COURSE GUIDE

HAU 102
GABATAR DA TARIHIN HAUSAWA (INTRODUCTION TO THE HISTORY OF THE PEOPLE)

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HAU102: GABATAR DA TARIHIN HAUSAWA (INTRODUCTION TO THE HISTORY OF THE PEOPLE)

Gabatarwa (Introduction)
Wannan darasi na HAU 102, yana da muhimmanci wajen koyon darasin Hausa, musamman abin da ya shafi nazarin tarihi kan asalin Hausawa da samuwar harshen Hausa da Hausawa a doron ƙasa.

Darasin ya kasu zuwa rukunai da kashe-kashe da suka faro daga bayanin asalin Hausawa ga harshensu. Haka kuma ya ƙunshi tarihin ƙasar Hausa. Daga bisani kuma an nazarci tsarin rayuwar Hausawa da ƙasar Hausa. Daga nan kuma sai aka zo da bayani kan wasu ƙasashen Hausa da kuma batun tarihihin Bayajidda, an kuma dubi al'adu da addini da zamantakewa da kuma harshen Hausa na asali da kuma na zamani.

A cikin darasin an zo da cikakken bayani kan dukkan zubi da tsarin kwas ɗin ta yadda ɗalibai za su naƙalce shi ba da wahala ba. A ƙarshen kowane kashi an zo da tambayoyin auna fahimta da kuma yanayin gane ko darasin ya zauna sosai da gindinsa.
Daga ƙarshe kuma an zo da fasalin tambayoyi da ɗalibai za su gani domin nazari kafin zuwan jarrabawa a ƙarshen karatu. An kuma zuba waɗansu ayyukan nazari da mai karatu zai iya amfani da su domin ƙarin nazari a gida. Haka kuma an samar da dama da ɗalibai za su iya tuntuɓar malami domin ƙarin haske a duk lokacin da wani abu ya shige duhu.

Manufar Kwas (Course Aim)

Domin kyautata karatu da koyarwa kowane kashi yana da tasa manufa bayan babbar manufar kwas ɗin ta baki ɗaya da aka zo da ita a farkon darasi. Kenan abin da ɗalibai za su yi domin sauƙaƙa wa karatun nasu shi ne su karanci kowace manufa da take liƙe da kowane kashi na darasi domin gane ciki da wajen darasin, ba tare da an samu matsala ba.

Idan an kula da kyau, manyan darussan da suke tattare da kwas ɗin suna da dama, sai dai za a iya taƙaita su zuwa kamar haka:
- Bayani game da asalin Hausawa
- Farkon halittar ɗan'Adamu da samuwar Hausawa
- Hausa da Hausawa bayan ruwan Ɗufana
- Addini da al'adu da zamantakewar Hausawa.
- Asalin harshen Hausa tun daga Masarancin Dauri zuwa harsunan yankin Chadi
- Hausa da Hausawa da wasu al'adunsu.

Yadda Za A Nazarci Kwas (Working Through the Course)

Domin ganin an samu shawo kan wannan darasi an tsara darasin ta yadda ɗalibai za su iya jan ragamar karatun ba tare da tutsu mai yawa ba. An dai rarraba kwas ɗin zuwa rukuni-rukuni da yake ƙunshe da kashe-kashe masu biye da juna, kuma kowane kashi an rarraba shi yadda ɗalibi zai ga dangantakarsa da ɗan'uwansa da yake biye. Saboda haka fahimtar darasin zai biyo karatun ta-natsu da ɗalibai za su yi wa darasin, su kuma auna fahimtarsu ta amfani da tambayoyin da aka zo da su a ƙarshen darasin. Da yake kuma akwai aikin jinga da malami zai dinga bayarwa bayan kowane kashi na kwas, ɗalibi zai samu damar ganin fasalin yadda jarrabawa za ta kasance in an gama darasin baki ɗaya ba tare da ya dogara da malami ba a wannan lokaci. Ana fatar a kammala kwas ɗin cikin mako 15, wato kowane kashi a cikin mako guda.

Daga ƙarshe ɗalibai su sani cewa idan suna nazarin kwas ɗin, malaman da za su dinga tuntuɓa ba koyaushe za su kasance tare ba, saboda haka sai su yi jadawalin karatunsu ya dace da kowane kashi na karatu, su kuma riƙa ziyara da leƙa abubuwan da malami ya tanada domin ƙarin nazari domin faɗaɗa sani da ƙarin haske.

Me ya kamata ɗalibai su mayar da hankali kai a lokacin gabatar da wannan darasi? Su tabbata sun fahimci abubuwan da suke ƙasa:

1. Kowane darasi ko kwas yana da rukuni 3 ko 4.
2. Kowane rukuni yana da kashi 3 ko 4 ko 5.
3. Kowane kashi yana da yankin auna fahimta.
4. Kowane darasi na da ma'anar muhimman kalmomi.
5. Kowane darasi ko kwas yana tafe da manazarta da wasu ayyukan ƙara nazari.

Kashe-Kashen Kwas (Study Units)

A cikin wannan kwas akwai rukuni 4 da kuma kashi 15, kowane kashi yana a matsayin mako guda ne na darasi, kenan za a kammala shi cikin mako 15. Ana kuma fatar a amsa tambayoyin auna fahimta a ƙarshen kowane kashi, daga ƙarshe kuma a amsa tambayoyi na jinga don ganin ko darasin ya zaunu da kyau.

Domin kyautata karatun kwas ɗin an ratayo manazarta da wasu ayyukan da za a iya cewa suna da muhimmanci ga wannan kwas ɗin, za su ƙara haske fiye da ƙima, musamman ma dai Adamu (1978) da Adamu (1997) da Malumfashi (2018) da Malumfashi (2019) da Gusau (2008) da Ɓansina (1985) da kuma Greenberg (1966). Samun waɗannan ayyuka da wasu irin su a laburare zai inganta nazari da karatu sosai. Kenan a shiga gonar ɗakin karatu a gida ko inda ake ajiye littattafai a kusa ko nesa zai inganta nazarin wannan kwas.

A kula da liƙau da ake sa wa a cikin kowane kashin darasi, za su taimaka wajen ƙara haske na nazarin kwas ɗin baki ɗaya, sai dai a tabbata liƙau ɗin suna aiki yadda ya kamata, kada a bari sai lokacin da ake buƙatar su, a laluba a ga ba su aiki, wato dai a gwada komai kafin ƙarshen kwas ɗin.

Auna Fahimta (Assignment).
Shi wannan kwas na tsarin da ba ruwanka da malaminka ne, ko na tafi-da-gidanka, shi ya sa ake jarraba fahimtar karatu ta hanyoyi **uku**, hanya ta farko ita ce ta auna fahimta a ƙarshen kowane kashin darasi, sa'annan kuma a zo da jinga da za a ba wa ɗalibi ƙarshen kowane kashi, shi ma, sai daga ƙarshe a yi jarrabawar ƙarshen zangon karatu, wanda zai nuna an zo ƙarshen darasin.

Auna fahimtar da ake yi a ƙarshen kowane kashi za ta kasance ƙaramar jarrabawa ce, za ta zo da maki 30 daga cikin 100. Kenan, ana buƙatar ɗalibi ya amsa tambayoyi uku inda za a zaɓi 2 su kasance su ke ɗauke da maki 30, maki 15 kowace tambaya. Sauran maki 70 za su zo ne a jarrabawar ƙarshen kwas.

Jarrabawa dai kamar kullum za a gabatar da ita ce daga gida, ita ma ba a cikin aji ba, kuma za ta kasance ta Intanet ne, kenan sanin na'ura mai ƙwaƙwalwa abu ne mai muhimmanci ga ɗalibi.

Amsa Wasu Tambayoyi na JINGA (Tutor Marked Assignment)
Jingar aji tamkar gwajin jarrabawa ce ga ɗalibai, saboda haka amsoshin jingar da ke ƙarshen kowane kashin darasi zai ba wa ɗalibi damar fahimtar yadda amsoshin kowace jinga ya kamata ya kasance. Yana da kyau ɗalibai su mayar da hankali domin fahintar irin waɗannan samfuri na amsoshi, domin za su sauƙaƙa wajen amsa tambayoyin jarrabawa a ƙarshen darasin baki ɗaya.

Jarrabawar Ƙarshen Darasi (Final Examination and Grading)
Ita dai jarabawa ita ce hanyar da ake gane ko ɗalibi ya gane darasi ko kuma ya samu naƙasu a wani ɓangare, saboda haka tana ɗauke da kaso mafi tsoka na 70 cikin 100. Ba wani dabo a cikin wannan fasali domin ana ɗauko samfurin jarrabawar ne daga tambayoyin da aka riƙa turawa na auna fahimta da kuma jinga. Kenan mayar da hankali wajen amsa waɗanan tambayoyi a lokacin darasi zai rage zafin tambayoyin ƙarshen darasi.

MAIN COURSE

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Ga fuskar yadda darasin zai kasance

RUKUNI NA 1 HAUSAWA DA ASALINSU

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KASHI NA 1 ASALIN HAUSAWA

Abubuwan da Suke Ciki

1.1 Gabatarwa
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1.5 Taƙaitawa
1.6 Ma'anar Muhimman Kalmomi
1.7 Manazarta da Wasu Ayyukan Ƙarin Nazari
1.8 Amsoshin Tambayoyin Auna Fahimta

1.1 Gabatarwa

Wannan kashi ya ƙunshi bayani ne game da asalin Hausawa tun daga farkon duniya, wato tun daga asalin rayuwar Annabi Adamu da Nana Hauwa'u a aljanna. Abu mafi muhimmanci da za a kula da shi domin gano asalin Hausawa, bai wuce cewa dole a koma ga asalin al'ummar duniya baki ɗaya ba, wadda kuma ta samu ne daga jikin halittar farko ta Annabi Adamu. Kenan, Adamu da Hawwa'u su ne tushe, 'ya'yansu da jikoki su ne silar samuwar mutanen da suke doron ƙasa a yau. Saboda haka, a wannan darasi, za a yi shimfiɗa ne kan tushen asalin Hausawa tun daga Annabi Adamu da Hawwa'u da yadda rayuwarsu a aljanna ta kasance.

1.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Sanin su wane ne Hausawa a dunƙule.
- Fahintar yaushe al'ummar Hausawa suka samu a duniya.
- Gano daga ina Hausawa suka fito.

1.3 Asalin Hausawa

Bincike ya nuna cewa akwai giɓi babba game da asalin Hausawa a doron ƙasa. Domin kuwa ana cin karo da matsaloli da hasashe-hasashe da tambayoyi waɗanda har yau ana neman amsoshi. Masana da manazarta sun yi iya yin su domin tattaro bayanai game da Hausa da Hausawa a doron ƙasa. Dubi ayyukan Muhammadu Bello da Richard Palmer da Mahadi Adamu da Bala Usman da Abdullahi Smith da Murray Last da Abdullahi Augie da Ɗahiru Yahaya da Dierk Lange da Uba Adamu da Tahar Adamu da wasu da dama irin su.

Haka kuma an tsinci wasu abubuwa game da asalin Hausawa daga rubutattun tarihin wasu ƙasashen Hausa kamar Kano da Abuja da Daura da sauransu.

An tabbatar da cewa Hausawa a matsayin mutane ko al'umma sun daɗe a doron ƙasa, kuma suna nan har yanzu, kuma ko nan gaba za a same su, kai har Mahadi. Kenan za a iya cewa akwai tarihin asalin Hausawa tun kafin rubutu ya zauna a ƙasar Hausa.

1.3.1 Farkon Duniya

Adamu (1997), ya bayyana cewa "babu wata madogara da za a iya tsayuwa a kanta wajen fayyace haƙiƙanin lokacin da aka fara halitta a wannan doron duniya da muke ciki". Sannan wasu masana sun nuna cewa kafin zuwan ɗan'Adamu wannan duniya akwai halittu iri-iri da suka zauna shekaru masu yawa. Wasu kuma suka ce duniya ta yi shekaru dubu saba'in sau bakwai, kuma kowace dubu saba'in akwai irin halittar da ta zauna a cikinta, kamar Mala'iku da Rauhanai da Aljanu da tsuntsaye da dabbobi da sauransu, sannan baya ɗan'Adamu ya zauna.

Haka kuma babu wani masani da ya fayyace ainihin shekarun duniya na haƙiƙa, sai dai littattafan addini musamman Alƙur'ani mai girma da wasu littattafan da suka jaddada cewa Adamu da Hawwa'u su ne farkon halitta a cikin mutane. Shi ya sa ma kowane mutum ake kiransa ɗan'Adamu.

1.3.2 Adamu Da Hauwa'u

Malumfashi (2018) ya bayyana cewa farkon rayuwa a wannan duniya da muke ciki ta faru ne daga Adamu da Hauwa'u, waɗanda a farko sun fara rayuwa ne a aljanna kafin a sauko da su doron ƙasa. Kenan, duk al'ummar duniya ko'ina suke 'ya'ya da jikoki ne na Adamu da Hauwa'u, saboda ƙwayar halittar kowane mutum a duniya tana ɗauke da

ƙwayar halittar waɗannan mutane, tun farkon halitta. Wannan ya faru ne saboda ƙwayar halittar da ke cikin ɗan' Adamu a yanzu, ita ce a jikin ƙwayar halittar mahaifansa na farko, kenan baƙaƙe da fararen mutane na yau, duk daga Annabi Adamu da Hauwa'u suka samu.

Kuma su Adamu da Hauwa'u ɗin nan a aljanna suka fara rayuwarsu, kafin saukowarsu wannan duniya. Ko da aka sauko da su doron ƙasa, sun cigaba da rayuwa a tare a matsayin mata da miji har suka samar da zuri'ar da ta cigaba da samar da 'ya'yan Adamu har zuwa yau.

1.3.3 Rayuwa A Aljanna

Kamar yadda Malumfashi (2018). Masana na hasashen cewa zamansu na aljanna, siffa da kalar jikinsu na fararen fata ne, saboda yanayin aljanna, mai ni'ima da dausayi da lema da sanyi ne, waɗanda suke sa jikin mutum ya yi kyau da annashuwa. Kenan ba baƙaƙen fata a aljanna sai farare! Saboda haka, farkon rayuwa an faro ta ne a aljanna.

Lokacin da Allah (SWT) ya halicci Annabi Adamu kuma ya halicci matarsa daga ƙashin haƙarƙarinsa. Sun yi rayuwa tsawon lokaci a aljanna tare da mala'iku da shaiɗan, rayuwa ta jin daɗi. Tun farkon halittar Adamu an umarci mala'iku da shaiɗan su yi masa sujjada, mala'iku suka yi biyayya shi kuma shaiɗan ya bijire, saboda girman kai. A tunaninsa, shi (shaiɗan) an halicce shi da wuta, ba zai yiwu ya yi wa Adamu wanda aka halitta daga ƙasa sujada ba.

Wannan girman kan da shaiɗan ya yi, ya sanya Allah (SWT) ya la'ance shi kuma aka saukar da shi daga gidan aljanna. Hakan ya haifar da hassada tsakanin shaiɗan ga Adamu, har ya ƙudiri aniyar sai ya halakar da Adamu da zuri'arsa, sai dai waɗanda Allah ya tserantar. Bugu da ƙari, Adamu ya kasance mai biyayya ga mahaliccinsa a rayuwarsa ta aljanna. Sai dai kawai a cikin aljanna akwai itatuwa kuma an hana Annabi Adamu cin wata itaciya, kuma ya hanu, har sai da shaiɗan ya ribace shi, ya yaudare shi ya sa shi cin itaciyar. Cin wannan itaciya shi ne ya zama silar sauko da shi Adamu da Hauwa'u doron ƙasa.

A dunƙule, bayanin rayuwar Adamu da Hauwa'u a aljanna tana da muhimmanci kasancewar al'ummar duniya a ciki har da Hausawa, dukkansu 'ya'ya ne da jikoki na Adamu da Hauwa'u.

Auna Fahimta na 1

1. Mene ne Asalin Hausawa a duniya?
2. Ta ina rayuwar duniya ta fara?
3. Su wane ne suka yi rayuwa a aljanna?

1.5 Taƙaitawa

A wannan darasi an tattauna asalin Hausawa ne tun daga tushe, abin da ya shafi farkon duniya da batun Adamu da Hawwa'u da rayuwarsu a aljanna. An yi haka domin a fahimci gundarin abin da yake jan ragamar tunanin masana game da asalin Hausawa da wanzuwarsu a duniya

1.6 Ma'anar Muhimman Kalmomi

- Adamu: Suna ne na Annabi wanda shi ne asalin al'ummar duniya.
- Hauwa'u: Sunan matar Annabi Adamu.

1.7 Manazarta da Wasu Ayyukan Ƙarin Nazari

Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Oxford University Press.

Adamu, M. T. (1997). *Asalin Hausawa Da Harshensu*. Kano: Ɗan Sarkin Kura Publishers Ltd.

Malumfashi, I. (2018). "Human Journey, Human Origin: On the footprints of Hausa People. "Maƙalar da aka gabatar a wajen 1st International Conference on the theme: *Gobir Kingdom-Past and Present: Transformations and Change*. Organized by Faculty of Arts and Islamic Studies (FAIS), Usmanu Ɗanfodiyo University, Sokoto- Nigeria, 9th to 13th July, 2018.

Malumfashi, I. (2018). Hausa Da Hausawa a Doron Ƙasa: Matsayin Nazarin Ƙwayar Halitta Domin Nazarin Tarihin Tarihi Da Asali. Maƙalar Da Aka Gabatar *A Taron Ƙara Wa Juna Sani Kan Tarihin Ƙasar Gobir A Tsangayar Fasaha Da Addinin Musulunci*, Jami'ar Usmanu Ɗanfodiyo, Sakkwato.

Malumfashi, I. (2019) (ed). *Labarin Hausa A Rubuce: 1927-2018*. Zaria: Ahmadu Bello University Press Limited.

Vansina, J.M. (1985). *Oral Tradition as History*, University of Wisconsin Press.

1.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1:

1. Mene ne Asalin Hausawa a duniya?

Aljanna

2. Ta ina rayuwar duniya ta fara?

Aljanna

3. Su wane ne suka yi rayuwa a aljanna?

Annabi Adamu da Hauwa'u

KASHI NA 2 ADAMU DA HAUWA'U A DORON ƘASA

Abubuwan da Suke Ciki

2.1 Gabatarwa
2.2 Manufofin Darasi
2.3 Adamu da Hauwa'u a Duniya
2.3.1 Adamu A Asiya
2.3.2 Hawwa'u A Jidda
2.3.3 Haihuwa Da Hayayyafa
Auna Fahimta na 1
2.4 Taƙaitawa
2.5 Ma'anar Muhimman Kalmomi
2.6 Manazarta da Wasu Ayyukan Ƙarin Nazari
2.7 Amsoshin Tambayoyin Auna Fahimta

2.1 Gabatarwa

Wannan kashi ya ƙunshi bayani ne kan asalin Hausawa tun daga lokacin da Annabi Adamu da Hauwa'u suka sako zuwa doron ƙasa. Da yake Adamu da Hawwa'u su ne tushe, 'ya'yansu da jikoki su ne asalin samar da ɗan'adam a doron ƙasa. Za a yi bayani kan yadda aka sauko da su zuwa doron ƙasa a mababambantan wurare, wato Adamu a Asiya, ita kuma Hauwa'u a Jidda da kuma yadda suka haɗu suka zauna suka yi haife-haife.

2.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Bayyana a ina aka sauke Adamu.
- Kawo yankin da aka sauke Hauwa'u.
- Sanin yadda Adamu da Hauwa'u suka haɗu suka yi haife-haife

2.3 Adamu da Hauwa'u a Duniya

Zaman Adamu da Hauwa'u a aljanna ya zo ƙarshe ne sakamakon karya dokar cin itaciyar da aka hana su ci, wadda Shaiɗan ya ribace su suka ci. Hakan ne ya haifar da saukowarsu duniya domin su cigaba da rayuwa.

