfani da shi wajen sadarwa cikin zamantakewarsu ta yau da

kullum. A taƙaicen taƙaitawa, Hausa shi ne Hausanci, wato yaren da Hausawa suke amfani da shi a matsayin harshen uwa ko harshen farko, wanda kuma suke tashi da shi tun daga ƙuruciya har zuwa ƙarshen rayuwarsu. Su ma da kansu Hausawa suna kiran harshen nasu da Hausa; ta yadda zaka ji idan an yi wa mutum maganar da bai gane ta ba sai ya nuna cewar ‘ban ji/gane Hausar ba’; wato bai fahimci abin da aka faɗa ba. A wani lokacin akan ji Bahaushe ya ce ‘na ji ana wata Hausa’ a duk sanda ya ji ana magana da wani yare ko gwalangwalantun da bai laƙanta ba (Adamu, 1997). Har ila yau, Hausa tana zamantowa harshe na biyu ko na uku ga wasu mutane waɗanda ba Hausawa ba ne, wanda suke sadarwa da shi a tsakaninsu cikin mu’amalolinsu na rayuwa. Akwai aƙalla irin waɗannan ƙabilu guda ɗari huɗu a cikin Tarayyar Najeriya waɗanda mafi yawa daga cikinsu suke cuɗanya da Hausa ta mabambantan fuskoki irin na hulɗatayyar harshe da kuma zaman haɗaka a ƙarƙashin tuta ɗaya. Cikin haka ne ma ake samun kaso da yawa cikin ƙabilun da suke da harshensu na gado musamman a Arewacin Najeriya suke sauƙin koya da fahimta har ma a kai ga sun iya magana da harshen na Hausa wajen gudanar da harkokinsu na yau da kullum. Ba komai ne ya ba Hausa wannan matsayi ba face yaɗuwar Hausawa da bunƙasa da kuma cigaban da harshen ya rinƙa samu daga zamani zuwa zamani.

Alhaji Musa Ɗanƙwairo ma da jama’arsa yana ɗaya cikin mutanen da suka tabbatar da cewar ana amfani da kalmar Hausa a matsayin harshe yayin da ya amsa gayyatar Bare-bari domin rerawa Shehu Umar Alkanemi waƙa da Hausa a fadar Shehun na Barno a garin Maiduguri. A cikin waƙar ya bayyana cewa duk da Shehun bai ba shi amsar gaisuwar da ya yi masa cikin harshen Hausa ba amma an samu masu jin Hausar da suka gaya masa cewa ai Shehun ba ya yin magana da Hausa ko wani yare na dabam da ba Barbanci ba yayin zaman fada. Ga abin da yake cewa game da Hausa a matsayin yare a cikin ɗiyan waƙar tasa:

> Ɗanƙwairo na je Barno,
> Can Bare-bari sun yi kirana,
> ……………………………..,
> Na ko je na iske Shehu,
> Sai nic ce ranka ya daɗe,
> Sai yaƙ ƙyale bai tanka ba,
> Sai nac ce mai Allah sabbunani,
> Kuma yaƙ ƙyale bai tanka ba,
> Na tambayi Zanna Yawudima,
> Ko Shehun ba ya jin ***Hausa?***
> To in dai ba ka jin ***Hausa***,
> Bari in gaisai da yarenai. (Waƙar Shehun Barno)

Bisa irin waɗannan bayanai ne ma wani daga cikin Turawan Kamfani da ya taɓa ziyartar ƙasar Hausa a wajejen ƙarshen ƙarni na sha tara (ƙ.19) ya bayyana Hausa a matsayin harshen da ya samu tagomashin gwamnatin Ingila kamar yadda ya rawaito a cikin littafinsa “A bara ne Gwamnati ta zaɓi Hausa a matsayin ɗaya daga cikin harsunan da suka dace a rinƙa fassarar al’amuran soji da shi” Robinson (1897: VI). A taƙaice, ana amfani da kalmar Hausa a matsayin

yare ko harshen ɗaukacin mutanen da suke amsa sunan Hausawa ne su a faɗin duniya, musamman ma waɗanda suka sha Hausar a mama. Karƙashin haka ne ma Aƙilu Aliyu a matsayinsa na Bahaushe kuma mai rajin kishi da kare harshensa a wasu daga cikin baitukan waƙarsa ya ƙara tabbatar da cewar Hausa fa, harshe ne kuma yaren dukkan wani mai kiran kansa da suna Bahaushe ne a ban ƙasa. Wanda harwayau kuma ya kyautu ga Hausawa da su zage dantse wajen bunƙasa harshen nasu ta yadda zasu ma iya yin taƙama da shi a duk inda suka tsinci kansu a sararin duniya. Ga abin da yake cewa:

> Kwazo ya kyautu da mu, mu nuna kuzarin,
> Inganta harshen namu, shi ne ***Hausa***.
> ……………………………………..
> Ni dai Aƙilu Aliyu nai waƙena,
> Ba don a ce mini na fi kowa ***Hausa***. (Hausa Mai Ban Haushi)

Daɗin daɗawa, harshen Hausa shi ne babba kuma fitaccen harshe a yankin Afirka ta Yamma, wanda yake tafiya kafaɗa da kafaɗa da harsunan Larabci da Siwahila a ɗaukacin Afirka. Karƙashin wannan bayani zamu gane cewa Hausa babban harshe ne mai farin jini a tushensa, wato a Najeriya mai kimanin harsuna ɗari huɗu (400) da Jamhuriyar Nijar mai kusan harsuna (150) da kuma a faɗin Afirka inda ake da kimanin harsuna dubu biyu (2000) da ma kuma a duniya bakiɗaya mai mabambantan harsuna aƙalla sama da dubu shida (6000) waɗanda ake amfani da su a matsayin hanyoyin sadarwa. Hausa bayan haka, harshen gidan Cadi ne wanda tushensa ya tusgo daga cibiyar harsunan Afrosiya. Baya ga harshen na Hausa ana samun harsuna iyalan Cadi a jihohin da suka mamaye Arewa Maso-yamma da Arewa Maso-gabas da Arewa ta Tsakiya cikin Tarayyar Najeriya da kusan Ɗaukacin Arewacin Jamhuriyar Nijar da kuma wasu ɓangarori na ƙasar Cadi da Jamhuriyar Kamaru. Irin waɗannan harsuna ‘yan’uwan Hausa da ake samun su a gefen tafkin Cadi da kewayensa sun haɗa da harshen Bura, Ɓacama, Margi, Kilba, Higi, Kotoko, Mandara, Tere, Badanci, Bolanci, Kare-kare, Ingizim, Angas da sauran harsuna da ƙabilun da binciken ya kai kansu da ma waɗanda nazarin masana bai kai gare su ba a yankin na Afirka da ma a wasu wurare a duniya bakiɗaya. Bayan haka, binciken masanan zamani a kwanan nan ya tabbatar da makusanciyar dangantakar da ta wanzu tsakanin harshen na Hausa da takwarorinsa na cikin rukunin Afrosiya, musamman ma harsunan Larabci da Hiburu da Ibramiyanci da Amharik da sauran dangogin harsunan da ake samu a cikin rukunin.

Kenan harsunan duniya rankatakaf ɗinsu yaruka ne da suka tofo/toho daga tushe ɗaya, waɗanda daga baya ne suka watsu zuwa dangogi sannan kuma suka zama iyalai mabambanta (Fromkin & Rodman, 1974). Zuri’ar Afrosiya na ɗaya daga cikin waɗannan dangogin na harsuna, wanda yake da ‘ya’ya da yawa a Gabas ta Tsakiya da kuma a Nahiyar Afirka. Bisa haka ne ma aka raba zuri’ar harsunan na Afrosiya zuwa gida biyar wanda kuma kowane kaso daga cikin biyar ɗin nan ya ƙunshi wasu daga cikin manyan harsunan duniya waɗanda mabambantan mutane masu bin addinai da tsarin al’adu da kuma tarihi dabam-dabam suke magana da su a doron duniya. Daga ciki akwai iyalan Samawa (Semitic), wanda ya ƙunshi harsunan Larabci da Hiburu da wasu daga cikin tsirarun harsunan da ake samu a yankin tsohuwar Habasha (Itopiya da Jibuti da Iritiriya) da kuma a Sudan ta Kudu. Baya ga wannan sai harsunan gidan Babar waɗanda

aka fi samun masu yin amfani da harsunan a Aljeriya da Maroko da kuma wasu ɓangarori na ƙasashen Libiya da Mauritaniya da Mali da Nijar. Akwai kuma 'ya gidan Kushitik, harsunan da aka fi samun masu magana da su a ƙasar Somaliya, wanda harshen Somali yake ɗaya daga cikinsu da kuma a Habasa, inda harshen Amharik da ragowar wasu harsunan da ake samu a ƙasashen biyu da ma a Sudan ta Kudu suke zamanto 'yangida a cikin wannan kaso.