An kuma saukar da su a mabambantan wurare da yanayi inda aka jarabce su da yawon neman junansu. Bayan tsawon lokaci suna neman juna, daga bisani sun haɗu da junansu kuma sun cigaba da rayuwa a tare, har suka hayayyafa, ‘ya’ya da jikokinsu kuma su ne suka haifar da al’ummar duniya har zuwa yau, daga ciki har da Hausawa

2.3.1 Adamu A Asiya

An saukar da Adamu bisa wani dutse da aka yi wa laƙabi da Dutsen Adamu, a cikin ƙasar da yanzu ake kira Cylon ko Sri Lanka, wadda a da can ake kira da Sarandeep, (Aboutislam.net). Kamar yadda tarihi ya zo da shi, a nan ne Adamu ya fara rayuwa, daga baya ya shiga neman matarsa Hauwa’u, kodayake akwai masu nuni da cewa an sauke shi a Dihna, wani yanki tsakanin Ta’if da Makka, (Malumfashi, 2018).

Daga binciken masana labarin ƙasa duk waɗanda suka samu kansu a yanki kamar na Asiya ko kuma mu ce yankin arewacin duniya, musamman can saman yankin, suna kasancewa da launi mai haske, ‘yan’uwansu da ke Arewar kuma, masu maƙwabtaka da Ikwato, zirin da ke ɗauke da tsananin zafi, sukan kasance masu launi mai duhu. A bisa irin wannan tunani ne kuma waɗanda suka rayu a kudanci, musamman kudu mai nisa, suke da launi mai haske, su kuma waɗanda ke a kudun duniya, musamman dab da ikwato, su ma za su kasance masu duhun launi.

Saboda haka muna iya hasashen cewa ko da Adamu ya rayu a Asiya kafin ya gano Hauwa’u a inda take a Jidda ko Makka (Bakka) ya kasance cikin ni’imar sanyi da dausayi mai yalwar kyautata fatar jiki, kenan ya cigaba da zama mai launi mai haske. Amma gwagwarmayar neman Hauwa’u da waharhalun da ya shiga na fafutika da muggan namun daji da hawa tsaunuka da duwatsu da ratsa koguna da tafkuna da maliyoyi ya sa jikinsa ya ɗan yi duhu, (Malumfashi, 2018).

2.3.2 Hauwa’u A Jidda

Ita kuwa Hauwa’u, an sauke ta ne a farfajiya ko falalon ƙasar Saudiyya ta yanzu, kusa da ɗakin Ka’aba, wasu suna cewa a kusa da inda birnin Jiddah yake a yanzu, a ƙasa mai tsarki. Wannan ya sa Hausawa suke wa duk wadda aka sawa sunan Hawwa’u laƙabin Maijidda, wato wadda aka saukar a birnin Jiddah, (Malumfashi, 2019).

Duk da cewa Hauwa’u ‘fara’ ce tun zaman aljanna, ta sake launi a zamanta a yankin Larabawa mai ɗauke da yawan zafi da ƙuna. Kenan za a iya cewa ko kafin su haɗu da Adamu a Jidda/Makka, ta canza launi fiye da shi. Wannan kuwa ya biyo bayan tunanin masana ne da ke nuni da dukkan fatar da ta sha bugun rana na tsawon lokaci, tana canza launi,

kenan ko da Hauwa'u ta haɗu da Adamu, waɗanda suka baro aljanna za a gani; haske-haske, duhu-duhu da gamaɗen wasu launuka. A taƙaice dai, tsawon lokaci na nema da biɗa ya kai Adamu zuwa inda Hauwa'u take a Jiddah, suka cigaba da rayuwar zaman tare da samar da iyali, (Malumfashi, 2018).

2.3.3 Haihuwa Da Hayayyafa

Zaman da Adamu da Hauwa'u suka yi tare a wannan sabon yanayi a Jidda/Makka, shi ya ba da damar a samar da 'ya'yan Adamu da suka mamaye dukkan duniya a yau. Duk haihuwar da Adamu da Hauwa'u suka yi, an tabbatar da 'yan biyu ne. Kuma a cikin 'ya'yan nasu, akwai masu hasken launi da masu duhun launi, akwai kuma wankan tarwaɗa. Domin kuwa dukkan ƙwayar jinin da ke jikin Adamu da Hauwa'u, suna biye da 'ya'ya da jikokinsu har zuwa yau. Kenan tun farkon samuwar 'ya'ya da jikokin Adamu da Hauwa'u ake da 'farare' da 'baƙaƙe'. Su ne kuma har yau ke haihuwar abin da muke gani a doron ƙasa. Ana iya tabbatar da haka daga irin yadda a yau a gida guda daga kaka zuwa jikoki za ka samu 'farare' da 'baƙaƙe' a cikin zuriya. Wani ka gan shi baƙiƙƙirin, amma daga cikin jikoki ka ga wasu tamkar zabiya. An fi ganin haka a nahiyar Afirka da ɓangaren Amurka ta Kudu da wasu sassan na Asiya da Astireliya. Inda ma 'farare' suka yi tunga za a samu masu farin launin da kuma masu duhun fari, duk da cewa duhun nasu bai kai irin na 'yan Afirka ba, (Malumfashi, 2018).

A haihuwa ta farko, Adamu da Hauwa'u sun haifi (Cain) ko Ƙabila da (Abel) ko Habila da 'yan'uwansu mata (kowanne da 'yar'uwar tagwaicinsa). Domin Allah ya tsara dukkan waɗanda za su biyo bayan Adamu su kasance 'yan biyu, mace da namiji. Ta haka aka tsara aurensu, ba tare da 'yan ciki ɗaya sun auri juna ba. A dalilin auratayyar ne har Ƙabila ya kashe Habila, saboda kishi da ƙyashi. Bayan rasuwar Habila shi ne aka haifi Seth (kyauta daga Allah in ji Adamu), wanda ya kasance ɗan gaban goshin iyayensa. Haka dai Adamu da Hauwa'u suka cigaba da hayayyafa, 'ya'yan da suka haifa su ma suka cigaba da hayayyafa a doron ƙasa, (Malumfashi, 2018).

Auna Fahimta na 1

1. Me ya haifar da sauke Adamu da Hawwa'u doron ƙasa daga aljanna?
2. Ina ne yankin da aka sauke Adamu ?
3. A ina aka sauke Hawwa'u?

2.5 Taƙaitawa

A wannan darasi an tattauna abin da ya shafi farkon rayuwar Annabi Adamu da Hauwa'u ne a duniya, wato sakkowarsu duniya da yadda aka sauke Adamu a Asiya ita kuma Hauwa'u a Jidda da yadda suka haɗu har suka hayayyafa. An yi haka domin a fahimci rayuwa a doron ƙasa ta faro tun daga saukowar Adamu da Hawwa'u doron ƙasa, musamman abin da ya shafi asalin Hausawa daga tushe. Domin kuwa hayayyafar Adamu da Hauwa'un ita ce sanadiyar samuwar Hausawa a duniya

2.6 Ma'anar Muhimman Kalmomi

- Jiddah: Sunan wani wuri n a ƙasar Saudi Arabiyya (Makka).
- Asiya: Sunan wani wuri ne a cikin ƙasar Cylon ko Sri Lanka

2.7 Manazarta da Wasu Ayyukan Ƙarin Nazari

Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Odford Uniƃersity Press.

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Malumfashi, I. (2018). "Hausa Da Hausawa a Doron Ƙasa: Matsayin Nazarin Ƙwayar Halitta Domin Nazarin Tarihin Tarihi Da Asali." Maƙalar Da Aka Gabatar A Taron Ƙara Wa Juna Sani Kan Tarihin Ƙasar Gobir A Tsangayar Fasaha Da Addinin Musulunci, Jami'ar Usmanu Ɗanfodiyo, Sakkwato.

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2.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

Me ya haifar da sauke Adamu da Hawwa'u doron ƙasa daga aljanna?

- Cin Itaciya

Ina ne yankin da aka sauke Adamu ?

- Asiya

A ina aka sauke Hawwa'u?

- Jiddah

KASHI NA 3 YANAYIN TAFIYE-TAFIYE DA CIKE DUNIYA

Abubuwan da Suke Ciki

3.1 Gabatarwa
3.2 Manufofin Darasi
3.3 Tafiye-Tafiye Da Cike Duniya
3.3.1 Ƙabila Da Habila
3.3.2 Al’ummar Ƙabila A Sabon Matsuguni
3.3.3 Haihuwa Da Warwatsuwar Al’umma
3.3.4 Ruwan Ɗufana Da Bayansa
Auna Fahimta na I
3.4 Taƙaitawa
3.5 Ma’anar Muhimman Kalmomi
3.6 Manazarta da Wasu Ayyukan Ƙarin Nazari
3.7 Amsoshin Tambayoyin Auna Fahimta

3.1 Gabatarwa

Wannan kashi ya ƙunshi bayanin tafiye-tafiye da cike duniya, wato tun daga Ƙabila da Habila da kuma al’ummar Ƙabila a sabon matsuguni da yadda suka hayayyafa, har dai lokacin ruwan Ɗufana da bayansa. Kisar da Ƙabila ya yi wa Habila kan badaƙalar aure ita ce sanadiyar fara tafiye-tafiye ko ƙaurace-ƙaurace a duniya, saboda haka ita ta fara haifar da sauya matsuguni na ‘ya’yan Adamu a doron ƙasa. Don haka, a wannan kashi, za a yi bayanin yadda rayuwa a doron ƙasa ta kasance a wannan zango har zuwa ruwan Ɗufana da bayansa, a zamanin Annabi Nuhu.

3.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Bayani kan Ƙabila da Habila.
- Kawo dalilin kisan kai na farko a duniya.
- Sanin yadda al’ummar ƙabila ta kasance a sabon matsuguni.
- Fahintar Ruwan Ɗufana da rayuwa bayan sa.

3.3 Tafiye-Tafiye Da Cike Duniya

Kamar yadda aka riga aka yi bayani, ‘ya’ya da jikokin Adamu da Hauwa’u su ne sanadiyar hayayyafar da ta samar da mutane a doron ƙasa har kusan hula goma kafin ruwan Ɗufana a zamanin Annabi Nuhu, (Malumfashi, 2019). Kenan, bayan haɗuwar Adamu da Hauwa’u a Jiddah, sun cigaba da rayuwa a tare har suka hayayyafa, yanayi na rayuwa da zamantakewa kuma ta haifar da ƙaura da sauya muhalli da tafiye-tafiye na zuri’arsu har suka barbazu a duniya har zamanin annabi Nuhu da ma bayan ruwan Ɗufana har zuwa samuwar ɗan’Adamu a yau.

Daga nazarce-nazarcen da aka yi game da asalin ɗan’Adamu an nuna cewa Adamu ya rasu yana da shekara 1,000 a duniya, wasu kuma sun ce yana da shekara 930, idan an bi zagayawar wata, amma yana da shekara 957 idan an bi zagayawar rana. Wasu addinan kuma sun yi nuni da cewa Adamu ya rasu yana da shekara 930. Wasu addinan kuma sun ce a’a, shekararsa a duniya 960. Masana sun ce bayan rasuwar Adamu an rufe gawarsa daidai bakin dutsen da aka saukar da shi farkon zuwansa duniya a Indiya/Pakistan/Afghanistan, wasu suka ce an rufe shi a bakin dutsen Abu Ƙabis ne a yankin hijaz; Makka/Bakka, wasu kuma sun ce ɗaya daga cikin jikokinsa, wato Nuhu shi ne ya tono gawarwakinsu; shi da Hauwa’u daga cikin kabarin da aka binne su a lokacin da ake ruwan Ɗufana, ya sake binne su a Baitul Muƙaddis. Wannan batu ya ƙara tabbatar mana da abu guda, kafin da bayan ruwan Ɗufana al’ummar duniya ta barbazu a sassa daban-daban na duniya, wasu na yankin Asiya (in can aka binne Adamu) ko yankin Larabawa (in can ne aka binne gawar Adamu ɗin) ko kuma yankin kasar Isra’ila a yau, in can ne Nuhu ya binne gawar bayan ruwan Ɗufana, (Malumfashi, 2018).

3.3.1 Ƙabila Da Habila

Kamar yadda aka yi bayani, Ƙabila da Habila su ne ‘ya’yan Adamu da Hawwa’u na farko kuma kowannensu yana da ‘yar’uwar haihuwarsa. A lokacin da aka zo haɗa su aure sai aka haɗa ‘yar’uwar haihuwar Habila da Ƙabila, shi kuma Habila aka haɗa shi da ‘yar’uwar haihuwar Ƙabila. Wannan ya haifar da ƙyashi saboda shi Ƙabila yana ganin ya fi ‘son’ a haɗa shi da tasa ‘yar’uwar haihuwar, abin da ya saɓa da tsarin da aka shimfiɗa. Don haka tsananin kishi da ƙyashi ya sa Ƙabila ya kashe Ɗan’uwansa Habila. Hakan ya sanya Adamu da Hauwa’u suka kore shi sakamakon damuwar da suka shiga na rashin Habila. Bayan rasuwar Habilan ne kuma aka haifi Seth wanda suka cigaba da rayuwa da Adamu da Hauwa’u a Jidda/Makka/Bakka, (Malumfashi, 2018).

3.3.2 Al'ummar Ƙabila A Sabon Matsuguni

Bayan kashe Habila da ɗan'uwansa Ƙabila ya yi, Adamu da Hauwa'u sun yi baƙin ciki sosai kan wannan rashi, shi ya sa suka yi watsi da Ƙabila. Wasu bayanai sun nuna cewa saboda damuwa da kewar rashin Habila, sai Adamu da Hauwa'u suka kore shi daga inda suke zaune; wato Jidda/Makka/Bakka. Bisa ga tsarin zamantakewar al'umma idan aka kori ɗa, da wuya ya tashi ya bar 'ya'yansa da jikoki, da yake zama ne irin na gandu. Kenan Ƙabila ya bar mazauninsu na farko tare da iyalansa, ya yi nesa da iyayensa, ya je ya kafa tasa tungar a wani wuri can daban.

Wannan shi ya sa ake hasashen wannan rabuwa ita ta haifar da samuwar karin harshe na farko a duniya. Me ya sa ake wannan tunani? A duk lokacin da aka samu sabani a tsakanin al'umma har wasu daga cikin al'ummar suka yi hijira ko ƙaura zuwa wani wuri daban, harshe zai canza. Kenan da Ƙabila ya yi nasa mazauni da iyalinsa can nesa da inda iyayensa da 'yan'uwa suke zaune, shi ya haifar da canjin yanayi da harshe da al'adu. Kenan bayan shekaru, kalmomi sababbi za su shiga cikin harshen Ƙabila da mutanensa, su kuma yi watsi da wasu tsofaffin tadoji da kalmomi da suka gado daga Adamu da Hauwa'u, (Malumfashi, 2018).

3.3.3 Haihuwa Da Warwatsuwar Al'umma

An nuna cewa Annabi Adamu ya ci gaba da zama da iyalinsa a tsohon matsuguninsu bayan rabuwarsu da Ƙabila, ɗansa, abin alfaharinsa, wato Seth, ya ci gaba da rayuwa tare da shi. Adamu ne ya koya wa Seth mafi yawancin ilimin da Allah ya koya masa tun daga aljanna har zuwa doron ƙasa. Ya kuma nuna masa tare da sauran iyalansa yadda ake bauta da dangoginta da kuma lokutan yin ta. Haka kuma ya gaya masa cewa bayansu al'ummar da za ta biyo bayansu, wato jikoki da tattaɓa-kunne za su bijire wa Ubangiji, za su shiga ɓarna da tozarci a doron ƙasa, wannan zai sa a yashe duniya ta hanyar ambaliyar ruwa, to sai dai ko kafin ambaliyar ruwan Ɗufana, an taɓa yashe al'ummar duniya kaf, aka bar wasu 'yan tsiraru a doron ƙasa.

Sai dai daga binciken masana an fahimci cewa dukkkan 'yan Adamu bayan rasuwar Adamu da kuma waɗanda suka rayu har zuwa ruwan Ɗufana da bayan wannan ambaliyar ruwa duk daga zuri'ar Seth ne suka fito. Bincike ya nuna babu wasu daga cikin dangogi ko 'yan'uwan Seth da suka rayu, domin akwai lokacin da Allah ya halaka dukkan 'ya'yan Adamu na doron ƙasa, ba kuma wata zuri'a da ta rayu a bayan ƙasa, sai

wadda ta fito daga tsatson Seth kawai. Waɗannan al'umma su ne suka ci gaba da wanzuwa har zuwa wani tsawon lokaci.

Da yake tun farko an yi bayanin cewa Adamu da iyalansa, musamman waɗanda suka biyo baya an hallakar da 'yan'uwan Seth sun rayu ne a yankin da Adamu ya rayu, za mu iya cewa 'ya'yan Adamu na wannan zamani mazauna yankin daular Larabawa da ɓangaren Turai da wani yanki na Asiya ne a yanzu. Wani abun ban sha'awa shi ne kusan dukkan ittifaƙin masana asalin ɗan'Adamu sun amince cewa ɗan'Adamu na zamanin da ba tarihi da ɗan'Adamu na wannan zamani; duk asalinmu guda ne daga mutanen Afirka, (Malumfashi, 2018).

Bayan rasuwar Seth ɗansa Enos shi ne ya ci gaba da gudanar da lamurra, bayansa kuma ɗan Enos wanda ake kira Mahalalel wanda shi ya gaje shi, shi kuma ɗansa Mahalalel shi ya gaje shi. Bayan Mahalalel sai kuma ɗansa Jared da ya ci gaba da harkar shugabanci, shi kuma ɗansa Idris ya gaje shi. An nuna cewa an haifi Idris a lokacin da Adamu yake da shekara 692 a doron ƙasa. Daga nan kuma sai Nuhu wanda aka haifa shekara 126 bayan rasuwar Adamu. Sai dai wasu masana na ganin tsakanin Adamu da Nuhu shekara 1,000 ne ba 126. Shi dai Nuhu tattaɓa kunnen Idris ne, (Malumfashi, 2018).

2.7.1 Ruwan Ɗufana Da Bayansa

Tarihi ya nuna lallai an yi ambaliyar ruwan Ɗufana wanda ya shafe doron ƙasa da duk wata halitta da ke ban ƙasa. Kamar yadda masana tarihin asali suka yi bayani, ruwan Ɗufana ba irin ruwan da muka saba ji da gani ba ne. Ruwa ne da ya ɓuɓɓugo daga ƙasa ya haɗe da wani daga sararin sama, ta yadda ba wata halitta ko kuma wani dutse komin tsawonsa da ya kasance a waje. Waɗanda suka kasance a cikin jirgi ko kwale-kwalen Nuhu su ne kaɗai Allah ya rabautar da zama a doron ƙasa, sai ko halittu na tsirrai da ƙwari da dabbobi da makamantansu da aka umurci a tafi da su cikin jirgin na Nuhu. Kenan za mu iya cewa ruwan Ɗufana tamkar wanke duniya ne ya yi, ya kuma tanadi wata sabuwar rayuwa ga jikoki da tattaɓa kunnen Adamu.

Wasu masana sun ce a cikin jirgin na Nuhu akwai maza 72 ko kuma 80 da matansu. Haka kuma akwai kuma Nuhu da matarsa da 'ya'yansa uku da matan 'ya'yansa huɗu, har da matar ɗansa Yam da bai bi Nuhu cikin jirgin ba. Bayanai sun nuna cewa a cikin jirgin wannan al'umma ta yi rayuwa ta shekara biyu ko fiye kafin jirgin ya sauke fasinjojinsa. Daga baya ya sauka a kan dutsen Judi a cikin yankin Indiya/ Pakistan/Afganistan na yanzu, inda daga nan ne aka soma sabuwar rayuwa, (Malumfashi, 2018).
Auna fahimta na 1

1. Me ya haifar da sauke Adamu da Hawwa’u doron ƙasa daga aljanna?
2. Me ya haifar da kisan kai a tsakanin Ƙabila da Habila?
3. Yaya rayuwar Ƙabila ta kasance a sabon matsuguni ?