Harshen Misiranci, wanda Kibɗanci (Coptic) da Larabci suka maye gurbinsa a Masar ta yanzu su ma suna ɗaya daga cikin harsunan da suka tusgo daga cikin zuri'ar Afrosiya. Baya ga waɗannan gidajen na harsuna guda huɗu sai cikon na biyar da aka fi samun 'ya'yansa a tsakiya da kuma a yammacin Afirka, wanda harshen Hausa yake jagorantar ɗaukacin harsunan ciki ta fuskar yaɗuwa da yawan majiya; ba kowane gida ba ne wannan face harshen Cadi. Ana samun waɗannan harsuna na gidan Cadi a jihohin Barno da Yobe da Taraba da Adamawa da Nasarawa da Bauci da Filato da Gwambe da ɗaukacin jihohi da garuruwan Hausa Bakwai da 'Yan'uwa (Banza) Bakwai suka faɗa cikinsu a Najeriya. Daga cikin harsunan da suka fito daga cikin wannan gida kuwa akwai Margi da Kare-kare da Bura da Angas da Tangale da Bade da Hausa da kuma Gwandara, wanda ya samo asali daga harshen na Hausa, musammam ma Kanonci.

3.3. Hausa a Maimakon Azanci/Tuntuntuni

Hausa ba dabo ba ce – Hausawa

Ma'ana ta uku da ake jinginawa ga kalmar Hausa ita ce ta tuntuntunin da ake ganin nasonsa a cikin azancin maganar Hausawa, waɗanda suke maƙare a cikin harshen nasu. Tuntuntuni dai shi ne abin da ake kira da falsafa, wato zurfafa tunani domin warware matsala ko don kyautata magana, wato ƙawata zance. Azanci kuwa shi ake ambato da hikima, wato dabarun sarrafa tunani cikin zantuka da ma a rayuwa gabaɗaya. Ana iya gane zurfin tunanin al'umma ne a ɓirɓishin azancin da ake iya tsinkaya a cikin adabinsu da tarsashin zantukan hikimarsu, wanda harshen Hausa cike yake da irin waɗannan dabaru na sarrafa harshe. Kamar yadda bayani ya gabata, Hausa suna ne da aka laƙabawa harshe da kuma al'ummar da za a iske suna zaune a ƙasarsu ta gado cikin yankin Afirka ta Yamma in aka tashi lalubensu a taswirar duniya, musamman ma mutanen da suka sha harshen a mama, wato masu amfani da harshen a matsayin harshen uwa. A saboda haka ne ma su da kansu Hausawa suke kiran harshensu da Hausa kamar yadda suke alaƙanta azancin da ya dabaibaye adabi da tuntuntuninsu da kalmar ta Hausa a cikin al'amuran zamantakewarsu.

Bisa haka ne zaka ji in aka yi arashi da wani ya kasa warware wata sarƙaƙiya ko surƙullen zance sai ka tsinkayi Hausawa suna cewa 'wane ba shi da Hausa'; a sakamakon gazawar mutumin wajen yin bayani tarwai yadda kowa zai fahimci maganar cikin sauƙi. A irin haka ne ma suke alaƙanta Hausa da ragon azancin da mutane suke tsintar kansu a ciki wajen warware sarƙaƙiyar zance, musamman ma abin da ya shafi lissafi ko kwatance ko iya bayani ɗoɗar cikin harshen na Hausa. Cikin haka ne ma Hausawa suke kurara harshensu da cewar 'Hausa ba dabo ba ce', a wani lokacin ma su ce 'Hausa mai ban haushi'; ba domin komai ba kuwa sai don zamantowar azancin da yake ɗamfare cikin tuntuntunin harshen, musamman ma cikin al'amuran

adabi da iya saƙa zantuka. Azancin da Hausawa suke kira Hausa kan gagari 'ya'yan harshen kansu a wani lokacin ballantana kuma 'yan'uba ko baƙi, waɗanda suke amfani da harshen a matsayin harshe na biyu ko na uku ko ma harshen hulɗa kawai. Musa Ɗanƙwairo ma ya tafi a kan wannan fahimta a cikin waƙarsa, inda ya ambaci Hausa a matsayin azanci, wato dabarar sarrafa tunani cikin Hausanci domin warware matsala ko kyautata magana, a inda yake cewa:

Raggo mai hanta hauni,
Dubaratai ai ba ta his sai,
Don na san ba shi da ***Hausa***. *(*Mai Tcahe Sannu da Daga*)*

3.4. Hausa a Madadin Kasa

Wata ma'anar da kalmar Hausa ta ƙunsa ita ce wadda ake jingina ta ga farfajiyar ƙasar Hausa. Abin nufi da ƙasa kuwa shi ne mazaunin da aka tabbatar a nan Hausawa suke zaune tun tali-tali a cikin garuruwa da biranen da suka yi wa yankin ƙawanya. Gusau (2008) ma ya tafi a kan cewar ƙasar Hausa ita ce farfajiyar da Hausawa suke zaune a cikinta, wadda kuma take cike da manyan garuruwa da kuma fitattun birane. Kenan ana yin amfani da kalmar Hausa a matsayin mazaunin da kaso mafi yawa na Hausawa suke zaune a ciki, inda kuma nan ne ragowar Hausawan da suka watsu a duniya suke alaƙantawa a matsayin tushensu na asali. Har ila yau kuma, Kasar Hausa ta ƙunshi dukkan da'irar da ta zamanto mafi yawan mutanen cikinta suke furuci da harshen Hausa a matsayin hanyar sadarwa. Kasashen Hausawa na asali su ake kira da "Hausa Bakwai", waɗanda suka haɗa da Gobir da Katsina da Daura da Kano da Rano da Garun Gabas (Biram) da kuma Zazzau. Waɗannan yankuna na ƙasar Hausa a yanzu sun faɗa cikin jihohin Kano da Sakkwato da Kabi da Zamfara da Bauci da Jigawa da Katsina a Tarayyar Najeriya, sai kuma wasu manyan garuruwa da jihohi irin su Maraɗi da Madawa da Filinge da Gaya da Birnin Kwanni da Dogon Dutci da Damagaram da Tsibiri a cikin Jamhuriyar Nijar. A cikin waɗannan garuruwa da birane ne tushen Hausa yake, wanda kuma daga nan ne Hausawa da al'adunsu da harshensu suka watsu zuwa sauran wurare a ban ƙasa.

Mu'azu (2014) ya tabbatar da cewar ƙasar Hausa a ƙarnukan baya kafin zuwan Turawan mulkin mallaka a haɗe take wuri ɗaya, duk da cewar kowace ƙasa ƙarƙashin babban sarkinta cin gashin kanta take yi; amma sakamakon mulkin mallakar da ya ci Hausa da yaƙi sai ƙasar ta dare zuwa gida biyu. Inda aka samu Hausawan da suka tsinci kansu a Nijar ƙarƙashin ikon Faranshi yayin da wasu kuma suka samu kansu a Najeriya ƙarƙashin mulkin Ingilishi. Babban misalin da za a iya bugawa game da wannan al'amari na raba ƙasar Hausa da Turawa suka yi shi ne na ƙasar Katsina wadda garin Maraɗi yake a ƙarƙashinta a baya kafin a tsaga su zuwa gida biyu, a inda Maraɗi ta faɗa Nijar ita kuma ƙasar Katsina ta zama jiha a cikin Najeriya ta yanzu. Karƙashin wannan rabo ne za a gane cewa gurbin ƙasar Hausa dai farfajiya ce da take a tsakanin dazuzzukan da suka maƙwabci gaɓar Tekun Atilantika daga ɓarin Kudu a Najeriya da kuma Hamadar Sahara daga sashen Arewa na Nijar. Irin wannan alaƙa ta mulkin mallaka tsakanin Turawa Ingilishi da ƙasar Hausa ce ta ja hankalin Salihu Jankiɗi a cikin waƙarsa ta Sarkin Kano

Muhammadu Sunusi ya kwatanta Kano da Birnin Landan na Ƙasar Ingilia a matsayin garin Kanon na bunƙasasshe kuma fitaccen birni, musamman ta fuskar noma da harkokin kasuwanci da ma na masana'antu a ƙasar Hausa da duniya bakiɗaya. Bisa haka ne ma kalmar Hausa a ɗiyan waƙar ta zo da ma'anar ƙasar 'Yanhausa (Hausawa) mai manyan biranen da har ta kai za a iya kamanta Kano da Birnin Landan saboda ƙasaitarta; kamar yadda ya rera waƙar:

Dole ƙarhi ka sa ai komai,
Rani an mai sai damuna,
Ga ruwa na gudana bisa ga ƙasa,
Ga shuke-shuke can cikin gida,
Baturiya Gwamna shi yac ce mata,
Ga Kano Ingilar '***Yanhausa (Hausawa),***
Nan akan saƙa kayan yabƙi,
Martabar Shehu na yas samo. (Ki-sake Sadauki Na Bubakar).