3.4 Taƙaitawa

A wannan darasi an tattauna abin da ya shafi tafiye-tafiye da cike duniya, wato tun daga Ƙabila da Habila da kuma al’ummar Ƙabila a sabon matsuguni da yadda suka hayayyafa, har dai lokacin ruwan Ɗufana da bayansa. An bayyana tafiye-tafiye da ƙaurace-ƙaurace a doron ƙasa ya faru ne sakamakon kisar da Ƙabila ya yi wa Habila a dalilin badaƙalar aure, wannan shi ya haifar da ƙaurar Ƙabila zuwa wani sabon matsuguni na daban. An kuma yi bayanin yadda rayuwar ta cigaba da gudana tsakanin Adamu da ɗansa Seth wanda ya haifa bayan rasuwar Habila da kuma yadda zuri’ar ta cigaba da hayayyafa har zuwa ruwan Ɗufana a zamanin Annabi Nuhu.

3.5 Ma’anar Muhimman Kalmomi

Ruwan Ɗufana: ruwa ne wanda ya shafe doron ƙasa da duk wata halitta da ke ban ƙasa.

3.7 Manazarta da Wasu Ayyukan Ƙarin Nazari

Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Oxford University Press.

Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Oxford University Press.

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3.8 Amsoshin Tambayoyin Auna Fahimta
Amsoshin Auna Fahimta

1. Me ya haifar da kisan kai a tsakanin Ƙabila da Habila?
   A dalilin aure
2. Yaya rayuwar Ƙabila ta kasance a sabon matsuguni ?
   Adamu da Hauwa'u ne suka kore shi daga inda suke zaune; wato Jidda/Makka/Bakka.

KASHI NA 4 SAKE HAƊUWA A WURI ƊAYA

Abubuwan Da Suke Ciki

4.1 Gabatarwa
4.2 Manufofin Darasi
4.3 Sake Haɗuwa Wuri Ɗaya
4.3.1 Al'ummar Annabi Nuhu
4.3.2 Rayuwa Da Rarrabuwa
4.3.3 Hayayyafa Da Mallake Duniya
Auna Fahimta na 1
4.5 Taƙaitawa
4.6 Ma'anar Muhimman Kalmomi
4.7 Manazarta da Wasu Ayyukan Ƙarin Nazari
4.8 Amsoshin Tambayoyin Auna Fahimta

4.1 Gabatarwa

Wannan darasin ya ƙunshi bayanin sake haɗewa a waje ɗaya, tun daga zamanin Annabi Nuhu da yadda rayuwa da rarrabuwa ta kasance da kuma yadda suka hayayyafa da mallake duniya. Bayan ruwan Ɗufana al'ummar Annabi Nuhu da suka tsira sun sake haɗuwa a wuri guda inda suka rayu daga bisani suka rarrabu kuma suka hayayyafa suka mallake duniya. Don haka, wannan kashi, zai yi bayanin yadda rayuwa a waje ɗaya ta kasance bayan ruwan Ɗufana har zuwa sake hayayyafa da rarrabuwa da al'ummar Annabi Nuhu ta yi.

4.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Sanin Yaushe aka sake haɗuwa a waje ɗaya bayan ruwan Ɗufana.
- Bayanin al'ummar Annabi Nuhu ta kasance.
- Sanin ko an sake rarrabuwa bayan an cigaba da hayayyafa

4.3 Sake Haɗuwa a Wuri Ɗaya

Kamar yadda aka yi bayani a baya, ruwan Ɗufana ya hallaka dukkan mutanen zamanin Annabi Nuhu in ban da waɗanda suka yi imani da shi suka shiga cikin jirginsa, wanda lokacin da suka fito daga cikin jirgin sai suka sake shimfiɗa wata sabuwar rayuwa suna hayayyafa har aka samar da ɗan'Adamu na zamani wato Adamu 2. Shi wannan Adamu 2 da matarsa Hauwa 2, su ne suka samar da ɗan'Adamu na zamani, wanda kowane ɗan'Adamu da yake raye a doron ƙasa a yanzu, to akwai ƙwayoyin halittarsu a jikinsa.

4.3.1 Al'ummar Annabi Nuhu

Wasu masu bincike sun nuna cewa 'ya'yan Nuhun nan ne guda uku ko kuma tare da sauran mutane da matansu 72 ko 80 ne su suka samar da sauran al'ummar duniya da kuma gina harshe da adabi da al'adu na duniya baki ɗaya. Akwai masu nuni daga cikin masana na cewa daga cikin 'ya'yan Annabi Nuhu akwai Shem, wanda daga shi ne zuri'ar Larabawa da Farisawa da Romawa ta ginu. Shi kuma ɗansa Japheth, shi ya samar da zuri'ar Turkawa da Sakalibawa. Shi kuwa Ham ya samar da zuri'ar Kibɗawa da Sudaniyawa da Babas, (Malumfashi, 2018).

Wasu kuma suna ganin abin da ya faru da Nuhu kamar abin da ya faru da kakansa Adamu ne bayan saukar da shi da aka yi a wannan yanki a Indiya/Pakistan/Afganistan na yanzu. Bambancin kawai shi ne, shi Nuhu bai shiga laluben iyalinsa ba, wato Hauwa'u, domin Nuhu da iyalinsa aka sauke su a wuri ɗaya. Saboda haka sun ci gaba da gudanar da rayuwarsu kamar yadda suka baro ta kafin ruwan Ɗufana, daga nan suka hayayyafa, suka sake gina al'ummomin duniya baki ɗaya, (Malumfashi, 2018).

Wani abu da yake da muhimmanci a nan shi ne, bayan ruwan Ɗufana ɗan'Adamu ya rayu a sassan duniya daban-daban, tun bayan ruwan Ɗufana zuwa yau. Da yake kuma a can baya an taɓa hallakar da ɗan'Adamu a doron ƙasa har sau biyu; na farko dangogin Seth da aka hallaka sai zuriyarsa kurum da aka bari, sai kuma dangogin Nuhu da aka hallakar, sai zuriyar Nuhu kurum da aka bari a doron ƙasa bayan ruwan Ɗufana da kuma hallakar da sauran al'ummar duniya duka da Allah ya yi, sai zuriyar Adamu na 2 kurum da aka bari a doron ƙasa, (Malumfashi, 2018).

4.3.2 Rayuwa Da Rarrabuwa

Bincike game da asalin ɗan'Adamu ya nuna cewa ɗan'Adamu na zamani, wato Adamu 2 ya rayu da fara hayayyafa a yankin gindin tsaunuka da duwatsun Omo Kibish a cikin ƙasar Habasha ta yanzu, kusan shekara 175,000 da suka wuce. Domin kuwa masu nazarin ƙwayar halittar ɗan'Adamu sun bayyana cewa daga cikin ƙwayar halittar

kowane ɗan’Adamu a doron ƙasa akwai labari ko tarihin asalin ɗan’Adamu tattare da ita. Shi ya sa nazari ya nuna cewa asalin kowane ɗan’Adamu na wannan zamani daga Afirka ne, wato daga Adamu 2, wanda shi ne tsittsige ko tushen kowane ɗan’Adamu a doron ƙasa. Kenan ɗan’Adamu da ya rayu a tsohuwar nahiyar Afirka shi ne asalin dukkan ɗan’Adamu a doron ƙasa, (Malumfashi, 2018).

A binciken da masana kimiyyar ƙwayar halitta suka gudanar game da asalin na ɗan’Adamu, musamman na ɓangaren mata daga sassa daban-daban na duniya, sun gano cewa an fi ganin dangantakar matan duniya a cikin ƙwayar halittar matan nahiyar Afirka, wannan ne ya sa masanan suke cewa dukkan ɗan’Adamu da ke doron ƙasa ya samo asali ne daga wata mace, (Hawwa 2) da ta rayu a nahiyar Afirka sama da shekara 175,000. Ba wai masana na nufin cewa ita kaɗai ta rage a doron ƙasa a daidai wannan zamani ba, amma dai ita ce ake jin ta haifar da mutanen da ke watangaririya a doron ƙasa a halin yanzu, (Malumfashi, 2018).

Ita wannan ƙwayar halitta ta Hawwa 2 ita ce ta haɗu da ƙwayar halitta ta Adamu 2, wanda ya kasance uba ga dukkan ɗan’Adamu da ke a doron ƙasa a halin yanzu, shi ma daga wannan yanki na Omo Kibish da ke a ƙasar Habasha ta yanzu ya samo nasa asali. Daga nan ne suka fantsama a cikin doron ƙasar duniya suka samar da duk wani ɗan’Adamu da muke gani a halin yanzu.

Masana sun nuna cewa waɗannan kakannin namu sun shiga uwa duniya daga Afirka; ko dai ta cikin Kogin Nile, suka runtuma cikin yankin Sinai, suka yi arewa zuwa yankin da ake kira Leɓant, yankin da a yanzu ya ƙunshi ƙasashe kamar su Cyprus da Israel da Jordan da Lebanon da Palasɗinu da Siriya da Iraƙi da Masar. Ko kuma ta wata hanyar ko mashigin wanda ake jin cewa kusan shekara 60,000 da suka wuce waɗannan kakanni namu sun ƙetara zuwa sassan duniya daban-daban.

Daga wannan yanki ne masana kimiyyar ƙwayar halitta suka ce kakannin namu suka rarrabu, wasu suka yada zango a nan yankin Yahudawa da Palasɗinu suka ƙarasa zuwa yankin Larabawa zuwa yankin Indiya, (Malumfashi, 2018).

4.3.3 Hayayyafa Da Mallake Duniya

Daga abin da ya gabata, mun fahimci cewa binciken da aka gudanar na ƙwayoyin halittar al’ummar duniya an ga sassan jikin Hawwa 2 da Adamu 2 a jikin al’ummomin da ke a nahiyar Afirka; an ga haka a jikin al’ummar San da ke Kudancin Afirka da Biaka da ke Tsakiyar Afirka, kai hatta harsunan waɗannan al’ummomi an fahimci cewa suna da dangantaka da juna, wanda ya ƙara tabbatar da dangantakar su ta asali. Daga cikin nahiyar Afirka, an tabbatar da cewa waɗannan kakanni

namu, Adamu 2 da Hauwa 2 sun hayayyafa da warwatsuwa zuwa sassan duniya daban-daban tsakanin shekara 50,000 zuwa shekara 60,000. Kakannin namu ba su wuce 1,000 ba, sun kuma antaya zuwa sassan duniya ta bin gaɓar teku zuwa Yammacin Asiya. A nan ma masana kimiyyar ƙwayar halitta sun tabbatar da dangantar waɗannan kakannin namu da iyalan da suka bari a baya, (Malumfashi, 2018).

Auna fahimta na 1

1. Yaya al'ummar Annabi Nuhu ta kasance bayan ruwan Ɗufana?
2. Bayyana yadda aka sake haɗuwa a waje ɗaya bayan ruwan Ɗufana?
3. Yaya al'umma suka hayayyafa har suka rarrabu bayan ruwan Ɗufana ?

4.5 Taƙaitawa

A wannan kashi an tattauna abin da ya shafi sake haɗewa a waje ɗaya, tun daga zamanin Annabi Nuhu da yadda rayuwa da rarrabuwa ta kasance da kuma yadda suka hayayyafa da mallake duniya. An bayyana cewa bayan ruwan Ɗufana al'ummar Annabi Nuhu da suka yi saura sun sake haɗuwa a wuri guda suka cigaba da rayuwa daga bisani suka rarrabu kuma suka hayayyafa suka.

4.6 Ma'anar Muhimman Kalmomi

- Omo Kibish: sunan wani dutse a ƙasar Habasha ta yanzu.
- Nile: sunan wani Kogi ne

4.7 Manazarta da Wasu Ayyukan Ƙarin Nazari

Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Odɗord Uniɓersity Press.

Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Odɗord Uniɓersity Press.

Adamu, M. T. (1997). *Asalin Hausawa Da Harshensu*. Kano: Ɗan Sarkin Kura Publishers Ltd.

Malumfashi, I. (2018). "Human Journey, Human Origin: On the footprints of Hausa People. "Maƙalar da aka gabatar a wajen 1st International Conference on the theme: *Gobir Kingdom-Past and Present: Transformations and Change*." Organized by Faculty of Arts and Islamic Studies (FAIS), Usmanu Ɗanfodiyo Uniɓersity, Sokoto-Nigeria.

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4.8 Amsoshin Tambayoyin Auna Fahimta

1. Yaya al'ummar Annabi Nuhu ta kasance bayan ruwan Ɗufana?
2. Bayyana yadda aka sake haɗuwa a waje ɗaya bayan ruwan Ɗufana?
3. Yaya al'umma suka hayayyafa har suka rarrabu bayan ruwan Ɗufana ?

RUKUNI NA 2 TARIHIN SAMUWAR ƊAN'ADAM DA HAUSAWA

Kashi Na 1 Ɗan'Adamu Da Samuwar Hausawa
Kashi Na 2 Zamanin Annabi Adamu
Kashi Na 3 Zamanin Annabi Nuhu
Kashi Na 4 Bayan Ruwan Ɗufana

KASHI NA 1 ƊAN'ADAMU DA SAMWAR HAUSAWA

Abubuwan da Suke Ciki

1. 1 Gabatarwa
1.2 Manufar Darasi
1.3 Ɗan'Adamu Da Samwar Hausawa
  1.3.1 Hausawan Farko
  1.3.2 Aure Da Zamantakewa
  Auna Fahimta na 1
1.5 Taƙaitawa
1.6 Ma'anar Muhimman Kalmomi
1.7 Manazarta da Wasu Ayyukan Ƙarin Nazari
1.8 Amsoshin Tambayoyin Auna Fahimta

1. 1 Gabatarwa

Wannan kashi ya ƙunshi bayani ne kan ɗan'Adamu da samuwar Hausawa, wato Hausawan farko, sai kuma batun da ya shafi aure da zamantakewa na Hausawan farkon. Saboda haka, wannan kashi ya ƙunshi bayanin rayuwar ɗan'Adamu da samuwar Hausawa a doron ƙasa

1.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Yaushe Hausawa suka samu.
- Su wane ne Hausawan farko.
- Yaya aure da zamantakewa yake a farkon lamari

1.3 Ɗan’Adamu Da Samuwar Hausawa

Binciken masana kimiyya ya bayar da haske game da ire-iren ‘ya’yan Adamu da suka zauni doron ƙasa da irin tsawon shekarun da suka yi. Ƙashin ɗan’Adamu’ na farko da aka tono shi ne ake wa laƙabi da *Ramaphithicus*, wanda aka samu a yankin ƙasar Indiya da Kenya na yanzu. An ce idan da an aminta wannan ƙashin mutum ne ba na goggon biri ba, da shi ne zai kasance mai tsawon kwana a doron ƙasa, don ya kai shekara sama da milyan 15 a doron ƙasa. To amma masana kimiyya sun nuna babu wata dangantaka tsakanin jikin mutum ko ƙoƙon kwanyarsa, ya fi zama daidai da na biri, saboda haka suka yi watsi da wannan hasashe, (Malumfashi, 2018).

Ƙashi na biyu wanda shi ma ba a amince da shi a matsayin na mutum ba, shi ne na *Oriophethicus*, wanda shi ma an ce ya zaunu a doron ƙasa sama da shekara milyan 12, matsalar wannan ƙashi ita ce ba a same shi a cikin wurin da ake tsammanin mutane sun rayu a ciki ba, mazaunin daji ne, saboda haka shi ma ya faɗa cikin dangin birai ba na mutane ba. Daga binciken masana kimiyya na wannan zamani an fahimci cewa ƙashin ɗan’Adamu na farko da aka tono masana suka amince da shi a matsayin na mutum, shi ne wanda aka yi wa laƙabi da *Australophicus*, wanda an ga samfurinsa a sassan Afrika ta Kudu da Habasha, a wani yanki da ake kira Omo Kibish sama da shekara milyan 1 zuwa 4 da suka wuce, (Malumfashi, 2018).

Bayan wannan, bincike kuma ya ƙara tabbatar da samuwar wani ƙashin daban da wanda aka gani a baya, wanda aka yi wa laƙabi da ƙashin *Archanthropian*; an tsinto waɗannan ƙasusuwa a yankunan Indonisiya da Tanzaniya da Chad na yanzu, an ce ɗan’Adamu ya rayu sama da shekara dubu 500 da suka wuce a doron ƙasa a wannan yanki. Sai kuma ƙashi na ƙarshe da aka gani kafin zuwan ɗan’Adamu na zamani shi ne wanda ake wa laƙabi da *Neandethals*, wanda aka ce sun rayu a sassan Turai na yanzu (kamar Jamus da Ispaniya) da Gabas ta Tsakiya ta yanzu (kamar Iraƙi da Palasɗinu) da kuma nahiyar Afirka (musamman Maroko ta yanzu). Dukkan waɗannan hasashe sun kasa tabbatar da wani abu muraran, ɗan’Adamu ya rayu a sassan duniya daban-daban, tun bayan ruwan Ɗufana zuwa yau, (Malumfashi, 2018).

Saboda haka, kamar yadda bincike ya nuna an yi al’ummu zubi huɗu a doron ƙasa; ma’ana a rayar, a kashe a sake rayarwa tun daga Adamu zuwa yau. Haka kuma, ɗan’Adamu na zamani ya wanzu shekara 175,000 da suka wuce, (Malumfashi, 2019). Sa’annan akwai mutane da

ake kira 'Hausawa', amma a wasu zamunna ba harshen Hausa sai wani abu da ake kira harshen mutanen wannan lokaci, wanda har yau ba a san kowanne ne ba! Wasu sun ce ai Hausawa su ne Maguzawan yanzu, domin Maguzawa ba su da wani harshe sai Hausa. Wasu kuma na ganin ai ba abin da ya haɗa Maguzawa da Hausawa, domin Hausawan wannan zamani ai Musulmi ne. Wasu na cewa, a'a, ai akwai Maguzawa Musulmi da waɗanda ba musulmi ba, kuma duk da Hausa suke magana. Saboda haka, Hausawa a matsayin mutane ba wai ƙabila ko al'umma ba sun daɗe a doron ƙasa, (Malumfashi, 2019).

1.3.1 Hausawan Farko

Zai yi wuya kai tsaye a ce ga ainihin Hausawa na asali daga irin mutanen da a yau muke kira Hausawa, domin kuwa lokaci ya shuɗe, al'ummomi daban-daban sun shigo cikinsu ta yadda gane Hausawa zai yi wuya farat ɗaya ta amfani da mai magana da harshen Hausa. Sai dai kamar yadda aka yi bayanin Adamu 2 da Hawwa 2 da suka wanzu bayan ruwan Ɗufana kuma suka samar da ɗan'Adamu na zamani kimanin shekaru 175,000 da suka wuce, (Malumfashi, 2019). Har ila yau, daga cikin nahiyar Afirka, an tabbatar da cewa waɗannan kakanni namu, Adamu 2 da Hawwa 2 sun hayayyafa da warwatsuwa zuwa sassan duniya daban-daban tsakanin shekara 50,000 zuwa shekara 60,000. A wancan lokaci kakannin namu ba su wuce 1,000 ba, sun kuma shiga zuwa sassan duniya ta bin gaɓar teku zuwa Yammacin Asiya. A nan ma masana kimiyyar ƙwayar halitta sun tabbatar da dangantar waɗannan kakannin namu da iyalan da suka bari a baya.

Abun da ba a da cikakkiyar masaniya kai shi ne irin fasahar da waɗannan kakannin namu ke da ita ta fitar da kai daga cikin ƙuncin rayuwa, sai dai masana sun nuna cewa hanyoyi biyu suka buɗe gare su na shiga uwa duniya daga Afirka; ko dai ta cikin Kogin Nile, suka runtuma cikin yankin Sinai, suka yi arewa zuwa yankin da ake kira Leɓant, yankin da a yanzu ya ƙunshi ƙasashe kamar su Cyprus da Israel da Jordan da Lebanon da Palasɗinu da Siriya da Iraƙi da Masar. Idan an lura da kyau, wannan hanya tamkar mashigi ce tsakanin Yammacin Asiya da Gabashin Baharmaliya da Arewacin Afirka.

Bayan wannan akwai kuma wata hanyar ko mashiga wanda ake jin cewa kusan shekara 60,000 da suka wuce waɗannan kakanni namu sun ƙetara zuwa sassan duniya daban-daban. Sai dai abin lura a nan shi ne, masana sun yi nuni da cewa a daidai wannan lokaci duniya ta fara zafafa, duwatsun ƙanƙara sun fara narkewa sosai, saboda haka ruwan kogunan duniya sun fara yin ƙasa sosai, saboda haka, kadarkon da ke tsakanin Maliya da saman Tsakiyar Afirka da yankin Larabawa ba wani tsawo gare shi ba, bai wuce mil ɗaya zuwa uku ba. Kenan ba abin mamaki ba

ne idan waɗannan kakanni namu sun yi amfani da fasahar wancan zamani sun ƙetara zuwa sassan duniya daga nan.

Daga wannan yanki ne masana kimiyyar ƙwayar halitta suka ce kakannin namu suka rarrabu, wasu suka yada zango a nan yankin Yahudawa da Palasɗinu suka ƙarasa zuwa yankin Larabawa zuwa yankin Indiya. Daga cikin waɗannan dangogin kakaninmu ne wasu suka sake komowa nahiyar Afirka bayan shekara 30,000, ana kuma ji cikin su har da ɓurɓushin Hausawa na Yanzu, (Malumfashi, 2018).

1.3.2 Aure Da Zamantakewa

Kamar yadda tarihi ya nuna mana, yawa-yawan jikoki da tattaɓa kunnen mutanen Afirka da suka yi hijira sun wataya cikin wannan duniya da muke gani a yau, kuma sun bar dogon tarihi a cikin tsawon zamani. Har ila yau, kamar yadda ɗan'Adamu ya saba ne, duk inda ya isa, ko dai ya sake hayayyafa ta hanyar sake aurатayya da baƙin da ya tarar ko kuma ya kashe waɗanda ya iske ya ci gaba da sabuwar rayuwa. Saboda haka, a cikin zamanin da ɗan'Adamu ya fara kaka-gida a sabon matsuguni aka fara samun canje-canje a rayuwar ɗan'Adamu, a lokacin ne ya soma amfani da duwatsu a matsayin makamashi da makami, daga baya kuma amfani da ƙarafa, ya kuma fara samun wasu hanyoyi da dabarun ciyar da kai da makamantan su. Bincike ya nuna a lokacin irin wannan rayuwa matsugunin mutanen bai wuce gandaye ba ko kuma cikin kogunan duwatsu da makamantansu ba. Daga baya ne mutane suka fara giggina 'yan ƙananan ɗakuna da suke kwana a ciki.

A cikin irin wannan rayuwa ko zamani ne aka assasa kiwon dabbobi a cikin gidaje da fasalta harsuna da birane da dauloli da kuma samar da jiga-jigai daga cikin mutane a cikin tarihi. Shi ya sa ake jin motsi da amon birane da mashahuran mutane, wasu annabawa, wasu manzanni, wasu masu mulki, wasu masu tarin dukiya, wasu kuma mayaƙa ko jarumai da kuma matafiya.

Auna fahimta na 1

1. Su wane ne Hausawan farko?
2. Yaya aure da zamantakewar Hausawan farko ta kasance ?

1.4 Taƙaitawa

A wannan kashi an tattauna abin da ya shafi ɗan'Adamu da samuwar Hausawa, wato Hausawan farko, sai kuma batun da ya shafi aure da zamantakewa na Hausawan farko. An bayyana yadda samuwar Hausawa

ta kasance da kuma batutuwan da suka shafi Hausawan farko, musamman aure da zamantakewa.

1.4 Ma'anar Muhimman Kalmomi

- Neandethals: Ƙashi na ƙarshe da aka gani kafin zuwan ɗan'Adamu na zamani shi.
- Ramaphithicus: ƙashi ne wanda aka samu a yankin ƙasar Indiya da Kenya na yanzu.

1.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Odƒord Uniɓersity Press.

Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Odƒord University Press.

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Malumfashi, I. (2018). "Hausa Da Hausawa a Doron Ƙasa: Matsayin Nazarin Ƙwayar` Halitta Domin Nazarin Tarihin Tarihi Da Asali." Maƙalar Da Aka Gabatar A

Taron Ƙara Wa Juna Sani Kan Tarihin Ƙasar Gobir A Tsangayar Fasaha Da Addinin Musulunci, Jami'ar Usmanu Ɗanfodiyo, Sakkwato.

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1.7 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

i- Su wane ne Hausawan farko?

Kamar yadda aka yi bayanin Adamu 2 da Hawwa 2 da suka wanzu bayan ruwan Ɗufana kuma suka samar da ɗan'Adamu na zamani kimanin shekaru 175,000 da suka wuce, (Malumfashi, 2019). Har ila yau, daga cikin nahiyar Afirka, an tabbatar da cewa waɗannan kakanni namu, Adamu 2 da Hawwa 2 sun hayayyafa da warwatsuwa zuwa sassan duniya daban-daban tsakanin shekara 50,000 zuwa shekara 60,000. A wancan lokaci kakannin namu ba su wuce 1,000 ba, sun kuma shiga zuwa sassan duniya ta bin gaɓar teku zuwa Yammacin Asiya. A nan ma masana kimiyyar ƙwayar halitta sun tabbatar da dangantar waɗannan kakannin namu da iyalan da suka bari a baya.
Abin da ba a da cikakkiyar masaniya kai shi ne irin fasahar da waɗannan kakannin namu ke da ita ta fitar da kai daga cikin ƙuncin rayuwa, sai dai masana sun nuna cewa hanyoyi biyu suke buɗe gare su na shiga uwa duniya daga Afirka; ko dai ta cikin Kogin Nile, suka runtuma cikin yankin Sinai, suka yi arewa zuwa yankin da ake kira Leɓant, yankin da a yanzu ya ƙunshi ƙasashe kamar su Cyprus da Israel da Jordan da Lebanon da Palasɗinu da Siriya da Iraƙi da Masar. Idan an lura da kyau, wannan hanya tamkar mashigi ce tsakanin Yammacin Asiya da Gabashin Baharmaliya da Arewacin Afirka.

ii- Yaya aure da zamantakewar Hausawan farko ta kasance ?

Ɗan'Adamu ya saba ne, duk inda ya isa, ko dai ya sake hayayyafa ta hanyar sake auratayya da baƙin da ya tarar ko kuma ya kashe waɗanda ya iske ya ci gaba sabuwar rayuwa. Saboda haka, a cikin zamanin da ɗan'Adamu ya fara kaka-gida a sabon matsuguni aka fara samun canje-canje a rayuwar ɗan'Adamu, a lokacin ne ya soma amfani da duwatsu a matsayin makamashi da makami, daga baya kuma amfani da ƙarafa, ya kuma fara samun wasu hanyoyi da dabarun ciyar da kai da makamantan su. Bincike ya nuna a lokacin irin wannan rayuwa matsugunin mutanen bai wuce gandaye ba ko kuma cikin kogunan duwatsu da makamantansu ba. Daga baya ne mutane suka fara giggina 'yan ƙananan ɗakuna ko shigifofin da suke kwana a ciki.

A cikin irin wannan rayuwa ko zamani ne aka assasa kiwon dabbobi a cikin gidaje da fasalta harsuna da birane da dauloli da kuma samar da jiga-jigai daga cikin mutane a cikin tarihi. Shi ya sa ake jin motsi da amon birane da mashahuran mutane, wasu annabawa, wasu manzanni,

wasu masu mulki, wasu masu tarin dukiya, wasu kuma mayaƙa ko jarumai da kuma matafiya

KASHI NA 2 ZAMANIN ANNABI ADAMU

Abubuwan da Suke Ciki

2.1 Gabatarwa
2.2 Manufofin Darasi
2.3 Zamanin Annabi Adamu
  2.3.1 Hausawa A Zamanin Annabi Adamu
  2.3.2 Harshen Hausa A Zamanin Annabi Adamu
  Auna Fahimta na 1
2.4 Taƙaitawa
2.5 Ma'anar Muhimman Kalmomi
2.6 Manazarta da Wasu Ayyukan Ƙarin Nazari
2.7 Amsoshin Tambayoyin Auna Fahimta

2.1 Gabatarwa

A wannan darasin za ka fahimci abubuwan da suka shafi rayuwar Hausawa da harshen Hausa zamanin Annabi Adamu. Za a koma tun daga tushe domin sake fasalta yadda al'umma take zamanin Annabi Adamu, ta haka ne za a iya fayyace ko akwai Hausawa da harshen Hausa tun zamanin Annabi Adamu, in kuma akwai sun to a wane yanayi suka kasance? Saboda haka sanin yadda Hausawa da harshen Hausa suka ratso tun farkon halitta, abu ne mai muhimmanci.

2.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Sanin ko akwai Hausawa a zamanin Annabi Adamu?
- Sanin ko akwai Harshen Hausa a zamanin Annabi Adamu?

2.3 Zamanin Annabi Adamu

Babu tantama a kan cewa Adamu da Hauwa'u su ne farkon halitta a doron ƙasa cikin jinsin ɗan'Adamu. Wato duk al'ummomin da aka yi a

doron ƙasa tun daga 'ya'yan Adamu na farko zuwa yau duk daga Adamu da Hauwa'u suka samu. Saboda haka zamanin Annabi Adamu shi ne zamani na farko da mutane suka wanzu a doron ƙasa kuma daga gare su ne sauran al'ummomi suka samu a mabambantan zamunna har zuwa zamanin da muke ciki yanzu.

1.7.1 Hausawa A Zamanin Annabi Adamu

Hausawa dai a ko'ina suke, 'ya'ya da jikokin Annabi Adamu da Hawwa'u ne. Jinin kowane mutum a duniya yana ɗauke da jinin waɗannan mutane tun farkon halitta. Wannan kuwa ya faru ne saboda ƙwayar halittar da ke jikin ɗan'Adamu a yanzu, ita ce a jikin ƙwayar halittar mahaifansa na farko, kenan baƙaƙe da fararen fatar mutane na yau, duk asalinsu daga Annabi Adamu da Hauwa'u. Har zuwa yau kuma wannan ƙwayar halitta na tattare da mu a duk faɗin duniya, ciki har da Hausawa, (Malumfashi, 2018).

Tun asali wajen halittar Adamu an tattaro abubuwa da yawa da suka kasance lakar da ta samar da shi. Masana sun yi nuni da cewa duk wani ɓangare na duniya sai da aka ɗebo ƙasar wurin; kenan a jikin Adamu akwai farare da baƙaƙe da gajeru da dogaye da ƙarti da sirara da masu gwaɓi-gwaɓi. Wannan kamar yadda binciken kimiyya ya nuna yanzu, shi ne ake wa laƙabi da ƙwayoyin halitta. Kenan Adamu da Hauwa siffarsu da yanayinsu na dukkan wanda ke raye a doron ƙasa ne. Duk da an yi nuni da cewa tun asali a cikin aljanna 'fararen fata' ne ke zaune ba yana nufin cewa Adamu ba baƙi ba ne ko wankan tarwaɗa ko wata kala daban. Abin da ake nuni shi ne daga cikin ƙwayar halittarsa aka samu dukkan 'ya'ya da jikokinsa, har zuwa yau, (Malumfashi, 2018).

Saboda haka ko da Adamu ya rayu a cikin yanayi mai sanyi da kyakkyawan dausayi, inda rana ba ta kwaɗar sa da shi da iyalansa, sai an samu wata kalar daban daga cikin ahalinsa, domin ƙwayar jininsa na ɗauke da dukkan launin ɗan'Adamu da muke gani a yau. Kenan, tun da tukunya ɗaya ce ta samar da al'ummar duniya tun daga zamanin Annabi Adamu zuwa yau, to akwai Hausawa tun zamanin Annabi Adamu. Domin kuwa kowace al'umma da ta wanzu a doron ƙasa a da, da kuma yanzu har zuwa gobe, akwai ƙwayoyin halittar Adamu da Hauwa'u a jikinsu, ciki kuwa har da Hausawa.

2.3.2 Harshen Hausa A Zamanin Annabi Adamu

Kamar yadda bayanai suka kasance a cikin yawancin addinai da al'adu, Adamu shi ne mutum na farko a doron ƙasa; ya rayu a aljanna tare da matarsa Hauwa'u. A cikin aljanna an tabbatar da cewa sun yi magana da harshen Larabci ne kamar yadda addinin Musulunci ya tanada ko kuma wani harshe da ake kira 'Proto', wato harshen asali, kamar yadda

masana harshe suka tanada. Hasashe na masana ya nuna an saukar da su a doron kasa na duniya bayan sun yi shekara 47 a cikin aljanna, sun kuma ci gaba da yin magana da harshen Larabci ne ko ‘Proto’(Malumfashi, 2018).

Har ila yau, a daidai lokacin da ‘ya’yan Adamu wato Ƙabila da Habila suka samu matsala a kan batun aure har Ƙabila ya kashe Habila, hakan ya yi sanadiyyar da Adamu da Hauwa’u suka kori Ƙabila daga Jidda ko Makka ko Bakka inda suke zaune, ya yi ƙaura ya koma wani matsuguni na daban. Wannan rabuwa ita ake hasahen ta haifar da samuwar karin harshe na farko a duniya. Domin kuwa a duk lokacin da aka samu saɓani a tsakanin al’umma har wasu daga cikinsu suka yi hijira ko ƙaura zuwa wani wuri daban, harshe zai canza. Saboda haka, da Ƙabila ya sauya matsuguni shi da iyalinsa can nesa da inda iyayensa da sauran ‘yan’uwansa suke zaune, sai aka sami sauyin harshe.

Da yake idan aka sami tazarar muhalli ko matsuguni tsakanin al’umma, harshe da yanayi da al’adu sukan bambanta, hakan yana haifar da bambance-bambance a tsakanin su wajen magana amma suna fahimtar junansu, wannan shi ake kira karin harshe. Idan kuma bambancin ya yi nisa har ta kai ga ba sa fahimtar junansu, sai a sami sabon harshe, kamar yadda masana harshe suka tabbatar. Kenan bayan shekaru, kalmomi sababbi za su shiga cikin harshen Ƙabila da mutanensa, su kuma yi watsi da wasu tsofaffin tadoji da kalmomi da suka gado tun wajen su Adamu da Hauwa’u, (Malumfashi, 2018). Ta wannan fuskar, za a iya tsinkayar harshen Hausa a zamanin Annabi Adamu cikin wannan sabon harshe ko karin harshe da ya tusgo sakamakon ƙaura ta farko da Ƙabila da Habila suka yi daga mazauninsu na farko ko kuma wasu ƙaurace-ƙauracen da suka biyo baya tsawon shekarun da Annabi Adamu ya yi a doron ƙasa.

A wata fuskar kuma, masana sun bayyana cewa a daidai lokacin da aka hura wa Adamu rai bayan an gama halittarsa, abu na farko da ya fara yi shi ne atishawa, atishawar nan kuwa duk harsunan duniya harsuna uku ne ke da ita, su ne harshen Hausa da Kiɓɗanci (Ancient Egyptian) da harshen Larabci, (Malumfashi, 2018). Idan kuwa haka ne, kenan harshen Hausa ne Adamu ya yi magana da shi a tashin farko, tun a aljanna.

Bugu da ƙari, wata madogarar kuma musamman daga littattafan addini, wasu masanan sun nuna cewa, a daidai lokacin da Shaiɗan ya ribaci Adamu da Hauwa’u har suka ci daga itaciyar da aka hane su ci a aljanna, sai aka aiko mala’ika ya maƙure wuyan Annabi

Adamu domin kada ya hadiye abun da ya tauna. A daidai wannan lokaci saboda zafin maƙura ya yi ta kakari, har ya furta duk wasu harsuna na duniya, tun farkon halitta zuwa yanzu. Ita kuma matarsa Hauwa’u ta riga ta hadiye, wannan shi ne ya zama jinin haila da mata ke yi duk wata.

Kenan, ta wannan madogarar ma, harshen Hausa a zamanin Annabi Adamu ya samu tun a aljanna.

Auna fahimta na 1

1. Shin Hausawan farko su ne mutanen Annabi Adamu?
2. Shin akwai harshen Hausa da Hausawa tun zamanin Annabi Nuhu?

2.4 Taƙaitawa

Wannan darasi kamar yadda ƙunshiyarsa ta nuna, an aza tubalinsa ne domin ka fahimci rayuwar Hausawa da harshen Hausa zamanin Annabi Adamu, da kuma yadda za ka iya fasalta su. Ma'ana, yadda za a iya gane akwai Hausawa da harshen Hausa zamanin Annabi Adamu, in akwai ɗin yaya suke. Darasin ya nuna yadda rayuwa ta kasance zamanin Annabi Adamu da kuma yadda za a iya kama batun Hausa da Hausawa a zamanin na Annabi Adamu.

2.5 Ma'anar Muhimman Kalmomi

- Proto: wato shi ne harshen asali.

2.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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Ɓansina, J.M. (1985). *Oral Tradition as History*, Uniɓersity of Wisconsin Press.

2.7 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

3. Ai Hausawan farko su ne mutanen Annabi Adamu. Ko an yarda?
- Haka ne

4. Shin akwai harshen Hausa da Hausawa tun zamanin Annabi Nuhu?
- Haka ne

KASHI NA 3 ZAMANIN ANNABI NUHU

Abubuwan da Suke Ciki

3.1 Gabatarwa
3.2 Manufofin Darasi
3.3 Zamanin Annabi Nuhu
    3.3.1 Hausawa A Zamanin Annabi Nuhu
    3.3.2 Harshen Hausa A Zamanin Annabi Nuhu
    Auna Fahimta na 1
3.5 Taƙaitawa
3.6 Ma’anar Muhimman Kalmomi
3.7 Manazarta da Wasu Ayyukan Ƙarin Nazari
3.8 Amsoshin Tambayoyin Auna Fahimta

3.1 Gabatarwa

A darasin da ya gabata mun ga yadda rayuwar Hausawa da harshen Hausa zamanin Annabi Adamu ta kasance. Saboda haka, a wannan darasin za a nazarci abubuwan da suka shafi rayuwar Hausawa da harshen Hausa zamanin Annabi Nuhu ne. Za a yi hakan ne domin sake jaddada yadda al’umma take zamanin Annabi Nuhu, ta haka ne za a iya gane ko akwai Hausawa da harshen Hausa a zamanin Annabi Nuhu.

3.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Sanin ko akwai Hausawa a zamanin Annabi Nuhu?
- Sanin ko akwai Harshen Hausa a zamanin Annabi Nuhu?

3.3 Zamanin Annabi Nuhu

Kamar yadda aka yi bayani a baya, bayan ƙaura ko hijirar da Ƙabila ya yi, Adamu da Hawwa’u sun haifi Seth suka cigaba da rayuwa da shi cikin jin daɗi. Bayan Seth ya rasu ne sai ɗansa Enos ya ci gaba da gudanar da lamurra, daga Enos sai ɗan Enos din wanda ake kira Kenan

ya gaje shi, shi kuwa Kenan ɗansa Mahalalel ne ya gaje shi. Daga Mahalalel kuma sai ɗansa Jared ya cigaba da harkar shugabanci, shi kuma Jard ɗansa Idris ya gaje shi. An nuna cewa an haifi Idris a lokacin da Adamu yake da shekara 692 a doron ƙasa. A zamanin Idris ne ake da tabbacin aka fara rubutu da biro ko alƙalami ko wani abu makamancin haka, (Malumfashi, 2018).

Daga Idris ne sai kuma Annabi Nuhu ya karɓi ragamar jagoranci. An haifi Annabi Nuhu shekara 126 bayan rasuwar Annabi Adamu. Koda yake wasu masana na ganin tsakanin Annabi Adamu da Annabi Nuhu shekara 1,000 ne ba shekara 126 ba. A taƙaice dai, shi Annabi Nuhu tattaɓa kunnen Idris ne, (Malumfashi, 2018).

A zamanin Annabi Nuhu ne aka yi annobar ruwan Ɗufana wadda ta hallakar da mutanen duniya da duk wasu halittu in ban da waɗanda suka shiga jirgin Annabi Nuhu suka tsira.