Baya ga tsaunuka da kogunan da suka ratsa ta cikin ƙasar Hausa, shimfiɗaɗɗiyar jigawa ce mai mayalwacin sarari wadda ƙasarta take da daraja da albarka wajen noma da kiwo (Adamu, 1997). A yau ƙasar Hausa mai iyakoki ta kowace fuska, a taswirar duniya tana cikin yammacin Afirka ne a Arewacin Najeriya da Kudancin Nijar. A ɓangaren Gabas Hausa ta yi iyaka da Daular Barno ne, daga sashen Yamma kuwa da garuruwa ko da ƙabilun bakin kogin Kuwara (Kwara) ta yi iyaka saɓanin a shiyyar Kudu inda ƙasar ta yi iyaka da Gwarawa (Gbagyi) ne da kuma sauran ƙabilun kudancin Zariya da ma na kudancin Bauci; a inda kuma a sashen arewa ta yi iyaka da ƙabilun Azbinawa (Buzaye) da sauran yarukan da ake samun ƙabilun da suke magana da su a Jamhuriyar Nijar a yanzu. Saboda haka, ƙasashen Hausa a yau su ne ɗaukacin garuruwan Kano da Rano a Jihar Kanon Dabo da Jihar Jigawa da Katsina da Daura a Jihar Katsinan Dikko da Masarautar Zazzau a Jihar Kaduna da Gobir da Sakkwato a Jihar Sakkwato Birnin Shehu da Jihar Zamfara da Birnin Kabi da Argungun da Gwandu da Birnin Yawuri a jihar Kabi da Masarautar Kwantagora da ta Suleja a Jihar Neja da Yankin Guddiri da Arewacin Jihar Bauci da Masarautar Kafi a Jihar Nasarawa waɗanda dukkansu suke a cikin tarayyar Najeriya. Garuruwan Maraɗi da Tsibiri da Damagaram da Adar da Birnin Kwanni da Filinge da Dogon Dutci da Madawa da sauransu, wurare ne da suka haɗu suka gina ƙasar Hausa a duniyar yau.

Daɗin daɗawa, Hausawa da kansu sukan kira garuruwan da suka fito ko kuma yankin ƙasashensu rankatakaf da sunan Hausa kamar yadda Alasan Ɗantata ya rawaito labarin haɗuwarsa da wani dattijo, wanda ya umarce shi da siyan wani dutse kafin ya wuce zuwa ƙasar Hausa a kan hanyarsa ta zuwa Legas daga Birnin Akara na ƙasar Gana, al'amarin da ya yi sanadiyar ɗaukakarsa kamar yadda ya maimaita maganar mutumin a cikin tarihinsa: "In ka isa Legas ka da ka wuce ***Hausa***, ka nemi irin dutsen nan ka siyo shi da duk abin da ka mallaka" (Kano Sate: Jiya da Yau: 39). Daga wannan lokaci da ya bi umarnin maganar mutumin nan ne kuma Allah ya cigaba da sanya albarka cikin tushen dukiyarsa. A cikin littafin Shaihu Umar kuwa kalmar ta Hausa aka yi amfani da ita a matsayin ƙasar ko yankin Sakkawato: "Yanzu na yi niyyar zuwa ***Hausa*** in ziyarci kabarin babban waliyyi, Shaihu Usmanu Ɗanhodiyo" (Tafawa

Balewa: sh.36); kamar yadda su ma Sakkwatawa suke yin amfani da kalmar ta Hausa a mafi yawancin lokuta a matsayin Kasar Sakkwato ko yankin tsohuwar jihar Sakkwato (garin Sakkwato da yankin Gobir da Jihar Kabi da Jihar Zamfara) kamar yadda a wani lokacin suke nufin ƙasar Hausa gaɓadaya da kalmar. Misali, Ɗan Kwairo a cikin waƙar da ya rerawa Ahmadu Bello Sardauna yana cewa:

Amadu ya zo ***Hausa*** (Sakkwato),
Ga shi gidanai rannan…… (Mai Dubun Nasara Garnaƙaƙi)