3.1.1 Hausawa A Zamanin Annabi Nuhu

A zamanin Annabi Nuhu ne aka yi ruwan Ɗufana. Shi ruwan Ɗufana ana iya cewa tamkar wanke duniya ya yi, kuma ya shimfiɗa wata sabuwar rayuwa ga jikoki da tattaɓa kunnen Annabi Adamu. Saboda ko kafin rasuwar Annabi Adamu, ai ya shaida wa ɗansa Seth cewa za a yi wasu zamunna da 'ya'yan Adamu za su yi ta aikata ɓarna a doron ƙasa kuma za a hallakar da su. Har ila yau, irin ɓarnar da ake aikatawa a doron ƙasa da kuma bijirewar da al'umma suka yi wa kiran Annabi Adamu ya sa aka hallakar da al'ummar duniya ta wancan lokacin ta hanyar ruwan Ɗufana.

Ruwan Ɗufana ruwa ne wanda ya ɓuɓɓugo daga ƙarƙashin ƙasa ya haɗu da wani wanda ya sakko daga sama, ya shafe duk wata halitta har da duwatsu komin girmansu, duk suka dulmiye. Abin da ya yi saura kawai su ne waɗanda suka kasance a cikin jirgin da Annabi Nuhu ya ƙera. Waɗannan mutane da suka shiga jirgi ko kwale-kwalen, su ne kaɗai Allah ya rabautar suka cigaba da rayuwa a doron ƙasa, a cikinsu kuma akwai wasu halittu na tsirrai da ƙwari da dabbobi da aka tafi da su cikin jirgin na Annabi Nuhu.

Masana sun nuna cewa cikin jirgin na Annabi Nuhu akwai adadin mutane maza 72 ko kuma 80 da matansu. Sai kuma shi Annabi Nuhu da matarsa da 'ya'yansa uku da matan 'ya'yansa huɗu, ciki har da matar ɗansa Yam da bai bi shi cikin jirgin ba. Bugu da ƙari, bincike ya nuna cewa al'ummar Annabi Nuhu sun yi rayuwa tsawon shekara biyu ko fiye da haka a cikin wannan jirgin kafin ya sauka a kan dutsen Judi a cikin yankin Indiya ko Pakistan ko Afganistan na yanzu, inda daga nan ne aka soma sabuwar rayuwa, (Malumfashi, 2018). Saboda haka, idan muka yi

la’akari da yadda shiga jirgin Annabi Nuhu ya kasance tamkar tseratar da iri ne da zai haifar da al’ummomi na duniya bayan an hallakar da al’ummar Annabi Nuhu a wancan lokacin, to a cikin gamaɗen al’ummomin da aka shiga jirgin na Annabi Nuhu akwai Hausawa ko kuma al’ummar da za a iya kira kakannin Hausawa.

3.1.2 Harshen Hausa A Zamanin Annabi Nuhu

Batun harshen Hausa a zamanin Annabi Nuhu batu ne mai sauƙin fahimta idan aka yi la’akari da yadda al’ummar Annabi Nuhu ta kasance kafin da kuma lokacin ruwan Ɗufana kamar yadda aka yi bayani a baya. Saboda hka, idan muka koma ga jirgin Annabi Nuhu da al’ummar da ke cikin sa za mu fahimci cewa akwai alamun gamaɗe na rayuwa ta fuskar al’adu da adabi da kuma harshe. Kenan, a zamanin Annabi Nuhu akwai harshen Hausa ko kuma harshen da ya haifi harshen Hausa na zamani kuma ko da aka shiga jirgi ko kwale-kwalen Annabi Nuhu, aka fita harshen ya cigaba da wanzuwa har zuwa lokacin da aka samar da harshen Hausa na zamani.

Auna fahimta na 1

1. Shin akwai Hausawa tun zamanin Annabi Nuhu?
2. A zamanin Annabi Nuhu ne aka yi ruwan _______

3.4 Taƙaitawa

Wannan darasi an tsara shi ne domin ka fahimci rayuwar Hausawa da harshen Hausa zamanin Annabi Nuhu, da kuma yadda za ka iya fasalta su. Ma’ana, yadda za a iya gane ko akwai Hausawa da harshen Hausa zamanin Annabi Nuhu, in akwai ɗin yaya suke. Darasin ya nuna yadda rayuwa ta kasance zamanin Annabi Nuhu da kuma yadda za a iya kama batun Hausa da Hausawa a zamanin na Annabi Nuhu.

3.5 Ma’anar Muhimman Kalmomi

Judi: sunan dutse ne a cikin yankin Indiya ko Pakistan ko Afganistan na yanzu

3.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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Adamu, M. (1978). *The Hausa Factor in West African History*. UK: Odƙord Uniɓersity Press.

Adamu, M. T. (1997). *Asalin Hausawa Da Harshensu*. Kano: Ɗan Sarkin Kura Publishers Ltd.

Malumfashi, I. (2018). "Human Journey, Human Origin: On the footprints of Hausa People. Maƙalar da aka gabatar a wajen 1st International Conference on the theme: *Gobir Kingdom-Past and Present: Transformations and Change*. Organized by Faculty of Arts and Islamic Studies (FAIS), Usmanu Ɗanfodiyo Uniɓersity, Sokoto- Nigeria.

Malumfashi, I. (2018). "Hausa Da Hausawa a Doron Ƙasa: Matsayin Nazarin Ƙwayar Halitta Domin Nazarin Tarihin Tarihi Da Asali." Maƙalar Da Aka Gabatar A Taron Ƙara Wa Juna Sani Kan Tarihin Ƙasar Gobir A Tsangayar Fasaha Da Addinin Musulunci, Jami'ar Usmanu Ɗanfodiyo, Sakkwato.

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Ɓansina, J.M. (1985). *Oral Tradition as History*, Uniɓersity of Wisconsin Press.

3.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Shin akwai Hausawa tun zamanin Annabi Nuhu?
- Haka ne

2. A zamanin Annabi Nuhu ne aka yi ruwan _______

- Ɗufana

KASHI NA 4 BAYAN RUWAN ƊUFANA

Abubuwan da Suke Ciki

4.1 Gabatarwa
4.2 Manufofin Darasi
4.3 Bayan Ruwan Ɗufana
  4.3.1 Hausawa Bayan Ruwan Ɗufana
  4.3.2 Harshen Hausa Bayan Ruwan Ɗufana
  Auna Fahimta na 1
4.4 Taƙaitawa
4.5 Ma'anar Muhimman Kalmomi
4.6 Manazarta da Wasu Ayyukan Ƙarin Nazari
4.7 Amsoshin Tambayoyin Auna Fahimta

4.1 Gabatarwa

A darasin da ya gabata mun ga yadda rayuwar Hausawa da harshen Hausa ta kasance a zamanin Annabi Nuhu. Saboda haka, a wannan darasin za a nazarci abubuwan da suka shafi Hausawa da harshen Hausa bayan ruwan Ɗufana. Za a yi hakan ne domin sake fasalta yadda al'umma ta kasance bayan ruwan Ɗufana, ta haka ne za a iya sanin ko akwai Hausawa da harshen Hausa cikin abin da ya tsira a jirgin Annabi Nuhu bayan ruwan Ɗufana.

4.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Sanin ko akwai Hausawa bayan ruwan Ɗufana?
- Sanin ko akwai Harshen Hausa bayan ruwan Ɗufana?
- Kawo yadda harshen yake a wancan lokacin.

4.3 Bayan Ruwan Ɗufana

Bayanai sun gabata cewa bayan ruwan Ɗufana, duk mutane 72 ko 80 da matansu da sauran dabbobi da tsuntsaye da sauran halittu da suka sauka daga jirgin Annabi Nuhu sun sauka a a kan dutsen Judi a cikin yankin Indiya/Pakistan/Afganistan na yanzu suka cigaba da sabuwar rayuwa. Wasu masana suna ganin cewa abin da ya faru da Annabi Nuhu kamar abin da ya faru da kakansa Annabi Adamu ne bayan saukar da shi da aka yi a wannan yanki a Indiya ko Pakistan ko Afganistan na yanzu. Bambancin kawai shi ne, shi Annabi Nuhu bai shiga laluben iyalinsa ba, kamar yadda Annabi Adamu ya shiga Laluben iyalinsa wato Hauwa, domin Annabi Nuhu da iyalinsa aka sauke su a wuri ɗaya. Saboda haka sun ci gaba da gudanar da rayuwarsu kamar yadda suka baro ta kafin ruwan ufana, suka hayayyafa, suka sake gina al'ummomin duniya baki ɗaya, (Malumfashi, 2018).

4.3.1 Hausawa Bayan Ruwan Ɗufana

Kamar yadda aka yi bayani a baya cewa wasu masanan sun nuna cewa 'ya'yan Annabi Nuhun nan ne guda uku tare da sauran mutane da matansu 72 ko 80 ne suka samar da sauran al'ummar duniya baki ɗaya, ciki kuwa har da Hausawa bayan ruwan Ɗufana, (Malumfashi, 2018).

Akwai kuma masu nuni cewa daga cikin 'ya'yan Annabi Nuhu akwai Shem, wanda daga shi ne zuri'ar Larabawa da Farisawa da Romawa ta ginu. Shi kuma ɗansa Japheth, shi ya samar da zuri'ar Turkawa da Sakalibawa. Shi kuwa Ham ya samar da zuri'ar Kiɓɗawa (Ancient Egyptian) da Sudaniyawa da Babas, (Malumfashi, 2018). Su kuwa Kiɓɗawa (*Ancient Egyptian*) da Babas kamar yadda masana irin su Palmer suka nuna, suna da alaƙa da asalin Hausawa. Kenan, a cikin al'ummar Annabi Nuhu akwai Hausawa gabanin da kuma bayan ruwan Ɗufana kuma da su aka fita cikin jirgi ko kwale-kwalen Annabi Nuhu aka barbazu cikin duniya aka shimfiɗa sabuwar rayuwa.

A wani haujin kuma, muna iya cewa, kamar yadda aka bayyana cewa ɗan'Adamu ya rayu a sassan duniya daban-daban, tun bayan ruwan Ɗufana zuwa yau. Sa'annan kuma an yi bayanin cewa an taɓa hallakar da ɗan'Adamu a doron ƙasa har sau biyu; na farko dangogin Seth da aka hallaka sai zuriyarsa kurum da aka bari, sai kuma dangogin Annabi Nuhu da aka hallakar, sai zuriyar Nuhun kurum da aka bari a doron ƙasa bayan ruwan Ɗufana da kuma hallakar da sauran al'ummar duniya duka da Allah ya yi, sai zuriyar Adamu 2 kurum da aka bari a doron ƙasa. Su kuma zuriyar Adamu 2 da Hauwa'u 2 ɗin nan su ne suka cigaba da hayayyafa har suka samar da ɗan'Adamu na zamani kimanin shekaru 175,000 da suka wuce. Kenan cikin waɗannan hayayyafa da zuri'ar Adamu 2 da Hauwa 2 suka yi har da Hausawa ko kuma mu ce

al’ummomin da suka samar da Hausawa tsawon lokaci, wato kakannin Hausawa.

4.3.2 Harshen Hausa Bayan Ruwan Ɗufana

Bincike ya nuna bayan ruwan Ɗufana dukkan al’ummar da ke a doron ƙasa harshe guda suka yi magana da shi. Wane ne harshe ne suke amfani da shi kuma ta ya ya ya rarrabu zuwa rassa sama da 3,000 a yau, ko ma sama da 7,000 kamar yadda wasu masanan da suka zurfafa bincike suka nuna..

Binciken nasu dai ya tabbatar shi wannan harshen shi ne ya rarrabu har zuwa harsuna da kare-karen harsuna sama da 7,000 a doron ƙasa a yau. Idan kuwa haka ne, to tun bayan ruwan Ɗufana akwai harshen Hausa ko kuma kakan harshen Hausa wanda daga gare shi ne aka haifi harshen da ya samar da harshen Hausa na zamani.

Auna fahimta na 1

1. A wane zamani aka yi ruwan Ɗufana?
2. Hausawa suna cikin al’ummomin da suka tsira bayan ruwan Ɗufana?

4.4 Taƙaitawa

A wannan darasi an tattauna rayuwar bayan ruwan Ɗufana, domin gane ko akwai Hausawa cikin al’ummar da ta tsira bayan ruwan na Ɗufana, sa’annan ko harshen Hausa na cikin harsunan da suka tsira bayan ruwan Ɗufana ɗin. Ma’ana, yadda za a iya tunkarar batun Hausa da Hausawa bayan ruwan Ɗufana.

4.5 Ma’anar Muhimman Kalmomi

Shem: Sunan mutum ne wanda daga shi ne zuri’ar Larabawa da Farisawa da Romawa ta ginu.

4.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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4.7 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. A wane zamani aka yi ruwan Ɗufana?
- Zamanin Annabi Nuhu
2. Hausawa suna cikin al'ummomin da suka tsira bayan ruwan Ɗufana?
- Haka ne

RUKUNI NA 3 RABOWAR HAUSAWA DA SAURAN ƘABILU DAGA ASIYA

Kashi Na 1 Rabuwar Hausawa Daga Asiya
Kashi Na 2 Hausawa A Nahiyar Afirka
Kashi Na 3 Hausa Bakwai da Banza Bakwai
Kashi Na 4 Ƙasar Hausa

KASHI NA 1 RABUWAR HAUSAWA DAGA ASIYA

Abubuwan da Suke Ciki

1.1 Gabatarwa
1.2 Manufofin Darasi
1.3 Rabowar Hausawa Daga Asiya
  1.3.1 Hausawa A Matsayin Asiyawa
  1.3.2 Hausawa A Matsayin Larabawa
  1.3.3 Hausawa A Matsayin Kiɓɗawa
  1.3.4 Hausawa A Matsayin Habashawa
  1.3.5 Hausawa A Matsayin Hausawa
  Auna Fahimta na 1
1.4 Taƙaitawa
1.5 Ma’anar Muhimman Kalmomi
1.6 Manazarta da Wasu Ayyukan Ƙarin Nazari
1.7 Amsoshin Tambayoyin Auna Fahimta

1.1 Gabatarwa

A darasin da ya gabata, mun ga yadda rayuwa ta kasance bayan ruwan Ɗufana, aka kuma fasalta yadda Hausawa da harshen Hausa suke bayan ruwan na Ɗufana. Mun ga cewa ɗan’Adamu na zamani ya fara rayuwa ne a nahiyar Asiya, daga nan kuma ya yi ƙaura zuwa sassa daban-daban na duniya ciki har da nahiyar Turai da Afirka. Saboda haka, a wannan darasi za mu dubi batun rabowar Hausawa daga yankin Asiya. Ta haka ne za a fayyace Hausawa a matsayin Asiyawa, a kuma kalli Hausawa a matsayin Larabawa da Kiɓɗawa da Habashawa da kuma Hausawa a matsayinsu na Hausawa.

1.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Bayanin Hausawa a Asiya?
- Sanin ko Hausawa sun taɓa kasancewa Larabawa?
- Kawo alaƙar Hausawa da Kiɓɗawa.

1.3 Rabowar su Daga Asiya

Abu ɗaya mafi muhimmanci dangane da nazarin tarihin ɗan’Adamu shi ne yawancin rayuwar da ‘ya’ya da jikokin Adamu suka yi bayan rasuwar Adamu da Hauwa, sun yi ta ne a cikin tsukin da za mu iya kira a yanzu daular Larabawa ko Gabas ta Tsakiya ko kuma yankin da ya haɗe wasu yankunan Turai da yankin Palasɗinu da Isra’ila da kuma yankunan nahiyar Asiya ta yau. Sai dai bayan ruwan Ɗufana an samar da ɗan’Adamu na zamani a yankin Afirka daga bisani ya fantsama sassan duniya daban-daban ta yankin Asiya. Daga yankin Asiyan ne kuma aka cigaba da tafiye-tafiye zuwa sassan duniya.

Matafiyan nan da suka yo ƙaura sama da shekara dubu 175, suka kuma warwatsu a tsakiyar duniya daga shekara dubu 50 zuwa dubu 60, kamar yadda muka ayyana a darassun baya, su ne kakanninmu da suka baro tsakiyar Asiya sama da shekara dubu 30 da suka wuce suka samar da Hausa da Hausawa.

Saboda haka, a wannan gaɓar za mu ga yadda kakanninmu suka baro daga Asiya zuwa sassan nahiyoyin duniya da kuma yadda aka sami Hausawa ko ɓurɓushin Hausawan a waɗannan nahiyoyin.

1.3.1 Hausawa A Matsayin Asiyawa

Bincike ya tabbatar da cewa kakannin namu sun bi ta Kogin Nile, suka shiga cikin yankin Sinai, suka yi arewa zuwa yankin da a yanzu ya ƙunshi ƙasashe kamar su Cyprus da Israel da Jordan da Lebanon da Palasɗinu da Siriya da Iraƙi da Masar. Kuma wannan hanya tamkar mashigi ce tsakanin Yammacin Asiya da Gabashin Baharmaliya da Arewacin Afirka. Saboda haka, bayan sun baro Afirka, sun barbazu a Asiya, sun sake baro Asiyar zuwa nahiyar Afirka, (Malumfashi, 2018).

Abin lura a nan, ƙasashe ko yankunan da a yanzu suke cikin ƙasashen Cyprus da Lebanon da Palasɗinu da Iraƙi da sauransu, duk suna nahiyar Asiya ne, kuma cikin waɗannan mutane da suka zauna a waɗannan yankuna na nahiyar Asiya akwai kakannin Hausawa. Da wannan fuskar ake bayyana Hausawa a matsayin Asiyawa, saboda ‘yan Afirka na farko bayan barowar su daga nahiyarsu ta gado, an ƙyanƙyashe su a tsakiyar nahiyar Asiya ne.

1.1.2 Hausawa A Matsayin Larabawa

Masana sun nuna cewa a daidai lokacin da kakannin Hausawa suka ratso arewacin Afirka duniya ta fara zafafa, duwatsun ƙanƙara sun fara narkewa sosai, saboda haka ruwan kogunan duniya sun fara yin ƙasa sosai, kadarkon da ke tsakanin Maliya da saman Tsakiyar Afirka da yankin Larabawa ba wani tsawo gare shi ba, bai wuce mil ɗaya zuwa uku ba. Saboda haka sai waɗannan kakanni namu suka yi amfani da fasahar wancan zamani suka ƙetara zuwa sassan duniya daga nan.

Daga wannan yanki ne masana kimiyyar ƙwayar halitta suka ce kakannin namu suka rarrabu, wasu suka yada zango a nan yankin Yahudawa da Palasɗinu suka ƙarasa zuwa yankin Larabawa zuwa yankin Indiya. Daga cikin waɗannan dangogin kakaninmu ne wasu suka sake komowa nahiyar Afirka bayan shekara 30,000, ana kuma ji cikin su har da ɓurɓushin Hausawa na yanzu, (Malumfashi, 2018).

1.1.3 Hausawa A Matsayin Kiɓɗawa

Wasu masanan sun nuna cewa Hausawa Kiɓɗawa/Misirawa ne, domin suna da dangantaka da tsohon Misiranci ko kuma Misirawa. Kuma bincike ya nuna cewa gicciyen da mutanen Agades ke amfani da shi a wajen bauta iri ɗaya ne da na Kiɓɗawan Masar na dauri. Har ila yau, wannan ya tabbatar da akwai dangantaka tsakanin mutanen Agades/Gobirawa da kuma Kiɓɗawa ko Misarawan dauri.

Ba wannan kaɗai ba, wasu masu nazarin sun yi nuni da dangantakar da ke tsakanin Hausawa da Kiɓɗawa ko Misirawan dauri ta fuskar bautar rana ko kuma ta ‘yan’uwantaka. Sun yi nuni da cewa kalmar /Rana/ tana da alaƙa da /Ra/, wadda ke nufin gunkin rana da ake bauta wa a wancan zamani. Haka kuma alamun mallaka a cikin Hausa da harshen Misirawan dauri duk iri ɗaya ne, musamman /na/ da /ni/, kenan ‘Rana’ na iya nufin ‘Gunkina’, haka ma a cikin Misirancin dauri ‘Ra-na’, gunkina yake nufi. Wannan ba aro ba ne, ba kuma saduwa ba ce, ba kasuwanci ba ne, dangantaka ce ta jini da ƙwayar halitta. Akwai ƙarin kalmomi da dama da suka danganta Hausa da Misirancin dauri; /tuf/ na nufin zubar da miyau, haka ma a Hausa, /tuf/ zubar da miyau ne, abin da

aka yi kuma ya zama /tofi/, shi ya sa Hausawa ke cewa 'an yi masa tofin Allah tsine'!

Akwai kuma kalmar /atishawa/ a Hausa, ita ma tana da alaƙa da Misarawan dauri. Kamar yadda masu bincike suka nuna /shu/ ubangiji ne a Misiranci da /Atum/ ya halitta ta hanyar yin atishawa. Kenan /shu/ iska ce da ake shaƙa da fitarwa. Shi /shu/ ubangiji ne mai alamu biyu, gunkin iska da na rana. A cikin Misirancin dauri /rana/ na nufin /art-t-shu/ wato idanun Shu. Wannan ya yi kama da kalmar nan ta Hausa /atishawa/, domin shi gunkin /Atum/ da ya halicci /Shu/ ta hanyar fitar da iska shi ne asalin atishawar da Misirawa da Hausawa ke yi. Haka kuma kalmomi irin su /niƙa/ da /ƙashi/ a Hausa suna da makamanta a Misirancin dauri, /niƙa/ ko /ƙas/. Ko /mutu/ a Hausa da /mut/ a cikin Misirancin dauri. Ko kuma /uwa/; mahaifiya, a Hausa da /ua/; gunkin haihuwa a Mirisancin dauri.

Duk waɗannan misalai da ma wasu irin su da dama suna ƙara tabbatar da alaƙar Hausa da Hausawa da Masar ko Misirawa ko Kiɓɗawan dauri ta fuskar bauta da kalmomi na gama-gari. Da yake ƙasar Gobir tana da daɗaɗɗen tarihi game da kafuwar ƙasar Hausa ta yau, dangantakar Kiɓɗawa da Gobirawa ta nuna Hausawa Kiɓɗawa ne.

1.1.4 Hausawa A Matsayin Habashawa

Bincike da ke sa zuciya natsuwa a halin yanzu game da asalin ɗan'Adamu na zamani ya fi karkata bisa amincewar da masana suka yi cewa ɗan'Adamu na zamani, wato Adamu 2 ya rayu da fara hayayyafa a yankin gindin tsaunuka da duwatsun Omo Kibish a cikin ƙasar Habasha ta yanzu, kusan shekara 175,000 da suka wuce. Daga ƙasar Habashe ne ko kuma mu ce wannan yanki na Afirka ɗan'Adamu ya barbazu cikin ƙungiya-ƙungiya zuwa nahiyoyin duniya. Daga cikin nahiyar Afirka, an tabbatar da cewa waɗannan kakanni namu, Adamu 2 da Hawwa 2 sun hayayyafa da warwatsuwa zuwa sassan duniya daban-daban tsakanin shekara 50,000 zuwa shekara 60,000. Kakannin namu ba su wuce 1,000 ba, kuma ana jin akwai Hausawa a cikinsu ko kuma daga cikinsu ne aka samar da Hausawa na yau, domin kuwa akwai ƙwayar halittar wannan Adamu 2 da Hauwa 2 ɗin a jikin kowane ɗan'Adamu da yake doron ƙasa a yanzu, har da Hausawa. Kenan, idan Habasha ce farfajiyar da aka ƙyanƙyashe ɗan'Adamu na zamani, to Hausawa Habashawa ne.

Har ila yau, daga nazarin da masana suka yi wani suna kuma da aka ba yankin ƙasar Hausa a cikin littattafan Larabawa da suka ziyarci wannan yanki shi ne Habasha. Sai dai yana da kyau a gane cewa Habasha tun asali shi ne sunan da aka bai wa mutanen Abisiniya ko Ethiopia, wato sunan ƙasa ce mai ɗauke da daula, kamar Gobir. Amma a cikin wasu rubuce-rubucen Larabawa game da yankin Habasha, an nuna cewa

al'ummar da ke zaune kudu da Fezzan ko kuma mazauna Yammacin Afirka da ya ƙunshi daulolin Mali da Songhai da Gobir da zagayensu, su ne Habashawa. Waɗannan al'umma ne kuma ake wa laƙabi a wasu rubuce-rubucen Larabawa da Sudaniyawa ko baƙaƙen fata.

Saboda haka idan har mutanen yankin da ake ce da shi Yammacin Afirka shi ne yankin Habasha da al'ummar Habashawa ke zaune ciki, kenan akwai dangantaka tsakanin sunan ƙasar da al'ummar da ke zaune a wurin. Kamar yadda masana suka yi nuni, Habasha shi ne harshen wannan yanki, mutanen kuwa Habashawa. Idan aka yi amfani da kimiyyar harshe za a ga cewa kalmar na iya komawa kamar haka; Bahabashe-Bahabshe-Bahaushe ko kuma Habashawa-Habshawa-Haushawa-Hausawa, kamar yadda yake a cikin Karin harshen Katsinanci na dauri. Ba wannan kaɗai ba hatta dangantakar da ke tsakanin Gobirawa da mutanen Absen ko Abisiniya ko Habasha tun can da kamar yadda wasu masana ke nuni, ya ƙara tabbatar da wannan matsayi. Wato iyakar ƙasar Hausa ta dangana da Asben ko Abisiniya, duk alamun gaskiyar batun ne mai nuni da cewa Hausawa Habashawa ne.

1.1.5 Hausawa A Matsayin Hausawa

Daga abin da muka tattauna a baya, zai yi wuya kai tsaye a ce ga ainihin Hausawa na asali daga irin mutanen da a yau muke kira Hausawa, domin kuwa lokaci ya shuɗe, al'ummomi daban-daban sun shigo cikin su ta yadda gane Hausawa zai yi wuya farat ɗaya ta amfani da mai magana da harshen Hausa. Wannan batun zai ƙara fitowa fili idan aka ce ana son a yi amfani da miyau ko jinin mai magana da Hausa domin a gano asalin Hausawa; domin kuwa gwamutsuwa da auratayya da yawan shekaru da canjin yanayi sun taimaka wajen canza ƙwayoyin halittar Hausawan yanzu, sai dai kawai tarihi ya bayyana mana wuraren da iyaye da kakanni suka wanzu, suka samar da ƙwayoyin halittar da muke ɗauke da su a yanzu.

Ba wani abu ke kawo wannan matsala ba sai ta gamaɗen rayuwa, Hausawan asalin yanzu sun yi ƙaranci, in an same su ma, sun riga sun gauraye da wasu da ba Hausawan ba, duk kuma inda aka samu irin wannan turbuɗe-turbuɗe, ƙwayar halitta kan ɗauki sabuwar kama da yanayi, (Malumfashi, 2018).

Saboda haka, daga binciken masana tarihi da asali da kimiyyar yanayin ƙasa da siyasa da zamantakewa, mun fahimci wani abu game da Hausawa. Haɗuwa ce ta al'ummomi daban-daban a matsuguni guda suna magana da harshe a mazubi guda, wanda shi ne ya nashe, ya lashe, ya haɗiye, ya laƙume sauran; abin nan da ake cewa kifi ba ya girma ko rayuwa sai da cinye ƙananan kifaye. Saboda haka a gane su wane ne

Hausawan asali ta nazarin mutanen yanzu zai zama da matsala sosai, ba kuma wani abu ya sa haka ba sai rashin sanin wanne ne harshen asalin da ya zama Hausar? Habasha, ya koma Habsha, ya rikiɗe Habsa, ya sake komawa Hausa kamar yadda wasu ke iƙirari? Tambayar a nan ita ce akwai wani harshe Habasha a cikin harsunan yankin da Hausawa suke maƙare ko kuma a ƙasar Habasha inda Amharic shi ne harshe dawwamamme? Shin ko Maguzanci ne asalin Hausa, Maguzawa su ne Hausawan yanzu? Ko kuwa dai tsohon harshen Masar shi ne asalin Hausa, kenan Misirawan dauri su ne Hausawan yanzu? Ko kuwa dai Gobirawa ne Hausawan yanzu, wanda ke nuni da cewa Gobirci shi ne asalin harshen Hausa?

Auna fahimta na 1

1. Yaushe Hausawa suka baro yankin Asiya?
2. Shin kalmar Habasha ita ce ta rikiɗa ta koma kalmar Hausa?

1.4 Taƙaitawa

A wannan darasi an tattauna barowar Hausawa daga Asiya ne. An tattauna yadda ake kallon Hausawa a matsayin Larabawa da Kiɓɗawa da Habashawa da kuma Hausawa a matsayinsu na Hausawa. Mun gane cewa Hausawa ba al'umma ce guda ba, sai dai mun tabbatar al'umma ce da ta wanzu daga tarin al'ummomi masu yawan gaske, wato dai Hausawa gamaɗe ne na al'ummomi mabambanta dangane da yankin da suke zaune. Mun gane cewa Hausawa sun samo asali daga al'ummomi daba-daban.

1.5 Ma'anar Muhimman Kalmomi

- Omo Kibish: sunan wani yankin gindin tsaunuka da duwatsun ne a cikin ƙasar Habasha ta yanzu.

1.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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1.7 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Yaushe Hausawa suka baro yankin Asiya?

Sun baro yankin wajen sama da shekara dubu 175, suka kuma warwatsu a tsakiyar duniya daga shekara dubu 50 zuwa dubu 60.

2. Shin masana sun bayyana cewa kalmar Habasha ita ce ta rikiɗa ta koma kalmar Hausa?

Haka ne

KASHI NA 2 HAUSAWA A NAHIYAR AFIRKA

Abubuwan da Suke Ciki

2.1 Gabatarwa
2.2 Manufofin Darasi
2.3 Hausawa A Nahiyar Afirka
2.3.1 Zaman Hausawa A Lalle da Asodu
2.3.2 Zaman Hausawa A ƙasar Gobir
2.3.3 Samuwar Wasu Ƙasashen Hausa
2.3.3.1Katsinawa
2.3.3.2Zamfarawa
2.3.3.3Hausawa Kanawa
2.3.3.4Hausawa Zazzagawa
2.3.3.5Hausawa Argungawa
2.3.3.6Hausawa Daurawa
Auna Fahimta na 2
2.5 Taƙaitawa
2.6 Ma'anar Muhimman Kalmomi
2.7 Manazarta da Wasu Ayyukan Ƙarin Nazari
2.8 Amsoshin Tambayoyin Auna Fahimta

2.1 Gabatarwa

A darasin da ya gabata, mun kalli rayuwar Hausawa a sassa daban-daban na nahiyar Asiya. A wannan darasin kuwa za mu nazarci zaman Hausawa a nahiyar Afirka ne. Za mu tattauna batutuwan da suka jiɓinci zaman Hausawa a Lalle da Asodu da kuma wasu ƙasashen Hausa da suka ƙunshi Zamfara da Gobir da Daura da Argungu da Kano da Zazzau da kuma Katsina.

2.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Sanin Hausawa a nahiyar Afirka
- Bayanin zaman Hausawa a yankin Lalle da Asodu.
- Kawo lokacin da Hausawa suka samu a ƙasar Gobir

2.3 Hausawa A Nahiyar Afirka

Da yake tun farko mun yi bayanin cewa Adamu da iyalansa, musamman waɗanda suka biyo bayan an hallakar da ‘yan’uwan Seth sun rayu ne a yankin da Adamu ya rayu, za mu iya cewa ‘ya’yan Adamu na wannan zamani mazauna yankin daular Larabawa da ɓangarem Turai da wani yanki na Asiya ne a yanzu. Wani abin ban sha’awa shi ne kusan dukkan masana asalin ɗan’Adamu sun amince cewa ɗan’Adamu na zamanin da ba tarihi da ɗan’Adamu na wannan zamani duk asalinmu guda ne daga mutanen Afirka. Saboda haka a wannan nahiya ta Afirka aka ƙyanƙyashi kakannin Hausawa na zamani.

Har ila yau, a tarihin Afirka ta yamma, baƙar fata (Negro) suna daga cikin jinsunan mutane da suka fara zama a wannan yanki. Launin ire-iren waɗannan mutanen mai duhu ƙasa-ƙasa ne. Daga cikin jinsunan mazauna wannan farfajiya ta Afirka ta yamma akwai Soninke da Malinke (Mali)da Bambara da Mossi da Songhay da Hausawa da Barebari da Yarbawa da Ashanti da sauransu, (Gusau, 2008).

Saboda haka, mun ƙara tabbatar da binciken masana da ya nuna cewa baƙaƙen fatar da suka bar Afirka, suka samar da ƙwan da ya haifar da al’ummar duniya baki ɗaya, sun bar Afirka a tsawon shekaru, amma daga shekara 60,000 suka soma dawowa nahiyar Afirka, ciki har da ƙasar Hausa. Dawowar da waɗannan kakanni namu suka yi ba na rana guda ba ne, sun yi tsawon shekaru bisa hanya tun daga nahiyar Asiya, zuwa nahiyar Larabawa da zama a yankin Afirka ta Arewa. A daidai lokacin da waɗannan kakannin-kakannin namu ke zaune a yankin Afirka ta Arewa, musamman a yankin Masar da Palasɗinu da Parisa da Hijaz, sauran ‘yan’uwan Hausawa na can zaune a cikin dazuzzukan ƙasar Hausa, suna rayuwarsu ta yau da kullum, musamman ta addinin gargajiya, domin addini bai je gare su ba, sai na gargajiyar da suka gada, (Malumfashi, 2018).

2.3.1 Zaman Hausawa A Lalle da Asodu

Birnin Lalle nan ne Hausawa Gobirawa suka fara zama kafin kafuwar daular Gobir. Wani masanin tarihi mai suna Farfesa Mahdi Adamu ya bayyana gurbin ƙasar Hausa ta asali ta somo ne daga Lalle da Asodu can arewa maso gabas da Agades a cikin ƙasar Nijar, wanda daga nan ne Gobirawa suka taso da kaɗan-kaɗan har suka taru a mazauninsu na yanzu cikin Nijeriya, (Adamu, 1997). Daga abin da ya gabata, za mu iya cewa Hausawa a matsayin Gobirawa sun yi rayuwa a biranen Lalle da Asodu na ƙasar Nijar, kafin daga bisani suka yi ƙaura zuwa ƙasar Gobir

a fafutukarsu ta neman ƙasar noma domin inganta rayuwarsu da samun isasshen abinci.

2.3.2 Zaman Hausawa A Ƙasar Gobir

Ƙasar Gobir wata daɗaɗɗiyar ƙasa ce wadda ta daɗe da kafuwa. Wasu masanan suna ganin Gobirawa asalinsu mutanen Azbin da Bilma ne, wasu kuwa na ganin Gobirawa mutane ne da suka fito suna neman ƙasar noma wato fadama, wadda za ta dace da rayuwa, har suka zo garin Tudu suka zauna. Wasu masanan kuwa sun nuna cewa Gobirawa sun fito ne daga ƙasar Gabas suka yiwo yamma. Sun baro ƙasarsu a sanadiyyar korowar da sarki Lamarudu ya yi daga ƙasar (Gusau, 2008).

Kenan al'ummar wannan yanki na Guber, ko Gobir ko Gobirawa, Kiɓɗawa ne, Kiristoci kafin su amshi Musulunci. Sun amshi Musuluncin ne ƙila saboda haɗuwa da Babas, da suke maƙwabtaka da kuma auratayya da ta haɗa. Yawancin wannan al'umma da ke zaune a wannan yanki sun auri matan Babas, waɗanda yawancin su Musulmi ne, ta haka wasu suka shiga Musulunci, wasu kuma ta hulɗar kasuwanci da Larabawa da malamai da suka shigo yankin don watsa addinin Musulunci.

Wane harshe kenan ake amfani da shi a yankin Guber (Gobir) a daidai wannnan lokaci da muke magana? Masana da dama sun yi ittafaƙi da cewa harshen daular Guber (Gobir) da ya haɗa da Kano da Katsina (ko Pauwa ko Wangara) da Zegzeg (Zaria), shi ne harshen Guber ko Gobiranci ko kuma Kiɓɗanci ko kuma gaurayen su.

Wani ƙarin haske kamar yadda masana suka yi nuni shi ne a ƙarni na 16 a cikin harshen daular Songhai, ana kiran wannan yanki na Guber ko Gobir da Ausa. Tana yiwuwa kenan daga nan aka sami tushen kalmar Hausa, daga Ausa (Ausawa) ƙasar Ausa. Sai dai a lura da wani abu a nan, kamar yadda masana suka nuna, shi wannan harshe na Guber ko Gobir ba wai yankin ƙasar Gobir (ta yau) ake magana kai ba, ana maganar yawancin ƙasahen Hausa ne kaf din su, wato kamar wata daula ce mai ɗauke da sassa da take mulka.

Wasu masanan kuma sun yi nuni da cewa ba sunan wannan ƙasa ta Hausa Gobir ba, daga baya ne ƙila ya koma Gobir ɗin. Irin waɗannan masana na kiran yankin da Gungu, wadda ita ma daula ce daɗaɗɗiya. Sun yi wannan hasashe ne bisa nuni da irin dangantakar wannan yanki da ciniki na ƙarafa masu daraja irin su Copper. Wanda kuma aka nuna cewa arna ne mazauna wurin kafin su shiga addinin Kirista da Musulunci. Su waɗannan al'umma ana kallon su a matsayin arna ne saboda ba a da wata hujja da ta nuna cewa sun taɓa saduwa da wani addini na Allah ba ko an taɓa sada su da wani saƙo daga Allah. Daga

cikin irin waɗannan al'umma akwai Maguzawa, da ake nuni da cewa sun sami wannan suna daga Larabawan da suka zo wannan yanki suka same su cikin duhun jahilci da bautar gumaka, haka kuma wasu masana na nuni da cewa cikinsu akwai Dakarkari, domin ita kalmar dakakir na nufin gumaka tun asali.

Idan kuma muka dubi yadda ake rufe gawarwakin shugabanni a yankin da ake wa laƙabi da na ƙasar Hausa ya yi kama da yadda arnan da ke zaune a wasu sassa na wannan yanki ke yi, an ga haka a yankin Gobir da Katsina da kuma Zamfara, (Malumfashi, 2018).

2.3.3 Samuwar Wasu Ƙasashen Hausa

Bincike ya kuma nuna cewa daga shekara 5,000 zuwa 9,000, wasu daga cikin al'ummar wannan yanki na Arewacin Afirka da yankin Palasɗinu da Parisa sun bar wannan yanki zuwa sassan ƙasar Hausa. Ana ganin waɗannan al'umma dangogin Annabi Ibrahim ne da matarsa Saratu da Hajara da 'ya'yansu Ishaƙ da Isma'il.
Haka kuma daga baya an samu wasu daga cikin ƙabilu ko al'ummomin da suka rayu da Annabi Musa sun warwatsu zuwa wasu sassan na ƙasar Hausa, waɗanda suna cikin al'ummar da suka samar da wasu ƙasashen Hausa, musamman ƙasar Daura. Daga nan kuma, musamman daga shekara ta 1,000 aka shigo da labarin zuwan baƙi a cikin tarihi da adabin bakan Hausawa, wanda aka nuna shi ne ya haifar da taririhin Bayajidda a ƙasar Hausa, (Malumfashi, 2018).

Gusau (2008), ya bayyana cewa garuruwa da birane na Hausawa sun samu ne daga gidajen gona da ƙauyuka da unguwanni. Har ila yau, zaman gandu da magidanta Hausawa suka faro, ya yi sanadiyyar samar da garuruwa waɗanda suka bunƙasa zuwa birane. Haka kuma tun daga farkon Ƙ16 zuwa Ƙ19 aka yi ta samun yaƙe-yaƙe na faɗaɗa ƙasar mulki a tsakanin garuruwan Hausawa. Gusau, (2008) ya cigaba da cewa a wannan lokaci babu wani tsari na gamaɗɗar mulki kuma babu wani gari mai ƙarfi da zai iya haɗa garuruwan a ƙarƙashin jagoranci ɗaya. Abin da ake yi a zamanin shi ne, kowane gari yana ƙoƙari ne ya faɗaɗa kansa ta yadda ko zai sami irin wannan dama ta mallake wasu garuruwa. Ashe kenan ba gari ɗaya ne ya haifar da garuruwan ƙasar Hausa ba, kuma ba a lokaci guda ɗaya ne aka kafa su ba. Idan ana son sanin asalin kafuwar garuruwan Hausa, dole ne sai an koma wa ainihin tarihin kowane gari, (Gusau, 2008).