3.5. Hausa a Gwadaben Nazari

Yayin da ake maganar kalmar Hausa a mahangar nazari to ana batu ne a kan karantar Hausa a matakan ilimi dabam-dabam a duniyar yau, wato koyar da Hausar tun daga firamare har zuwa jami'a (Abubakar, 2015). Idan aka waiwayi tarihin Hausa musamman in aka ƙyallaro lokacin da aka fara rubutu da harshen har ta kai ga ya zama wani tangamemen fage na ilimi cikin abin da ya jiɓanci nazarin harshe da adabi da kuma al'adun Hausawa za a iske cewa masana sun ɗebe kusan shekara ɗari biyu suna yi ba ƙaƙƙautawa. Wannan al'amari ne ya ja hankalin Junaidu (2011) ga bayanin Hausa a matsayin wani fage na nazari da ake karanta da karantar da harshe da adabi da kuma al'adun Hausawa a sassa dabam-dabam na Nazarin Harsunan Najeriya a jami'o'i da Sashen Harsuna a manyan kwalejojin ilimi a Najeriya da sasannin koyar da Kimiyyar Harshe da ma Harsuna ko Al'amuran Afirka da ake samu cikin manyan jami'o'i da cibiyoyin ilimi a Afirka da Kasar Amurka da kuma na ƙasashen Turai. Karƙashin haka ne ma gwamnati a Najeriya ta warewa Hausa gurbi a manhajar karatu ta makarantun firamare da sakandire a Najeriya domin nazartar harshe da adabi da ma al'adu na Hausawa a kowane mataki na koyo da koyarwa a cikin waɗannan makarantun kamar yadda gwamnati a Jamhuriyar Nijar ita ma ta bi sawu.

Malaman farko a duniya da suka fara koyar da Hausa a makarantu da jami'o'i su ne Turawa, waɗanda suka yi nazarinta cikin harsunan Turanci kafin daga bisani 'yanƙasa Hausawa su ma suka tsunduma cikin harkar koyar da Hausar cikin harshensu ta hanyar fassara kalmomin fannu daga harsunan Larabci da na Ingilishi (ko Faransaci) domin amfanin masu koyo da koyarwa (Aldul-Qadeer, 2011). Bugu da ƙari, irin wannan yunƙuri da Turawa suka fara assasawa cikin harkar nazarin Hausa a matsayin wani fage na ilimi ta hanyar wallafa littattafai da gabatar da takardu a taruka ne ya cusa kishi a zuƙatan Hausawa masana Hausar yin hoɓɓasa wajen samar da littattafai da maƙaloli a ɓangarorin nazari na Hausa guda uku, wato harshe da al'adun Hausawa da adabinsu cikin Hausa domin amfanin ɗalibai da manazarta. Bisa haka ne ma Bunza (2004) ya bugi ƙirji da cewar a rankatakaf ɗin harsunan da ake da su a Afirka babu wani harshe da yake da tarin masana kwatankwacin na harshen Hausa kamar yadda kuma ake da ɗimbin talifai na mujallu da jaridu da maƙalu da littattafan nazari waɗanda aka wallafa cikin al'amuran rubuce-rubuce game da nazarin Hausa da ma sauran ɓangarorin ilimi da na rayuwa gabaɗaya. A waƙar da Aƙilu Aliyu ya rera ta ɗungurungum ga Sashen Koyar da Hausa, mawaƙin yana cewa:

Sa mini hattararka, ka kimsa, Sarki, kar ka sa in kasa,

Sa kusa kar mu kai ta a nesa, ***Sashen Hausa*** ya bunƙasa,
Sosai, ya ɗarar wa waninsa. (Harshen Hausa)

4. Kammalawa

A ƙarshe, wannan takarda ta ƙara faɗaɗa ma'anar Hausa daga al'umma da ƙasa da harshe kawai zuwa kalma mai ma'ana wadda take iya wakiltar Hausawa da harshensu da azancinsu da ƙasarsu da kuma nazarin rayuwarsu. Kenan kalma ce mai yalwar ma'anoni a ƙalla guda biyar masu dangantaka ta fuskar jama'a da yaren da suke amfani da shi da dabarun sarrafa tunani cikin harshen da ƙasar da suke yin tutiya da ita a matsayin tushensu na asali da fagen nazarin harshe da adabi da ma al'adu na Hausawan a makarantu da kwalejoji da jami'o'i a faɗin duniya.

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