Saboda haka, abin da za mu yi a wannan gaɓar shi ne, nuni kaitsaye game da samuwar wasu ƙasashen Hausa, musamman ƙasar Katsina da Zamfara da Kano da Argungu da Zazzau da kuma Daura.

2.3.4 Katsinawa

Gusau (2008), ya bayyana cewa asalin kafuwar birnin Katsina yana komawa ne ga wasu maharba waɗanda ake wa laƙabi da Adawa. Su waɗannan maharba sun zauna ne a gindin wasu duwatsu da suke a Durɓi-ta-Kusheyi da kuma Birnin Bugaje. Masana sun tabbatar da cewa Bagari Jirgo shi ne ya kafa masarautar Katsina ta Haɓe wadda ta yi shugabanci wajen shekaru 3,500 da suka wuce. Har ila yau, wani labarin kunne-ya-girmi-kaka ya ce Katsi da Buga suna daga cikin ƙabilar Adawa da Samudawa waɗanda aka yi maganarsu a Alƙur'ani Mai Tsarki (Surat al-Fajri, aya ta 6-9). Wani ra'ayi kuma yana ganin akwai mutane zaune a Durɓi-ta-Kusheyi da wasu ƙauyuka na kusa da ita tun lokaci mai nisan gaske kuma mazauna waɗannan duwatsu sun zauna a wuraren ne saboda ɗibar tama da samun wajen noma, (Gusau, 2008).

Har ila yau, labarin kunne-ya-girmi-kaka an sami tsarin sarauta a ƙasar Katsina ƙarshen ƙarni na 15. An kawo jerin sarakuna fiye da 35 da suka mulki Katsina fiye da shekaru 400 kafin jihadin Shehu Usmanu Ɗanfodiyo. Daga irin wannan tarihihi ne aka nuna cewa Kumayo ɗan sarkin Daura Bawo ɗan Bayajidda ya kafa kansa a karagar mulki Katsina bayan ya cinye Birnin Durɓawa. Daga nan kuma zuri'arsa suka cigaba da mulki, har lokacin da Korau daga 'Yandoto ya karɓe mulki. A wani ƙaulin kuma an nuna cewa shi Korau ya karɓe mulki ne daga hannun Sanau bayan ya kashe shi, kuma shi ne ya sa aka gina ganuwa wadda ta zagaye Durɓawa da kira kira Katsina, (Gusau, 2008).

Wasu masanan kuma sun nuna cewa, sarautar Katsina ta samu tun a ƙarni na 13 ƙarƙashin daular da aka faro daga Birnin Ambutai. Har ila yau, Katsina ta ƙara faɗaɗa a ƙarni na 16 ta kuma cigaba sosai inda da sami 'yan kasuwa fatake, suka shigo ta daga Songhay a sakamakon yaƙin Morocco a shekara ta 1591. Shi kuma Palmer (1982) ya kawo ra'ayin cewa a wajajen ƙarni na 12 (1100) wani daga cikin Barebarin Diggare wanda ake kira Kumayau shi ne ya rayar da wata daula kusa da mazauna Durɓi-ta-Kusheyi da garin Bugaje, (Gusau, 2008).

Wani abin lura daga wannan bayani na Gusau (2008) game da kafuwar ƙasar Katsina shi ne, bayanin ya sake jaddada tafiye-tafiyen Hausawa daga nahiyar Asiya zuwa Afirka, domin kuwa ƙabilar Samudawa da Adawa sun rayu ne a nahiyar Asiya da wani ɓangare na ƙasashen Larabawa. Haka kuma zuwan 'yan kasuwa fatake daga Morocco, ya sake jaddada ƙaurace-ƙaurace da tafiye-tafiyen da suka haifar da cike duniya da kaka-gida kamar yadda muka yi bayani a darussan baya. Wannan ya sake tabbatar da cewa akwai Hausawa Katsinawa tun tale-tale, ƙila a iya cewa tun kafin ko bayan samuwar ɗan'Adamu na zamani.

2.3.5 Zamfarawa

Zamfarawa su ne Hausawan da suke yankin Ƙasar Zamfara. Ita kuwa ƙasar Zamfara tana da faɗin da ya kama tun daga Kogin Rima a arewa har zuwa Gulbin Zamfara daga kudu. Ta kuma kama tun daga Dajin Rugu daga yabas, har zuwa Dutsin Disau a gundumar Tureta ta yanzu daga yamma. Har ila yau, Zamfara ta kafu a matsayin daula kafin ƙarni na 15, kuma ta bunƙasa sosai a Ƙ18, (Gusau, 2008).

Gusau (2008) ya bayyana cewa Daular Zamfara ta rayu kafin mulkin Gobirawa, tana da mazaunin mulki inda Sarkin Zamfara yake zaune wato birnin Zamfara. Babban birnin Zamfara ya rushe saboda ɓullowa da haɓakar Daular Gobir a ƙarni na 18, da kuma wargaza al'adu da jama'ar Zamfara suka yi wanda ya ƙara wa al'amarin wahala. Kuma saboda nasarar jihadi a ƙarni na 19, an lalata kuma an rushe manyan garuruwan Zamfara kamar su Kiyawa da Jata da Banga da waɗansu ƙananan garuruwa. A madadin waɗannan garuruwa, an sami sababbin garuruwa da suke ƙarƙashin Daular Zamfara waɗanda suka haɗa da Zurmi da Mafara da Bakura da Maradun da Anka da Gummi da Zoma da Kagara da sauransu. Bugu da ƙari, akwai wasu garuruwan Zamfara da suka zauna ƙarƙashin riƙon Katsina, waɗanda suna yamma da ƙasar Katsina ta Korau, shi ya sa ma ake kiran su Katsinar Laka. Waɗannan garuruwa sun haɗa da 'Yandoto da Kwatarkwashi da Samri da sauransu. Wasu daga cikin garuruwan sun rushe a sakamakon jihadin Shehu Usman Ɗanfodiyo, aka kuma sami wasu sababbin garuruwan kamar Gusau da Tsafe, (Gusau, 2008).

Shi ma wannan tarihi na kafuwa da bunƙasar Zamfara ya sake jaddada cewa tun tale-tale akwai al'umma zaune a cikin wannan yanki da ake kira Zamfara (kamar wasu ƙasashen Hausa), domin kuwa an nuna cewa duk da daɗewar daular Gobir, amma Zamfara ta kafu a matsayin daula kafin kafuwar daular Gobir ɗin, ko kuma kafin kwararowan Gobirawa zuwa yankin ƙasar Zamfara da sauran ƙasashen Hausa.

2.3.6 Hausawa Kanawa

Hausawa Kanawa su ne Hausawan da suke yankin da ake kira ƙasar Kano, wannan ya haɗa da jihohin Kano da Jigawa na yanzu. Sai dai ba za a iya haƙiƙance mutanen da suka fara zama a ciki ba. Sai dai da yake farfajiyar Kano tana daga cikin wurare masu yalwa ainun da albarkar ƙasa, don haka noma ya zama babbar sana'a a wurin. Ga shi kuma ana samun ƙarfen tama da ake haƙo shi daga gindin dutsen Dala da sauran duwatsun da suke zagaye da wurin wanda ake amfani da shi wajen ƙere-ƙere. Wannan yanayi na wurin ya sa mutane daga wurare daban-daban

sun yiwo ƙaura zuwa gare shi. Saboda haka, kamar yadda masana tarihi suka nuna daga cikin mutanen da suka fara kai jiki wurin akwai Abagayawa waɗanda suka zo daga Gaya, suka zauna gefen dutsen Dala da sauran duwatsu na wurin domin neman ƙarfen tama. Shugaban waɗannan mutane maƙeri ne da ake kira Kano, wanda daga sunansa ne ake kiran wannan wuri da Kano har yanzu. Daga wannan lokaci aka yi ta samun ƙaurace-ƙauracen mutane tare da shugabanninsu suka yi kaka-gida a gefen dutsen Magwan da Fanisau da Gwauron Dutse da sauransu, (Gusau, 2008).

Wannan zama nasu ya tabbata ne da tsarin shugabanci, inda ake zaɓen mutum mai fifikon ƙarfi game da tsafin da suke bauta ya zama shugaba. Shugaban shi ne yake kula da abin bautarsu da magana da shi (abin bautar) da tsare dokokin farauta da kuma tabbatar da biyayyar jama'a ga abin bautar. Abin bautar nasu shi ne Tsumburbura wanda yake zaune a cikin bukka a kan dutsen Dala. Har ila yau, an bayyana cewa Barbushe yana daga cikin mutanen farko-farko jarumai da aka zaɓa a matsayin shugabanni. Shi kuma mutum ne mai ƙarfi da jaruntaka da kwarjini, yana da fadawa da suke taimaka masa yi wa tsafinsu hidindimu, kuma yana da makaɗan tsafi masu yi masa kirari. Sannan yana da dagatai ko masu unguwanni da suke taimaka masa gudanar da harkokin mulki. Akan kuma keɓe wata rana ta bukin cikar shekara a kowace shekara. A yayin wannan buki, Barbushe yakan sauko daga gidansa da ke kan dutsen Dala ya yi wa mutane jawabi kan abubuwan da Tsumburbura ya gaya masa. Bayan mulkin su Barbushe an sami gidajen sarauta na mazauna daban-daban na sarakunan Haɓe kafin jihadin Shehu Usman Ɗanfodiyo. Daga cikin su ne akwai Bagauda wanda aka ce wai jikan Bayajidda ne, (Gusau, 2008).

Sai dai wasu masana irin su Malumfashi (2018) sun nuna cewa shi fa Bagauda da aka ce ya sari sabon birnin Kano, shi ma zuwa ya yi da girmansa, kuma sunansa laƙabi ne, ba sunan yanka ba, shi ya sa wasu ke ce da shi Bagoda, ko kuma Bakoɗa, ko kuma mutumin da ya fito daga al'ummar Kiɓɗawa, kenan Bakiɓɗe ne, wato mutumin ƙasar Masar ne shi ma, (Malumfashi 2018).

Kenan Bagauda ba shi ne asalin Kano ba, ba kuma ɗan Bawo ba ne ko jikan Bayajidda, wani dakaren ne can daban, ƙila daga cikin dakaru ko zuriyar Bayajidda ko Abu Yazid! Me ya sa muka ce haka? Ko a cikin tarihin Sarakunan Kano da ake bayanin Bagauda cewa aka yi a daidai shekara ta 1,000 Bagauda ya yi zama a wani gari da ake kira Adirani har tsawon shekara biyu, daga nan ya wuce zuwa wani gari da ake ce da shi Barka, nan ma kusan shekara biyu ya yi, daga can sai garin Sheme, a ƙasar Kazaure, inda daga can ne ya isa Kano. A Kanon ne ko dai shi ko danginsa suka yi mulki na kusan tsawon shekara 60, (Malumfashi 2018).

Me yake da muhimmanci a daidai wannan gaɓa? Ko kafin zuwan baƙi da suka yi kaka-gida a gefen dutsen Dala da kuma zuwan Bagauda, akwai mutane a ƙasar Kano. A wancan lokacin ana kiran yankin ne da Santolo, mutanen kuma Santolawa, (Malumfashi 2018). Har ila yau, idan ta tabbata Bagauda Bakiɓɗe ne, to hakan ya sake jaddada alaƙar Hausawa da Kiɓɗawa, ya kuma sake fito da bayanin tafiye-tafiyen kakannin-kakannin Hausawa daga nahiyar Asiya zuwa nahiyar Afirka.

2.3.7 Hausawa Zazzagawa

Hausawa Zazzagawa su ne Hausawan da suke zaune a yankin da ake kira ƙasar Zazzzau mai cibiya a birnin Zariya ta jihar Kaduna a yau. Game da kafuwar ƙasar ta Zazzau kuwa, Gusau (2008) ya bayyana cewa ba a gano garuruwa da dama da suka kafu kafin Birnin Zariya ba, ƙila saboda ba a sami gudanar da bincike irin na binciko abubuwa a Tarihin Zazzau ba, kamar yadda Abdullahi Smith (1970) ya nuna. Birane guda biyu kawai ake iya cewa an samu mazauna a cikinsu, su ne Turunku da Kufena, Wataƙila kuma sai Gadan wadda ta samu a wajejen ƙarni na 15; ko da yake ba ta kai bunƙasar Turunku da Kufena ba. Dukkan waɗannan birane guda biyu sun rayu kafin ƙarni na 15, kuma an yi masu ganuwadomin kariya daga abokan gaba, (Gusau, 2008).

Gusau (2008) ya cigaba da cewa a ƙarshen ƙarni na 15 aka sami wani sarki da ake kira Bakwa ya je ya ƙwace mulkin Kufena sai Turunku ta zama tsayayyiyar daula mai cin gashin kanta. A nan ne sarakuna suka yi shugabancin ƙasar Zazzau da take ƙarƙashin Kufena da ita da Turunku. Daga nan suka kafa babban birni wanda suka kira Zariya, gabas da birnin Kufena. An sa wa wannan birni sunan Zariya daga sunan wata 'yar sarki Bakwa wadda ake kira 'Zariya'. Kenan, ana jin asalin sarautar Zazzau ta Sarkin Zazzau ya somo ne daga Turunku, (Gusau, 2008).

Bugu da ƙari, ita sarautar Zazzau ta samo asali ne daga sunan wani takobi 'Zazzau' wanda a lokacin duk jama'ar ƙasar Turunku suke girmamawa ko bautawa. Domin ko rantsuwa za su yi, sukan yi da wannan takobi Zazzau. Da tafiya ta tafi sai buƙatar a sami jagora wanda alhakin kula da hidimta wa wannan takobi zai rataya a wuyansa. Duk wanda aka naɗa sai ana kiran sa 'Mai Zazzau', shi ya sa har yanzu ake kiran Sarkin Zazzau 'Mai Zazzau'.

Haka kuma, Sarkin Zazzau ya dogara ne da irin taimakon da zai iya samu daga garuruwa da suka haɗu suka yi ƙasar Zazzau. Don haka, Sarkin Zazzau yana da mataimaka masu ba shi shawara da suka haɗa ƙungiyar masu sarauta. Manyan masu sarauta na lokacin su ne Galadima da Wambai da Dallatu da Madawaki: su ne kuma ginshiƙan ƙasar Zazzau. An yi sarakunan Haɓe a Zariya kimanin 60 kafin jihadin Shehu

Usmanu Ɗanfodiyo na 1804, mulki ya koma ga hannun masu jihadi. Sannan kuma ba a sami cikakken lokacin da waɗannan sarakunan Haɓe na Zazzau suka rayu ba, (Gusau, 2008).

A dunƙule, mutanen da suka rayu a tsohuwar daular Zazzau ta Turunku da Kufena, har zuwa sabon birnin Zariya, duk Hausawa ne, kuma mawuyaci ne a ce ga ainihin lokacin da suka fara rayuwa a wannan yanki (na Turunku). Daga bisani kuma an samu kwararowar baƙin al'ummu daga ƙasashe daban-daban da kuma ƙananan ƙabilu da suke a kudancin Zariya, har dai zuwa lokacin da Fulani suka cakuɗu da Hausawa Zazzagawa sakamakon jihadin Shehu Usman Ɗanfodiyo kamar kowace ƙasa ko daula ta ƙasashen Hausawa.

2.3.8 Hausawa Argungawa

Hausawa Argungawa/Kabawa mutane ne da suke zaune a ƙasar Kabi kuma sun fito ne daga ƙasar Makka suka biyo ta Masar zuwa Kabi. An nuna cewa a da can, mutanen wannan wuri suna ƙarƙashin ikon ƙasar Songhay wadda take ƙasa ce mai ƙarfi ƙwarai a zamanin. Daga Songhay ne ake naɗa masu masu Gwamna wanda zai shugabance su. Amma wanda ya fara sarauta a kansu shi ne wani shahararren mutum da ake kira Muhammadu Kanta. Asalin Kanta mutumin ƙasar Katsinar Laka ne da aka haife shi a garin Bawa yanzu da ke cikin ƙasar Anka ta jihar Zamfara. Daga nan, sai Kanta ya yi ƙaura daga ƙasar Katsina ya je Kabi ya zauna. A nan ne ya shiga cikin rundunar mayaƙan Sarkin Songhay, ya yi yaƙe-yaƙe da yawa waɗanda ya nuna bajinta ainun, (Gusau, 2008).

Har ila yau, a shekarar 1516 Kanta ya yi wa Sarkin Songhay tawaye inda ya yi faɗa da shi saboda wani dalili na rabon ganimar yaƙi da aka samo daga Azbin. Lokacin da Kanta ya yi tawaye sai Kabawa suka goyi bayansa domin su kuɓuta daga mulkin ƙasar Songhay. Wannan taimako shi y aba Kanta ƙarfin gwiwa na kafa masarauta ya kuma zama Sarkin Kabi na farko daga 1516 zuwa 1554, (Gusau, 2008). Daular Kabi ta zauna a Surame da Birnin Kabi da Augi da kuma Argungu. Duk waɗannan garuruwa Kabawa ne. Shi kansa Sarkin Argungu, ana kiran sarautar tasa da Sarkin Kabin Argungu, wato Sarkin Kabawa na ƙasar Argungu.

Wannan bayani na kafuwar Argungu ya fito da irin dangantakar da aka samu tsakanin Kabawa da daular Songhay, an kuma nuna cewa daga ƙasar Makka Kabawa suka fito suka biyo ta Masar, har suka yada zango a Kabi/Argungu. Wannan ya sake jaddada batun ƙaurace-ƙauracen al'umma daga yankin Afirka zuwa nahiyar Asiya da kuma dawowarsu nahiyar ta Afirka.

2.3.9 Hausawa Daurawa

Hausawa Daurawa su ne Hausawan da suke ƙasar Daura ta jihar Katsina a yau. Gusau (2008), ya nuna cewa asalin Daura ya faru ne a sakamakon haɗuwar wata al'umma a wannan wuri da ake kira Daura. Birnin Daura ya samu a sanadiyyar ƙauratowar mutane daga ƙasashen Asiya zuwa ƙasashen Afirka. Haka kuma manazarta tarihin Daura irin su Tsiga (1978) sun nuna cewa Tarihi bai bar wani cikakken bayani game da mutanen farko da suka kafa garin Daura. Amma ana kyautata zaton cewa asalinsu Larabawa ne, kuma mutanen Palasɗinu ne. Ana jin sunan kakansu Najib, yana kuma da ɗa sunansa Abdulƙadir. Shi Abdulƙadir ɗan Najib shi ne ya baro Palasɗinu ya koma Libya cikin Afirka ta Arewa. Daga nan ya yi ƙaura zuwa Turabulus, garin da ya nemi ya yi sarauta, da bai samu ba ya bar garin ya yiwo kudu ya sauka a bakin Kusugu. Don haka, ana jin wannan zuwa na Abdulƙadir a wannan wuri shi ne asalin kafa garin Daura. Shi dai wannan labari ne na kunne-ya-girmi-kaka, kusan masu Tarihin ka ne suke bayar da shi da yawa, (Gusau, 2008).

Sai kuma Gusau (2008) ya cigaba da cewa abin da ake iya cewa game da tabbacin kafuwar Daura shi ne an tabbatar cewa an sami bayanin wasu mutane sun zauna a wannan wuri da suka jima suna gudanar da harkokin mulkinsu da sauran abubuwan rayuwarsu ta yau da kullum, (Gusau, 2008).

Har ila yau, a cikin kundin tarihin Daura na Girgama an sami wasu bayanai da suke cewa mata ne aka samu sunayensu waɗanda suke shugabanci, kuma muƙamin sarautar shi ne Magajiya. Girgam ya mulki kafin Bayajidda ya iso Daura ana jin an yi magajiyoyi kimanin 17 da suka yi mulki, bakwai a Tsohon Birnin Daura, goma a Sabon Birnin Daura, (Gusau, 2008). Waɗannan Magajiyoyi su ne kamar haka:

Tsohon Birni	Sabon Birni
Kufuru	Innagari
Ginu	Daura
Yakuno	Gamata
Yakunya	Shata
Walzamu	Batatume
Yabamu	Sandamata
Gizirgizir	Jamata
	Hamata
	Zama
	Shawata (Daurama), (Gusau, 2008).

A dunƙule, Daura wani gari ne mai tarihi, sannan ɗaya daga cikin garuruwan ƙasar Hausa, mutanen da ke cikinsa Hausawa ne, (Adamu, 1997). Kuma ana danganta ƙasar Daura da samuwa ko kafuwar ƙasashen

Hausa Bakwai da Banza Bakwai daga zuri'ar Bawo ɗan Bayajidda da kuma Karab-gari. Sai dai ko kafin wannan jini na Bayajidda ko Abu Yazid ya iso ƙasar Hausa ya zama 'tushe' ko 'asalin' ƙasashen, akwai ƙasashen da al'ummarsu da suka haɗa da 'Daura' da 'Gobir' da 'Zazzau' da 'Santolo' da 'Kabbi' da 'Pawwa', waɗanda duk sun rayu da kafuwa da ginuwa kafin wani wai shi Bayajidda ko jininsa ko dakarensa ya taka ƙafa a ƙasar Hausa, (Malumfashi, 2018).

Daga ƙarshe, shi ma tarihin Daura duk da ya dogara ne ga labaran kunne-ya-girmi-kaka, amma ya sake jaddada ƙaura ko tafiye-tafiyen al'umma daga nahiyar Asiya da Arewacin Afirka zuwa wannan yanki ko farfajiya ta ƙasar Hausa.

Auna fahimta na 1

1. Shin Hausawa Kanawa su ne Hausawan da suke yankin da ake kira ƙasar Kano?
2. Shin Bagauda shi ne asali Kano?

2.4 Taƙaitawa

A wannan darasi an dubi zaman Hausawa a nahiyar Afirka ne. An tattauna zaman Hausawa a Lalle da Asodu sai kuma zaman Hausawa a wasu ƙasashen Hausa irin su Katsina da Zazzau da Kano da Zamfara da Argungu da kuma Daura. Mun gane cewa Hausawa sun zauna a ƙasashe masu yawa a nahiyar Afirka, kafin kafuwarsu da kuma yin kaka-gidansu a yankunan da suke zaune a yau, wato ƙasar Hausa. Har ila yau, daga Tarihin kafuwar wasu ƙasashen Hausawa, mun sake jaddada batun ƙaurace-ƙauracen al'umma tsakanin nahiyoyin Afirka da Asiya zuwa farfajiyar ƙasar Hausa ta yau.

2.5 Ma'anar Muhimman Kalmomi

1. Yaushe Hausawa suka samu a yankin Afirka?
2. Tattauna zaman Hausawa a Lalle da Asosu

2.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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2.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Shin Hausawa Kanawa su ne Hausawan da suke yankin da ake kira ƙasar Kano?

Haka ne

2. Shin Bagauda shi ne asali Kano?

Haka ne

KASHI NA 3 HAUSA BAKWAI DA BANZA BAKWAI

Abubuwan Da Suke Ciki

3.1 Gabatarwa
3.2 Manufofin Darasi
3.3 Hausa Bakwai da Banza Bakwai
3.3.1 Tarihi Da Tarihihi A Ƙasar Hausa
3.3.2 Bayani Game da Bayajidda
3.3.3 Asalin Bayajidda
3.3.4 Rayuwar Bayajidda da Yaƙe-yaƙensa
3.3.5 Zuwan Bayajidda Ƙasar Borno da Daura
3.3.6 Me ya faru a bayan nan?
Auna Fahimta na 1
3.4 Taƙaitawa
3.5 Ma’anar Muhimman Kalmomi
3.6 Manazarta da Wasu Ayyukan Ƙarin Nazari
3.7 Amsoshin Tambayoyin Auna Fahimta

3.1 Gabatarwa

A darasin da ya gabata, mun kalli zaman Hausawa a nahiyar Afirka ne. A wannan darasin kuwa za mu dubi batun Hausa bakwai da banza bakwai ne. Saboda haka za mu tattauna batutuwan da suka shafi tarihi da tarihihi a ƙasar Hausa, musamman bayani a kan Bayajidda; abin da ya shafi asalinsa da yaƙe-yaƙensa da kuma zuwansa ƙasar Borno da Daura, sai kuma abin da ya biyo bayan nan.

3.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Bayanin ƙasashen da ake kira Hausa Bakwai da Banza Bakwai
- Kawo mizani tsakanin tarihi da tarihihi a ƙasar Hausa
- Bayani domin rarrabe aya da tsakuwa game da Bayajidda
- Sanin asali da rayuwa da yaƙe-yaƙen Bayajidda.
- Bayyana zuwan Bayajidda ƙasar Borno da Daura da kuma abin da ya biyo baya.

3.3 Hausa Bakwai da Banza Bakwai

Garuruwan da ake kira Hausa bakwai garuruwa ne da aka ce wai zuri'ar Bawo ɗan Bayajidda suka mulka, su ne Daura da Gobir da Birom da Kano da Katsina da Zazzau da kuma Rano. Su kuwa garuruwan Banza Bakwai garuruwa ne da zuri'ar Karab-da-gari suka mulka, su ne Gwari da Kabi da Kwararrafa (Jukun) da Nupe da Yoruba da Zamfara da Yawuri.

Kamar yadda wasu masana irin su Adamu (1997) suka bayyana, bayan mutuwar Bayajdda da matarsa Daurama, sai ɗansa Bawo ya ɗare kan gadon sarautar Daura, ɗan'uwansa Karab-da-gari kuma yana hakimi. Kuma dukkanninsu Allah ya ba su zuri'a domin shi Karab-da-gari ya haifi 'ya'ya har guda bakwai maza, amma ba a ambaci sunayensu ba, haka kuma 'ya'ya mata ba a san ko guda nawa ba ne.

Shi kuwa Bawo ya haifi 'ya'ya maza guda shida, wato Bagauda da Gazori uwarsu ɗaya, da Ubandoma da Gunguma uwarsu ɗaya, da Zaman Kogo da Kumayo uwarsu ɗaya, shi ma ba a ambaci yawan 'ya'yansa mata ba, (Adamu, 1997). Har ila yau, a lokacin da Bawo ke mulkin Daura an yi wata matsananciyar yunwa a ƙasar Hausa, kuma wai an ce babu inda ake samun abinci sai a ƙasar Kano, don haka mutane daga ko'ina suka yi ta ƙaura suna tururuwar shigowa Kano domin samun abinci. Kuma tun da babu wani tsayayyen shugaba, sai zalunce-zalunce suka yi yawa a ko'ina a ƙasar Hausa (Adamu, 1997).

Bayan abu ya ta'azzara sosai, sai wasu jama'a suka haɗa kai suka kai kuka Daura wajen Bawo, kamar dai yadda aka saba lokacin da Sarauniya Daurama ke kan mulki, duk abin da ya dami jama'a sukan kai kuka gare ta. Saboda haka, lokacin da ƙararraki suka yi yawa, sai Bawo ya yanke shawarar aikawa da shugabanni domin su lura da abubuwan da ke faruwa a waɗancan garuruwa. Don haka sai ya tura 'ya'yansa da na ɗan'uwansa Karab-da-gari domin riƙe ƙasashen da ake kira Hausa Bakwai da Banza Bakwai a yanzu, ƙasashen su ne:

HAUSA BAKWAI

Lamba	Suna	Gari
1.	Zauna gari	Birom
2.	Gazori	Daura
3.	Uban Doma	Gobir
4.	Bagauda	Kano

5.	Kumayo	Katsina
6.	Zaman Kogo	Rano
7.	Gunguma	Zazzau

(Adamu, 1997)

BANZA BAKWAI

1.	Gwari
2.	Kabi
3.	Kwararrafa (Jukun)
4.	Nupe
5.	Zamfara
6.	Yawuri
7.	Yoruba

(Adamu, 1997)

Abin lura a nan shi ne, ‘Zauna Gari’ wanda aka ba wa mulkin ‘Birom’ wato ‘Garun Gabas’ ba ɗan Bawo ba ne ɗan’uwansa ne, hasali ma yayansa ne. Domin kuwa shi ne ɗan Bayajidda na fari da matarsa ta Borno wato Magaram ta Haifa kafin Bayajidda ya iso garin Daura. Amma tun da Bayajidda ya bar Magaram a Birom, ba a sake jin ɗuriyarta ba, sai yayin da za a naɗa ɗanta sarautar garin, (Adamu, 1997).

3.3.1 Tarihi Da Tarihihi A Ƙasar Hausa

Dangane da tarihin ƙasar Hausa, Malumfashi (2018) ya bayyana cewa yawancin binciken da masana suka yi ya tabbatar da abu ɗaya, akwai mutane da ake kira ‘Hausawa’, amma a wani zamani ba harshen Hausa, sai dai wani abu da ake kira harshen mutanen wannan lokaci, wanda har yau ba a san ko wane ne ba! Wasu sun yi nuni da cewa harshen farko da wannan al’umma ta yi amfani da shi ‘Asiyanci’ ne daga baya kuma ya koma ‘Larabci’, sai kuma ‘Kiɓɗanci’ daga nan kuma sai aka koma ‘Masaranci’ ko ‘Gobirci’. Daga shi ne kuma aka samar da ‘Habashanci’ da ‘Maguzanci’. Shi kuma ‘Maguzanci’ masana sun kasa shi zuwa gida biyu. Akwai ‘Maguzanci; kafin bayyanar ‘Larabawa’ a wannan yanki da kuma ‘Maguzanci’ bayan zuwan ‘Larabawa’ a yankin da ‘Maguzawa’ ke zaune, (Malumfashi, 2018).

Duk wannan me ya ƙara nunawa da tabbatar mana? Akwai jan aiki wajen ƙoƙarin tabbatar da asalin Hausa da Hausawa. Aiki ne ja da ke gaban masu bincike bai wuce ganin cewa tun fil azal yawancin tarihin asali na kowace al’umma yana farawa daga al’amurran da suka shafi kunne-ya-girmi-kaka ba. Shi kuma wannan fage da yake ba rubutaccen al’amari ba ne, yana zuwa da giɓi, wanda a lokuta da dama yana kawo shakku da kokwanto dangane da gaskiyar lamurran da aka ayyana, (Malumfashi, 2018). Har ila yau, masana sun yi ittifaƙin cewa lallai ana

iya tsintar dami-a-kala, wato a hararo wani abu na tarihin al’umma daga adabin bakan al’umma. A nan ne Jan Ɓansina ya buwaya, ya kuma sanar da mu alaƙar tarihi da adabin baka. Kenan za a iya cewa akwai tarihin asalin Hausawa tun kafin rubutu ya zauna a ƙasar Hausa, (Malumfashi, 2018).

Wannan shi ya sa Lange (2012) ya bi wannan mataki domin samar da wata kafa ta fahimtar lamarin, ya kuma daddagi wannan batu soasai a cikin aikin binciken da ya yi game da matsayin tarihihin Bayajidda da ginuwar tarihin Hausawa. Ya nuna cewa yawancin abubuwan da suka faru a cikin wannan tarihihi na Bayajidda ba sa rasa nasaba da al’amurran tarihi da suka faru da kakannin-kakannin Hausawa tun zamansu na Gabas ta Tsakiya da kuma yankunan Arewacin Afirka daga baya, wato zamunnan Annabi Ibrahim da Annabi Musa (Malumfashi, 2018).

Hujja ta farko da ya zo da ita, ita ce zancen Lamarudu da Kan’ana a cikin tunanin mutanen Daura na dauri. Kamar yadda Malumfashi (2018). Ya bayyana cewa, Lange ya ce “a lokacin da aka natsu aka yi nazarin al’adu da wasu rayayyun tadoji na al’ummar Daura da wasu sassa na ƙasashen Hausa, musamman abin da ya shafi naɗin sarauta da kaɗe-kaɗe da raye-raye da ire-iren su za a iya tsintar wani abu daga tarihin al’umma. Ya dubi sautin da ke fita daga tambarin da aka kaɗa wa Dauramomin farko a ƙasar Daura har zuwa Dauramar da aka ce Bayajidda ya haɗu da ita da kuma wanda ake kaɗa wa Sarakunan Daura da aka yi bayan Daurama har zuwa yau, inda sautin ke alaƙanta Daura da Lamarudu da Kan’ana (Malumfashi, 2018).

Wane ne Lamarudu? Kamar yadda tarihi ya nuna, wani sarki ne a yankin Mesopotamiya a can dauri, (yau ana samun wannan yanki a tsakanin ƙasashen Iraƙi da Kuwaiti da sassan Arewacin Saudi Arebiya da gabashin Syria da kudu- maso gabashin Turkiyya) a daidai lokacin kafuwar daulolin Akkadiyawa da Assariyawa na dauri. Ita wannan daular ta ginu tsakanin al’umma da dama a cikin tarihi, musamman zamanin Annabi Ibrahim da Musa, a tsakanin shekara ta 2,334 zuwa 2,279 ko kuma a tsakanin 2,254 zuwa 2,218 kafin bayyanar Annabi Isa. Kamar yadda bincike ya nuna gyauron waɗannan al’umma ne suka rayu da yin hijira zuwa sassan duniya cikin har da ƙasar Daura. Yaushe wannan ya faru, shi ne bincike bai gama tabbatarwa ba. Abin da za a iya cewa shi ne a wani zamani da ya shuɗe wannan al’umma da ta rayu cikin wannan yanki ta sauya matsuguni zuwa wasu sassa na ƙasar Daura (Malumfashi, 2018).

Bayan zaman dirshan a ƙasar Daura da ya samar da al’umma da sarauta da aure tsakanin farare, wato ‘Yahudawan’ da ‘Larabawan’ da suka zo

daga waje da kuma baƙaƙe (waɗanda ba Musulmi ba, kuma 'yan ƙasa ba), daga nan ne 'Hausawa' suka tuzgo, (Malumfashi, 2018).

3.3.2 Tarihin Bayajidda

Tarihihin Bayajidda shi ne ya kasance madubi na farko a wannan fage na asalin Hausawa, shi ne kuma ya takalo masana da dama suka shiga rumbun nazarin sanin asalin Hausawa na haƙiƙa. Tun da farko wannan tarihihi na Bayajidda a ka yake ba rubuce ba. 'Larabawa' da suka zo da na'uin karatu da rubutu a ƙasar Hausa da shi ne aka yi amfani don fara adana wannan tarihi a cikin takarda. An ga haka daga rubuce-rubuce na masana da malamai a ƙasar Hausa, musamman a zamanin masu jihadi. Littafin *In faƙal-maisur fi ta'rikh biladal-takrur* na Muhammadu Bello ya zo da wani ɓangare na wannan tarihihi. Zuwan Turawa ya ƙara wa wannan tarihihi martaba. Clapperton da 'yan'uwansa masu bincike a cikin littafinsu, *Trivels and Discoveries in Northern and Central Africa*, sun tsakuro wani abu na wannan tarihi daga haɗuwarsu da Muhammadu Bello ko karanta wasu ayyukansa, (Malumfashi, 2018).

Saboda haka za mu iya cewa daga zamanin masu jihadi har zuwan Turawa ƙasar Hausa, tarihihin Bayajidda ya ci karensa ba babbaka tsakanin masana da al'ummar Hausawa. Sai dai H. R. Palmer, wanda yake jami'i ne da ya yi aiki a yankunan ƙasar Hausa da dama shi ne ya bayyano tarihihin Bayajidda sosai, har ya samu gindin zama a tsakanin masana da al'ummar Hausawa. An ga haka a cikin littafinsa, *Sudanese Memoirs*. Wannan tarihihi na Palmer shi ne ake jin ya zo da jawabi mai yalwa game da samuwa da kuma wanzuwar tarihihin Bayajidda, a rubuce. A ciki, Palmer ya bayyana Bayajidda da wani wai shi Sa'id Abdurrahaman ɗan Abdullahi ko ko Abu Yazid, ɗan Sarkin Bagadaza Abdullahi, wanda shi ne ya zo ƙasar Daura ya auri Daurama, aka yi masa laƙabi da Bayajidda, wato wanda bai jin harshen Hausa da farko, (Malumfashi, 2018).

Sai dai nazarce-nazarce game da wannan tarihihi sun nuna Abu Yazid ko Bayajidda da Palmer ya ruwaito a 1928 bai taka ƙasar Hausa ba. Ba kuma Balaraben Bagadaza ba ne ba. To wane ne? Daga binciken da aka gudanar game da wannan batu, an samu ganin Abdurrahaman kala biyu da suka yi kama da wanda aka ce ya shigo cikin ƙasar Hausa. Akwai Sa'id Abdurrahaman ɗan Abdullahi, mutumin Bagadaza da kuma Abdurrahaman ɗan Rustam, ɗan Sarki ne na ƙasar Parisa, wanda ya samar da daular Rustimawa a ƙarni na takwas, wanda shi kuma Barbar ne, ba Balarabe ba, (Malumfashi, 2018).

Idan aka natsu aka dubi waɗannan 'ya'yan sarakai biyu, za a ga cewa Sa'id Abdurrahaman ɗan Abdullahi, mutumin Bagadaza ba zai kasance Bayajidda ba. Me ya sa? Da farko da alama ba a yi wannan mutum ba a cikin tarihi a daidai lokacin da Bayajidda ko Abu Yazid ya rayu a doron ƙasa. Bisa bin diddigin da aka yi an fahimci cewa ba wani Sa'id Abdurrahaman ɗan Sarki Abdullahi a ƙasar Bagadaza. Sarki Abdullahi da aka yi magana kuma a tarihi ba ƙarni ɗaya suka rayu da wanda aka ce shi ne ya haifi Abu Yazid ko Bayajidda ba. Wanda ya so ya yi daidai a suna da zamani da Abu Yazid ko Bayajidda shi ne Abdurrahaman ɗan Rustam, shi kuma asalinsa ɗan yankin Tunisiya ne, haifaffen yankin Afirka Ta Yamma, a yanzu, a wani gari kusa da Gao a shekarar 884 (Malumfashi, 2018).

Bisa wannan fasali shi kuma za a iya cewa ba shi ne ya auri Daurama ba a shekara ta 1,000 da aka gani a cikin littafin Palmer da aka buga a 1928 ba. Da alama Palmer ne dai ya 'ƙirƙire' shi daga baya a cikin wani littafin nasa daban da aka buga a shekarar 1936, wato *The Bornu, Sahara and Sudan*. Sai dai shi Abdurrahaman ɗan Rustam,wanda aka kira da Abu Yazid ko Bayajidda ya rasu tun a shekarar 947, yana da shekara 63 a doron ƙasa, (Malumfashi, 2018).

Saboda haka in har shi ne ya zo ƙasar Bornu da Daura ba mutuwa ya yi ba, sai da ya shekara 53 a bisa hanyarsa ta zuwa Daura, ya kuma auri Daurama yana da shekara 116.

Shi Abdulrahaman ɗan rustum ɗin nan ne da aka kashe, daga cikin iyalansa ko dakaru aka samar da Bayajidda. Hasashen shi ne ko da ya rasu dakarunsa sun ci gaba da yaƙi da aka fi ƙarfinsu ne suka arce zuwa cikin Sahara har suka iso Bornu. A nan ne bayanin Palmer na 1936 ya tsaya. Daga nan ne suka ingiza zuwa sassan Daura, suka saje da 'yan ƙasa, suka samar da wasu Dauloli na ƙasar Hausa, ciki har da Daura, wannan kuma ƙari ne da ya biyo baya ko dai ta fuskar kunne-ya girmi-kaka ko kuma tasirin wancan tarihihin da Palmer ya kattaba a 1928 (Malumfashi, 2018).
Dukkan wannan faɗi-tashi ta tarihi da tarihihi, ya ƙara nuna yadda al'umma ke samuwa da kafuwa da wanzuwa daga wani kufai na wata rayuwa zuwa wani domin a samar da tarihi ko wani abu mai kama da haka. Duk da cewa ana da tababa kan wannan tarihihi, ba zai hana a yi nazarinsa domin gano inda gaskiya ta maƙale ba da inda kuma ƙarya ta shiga watayawa domin tayar da shi (Malumfashi, 2018).

3.3.3 Asalin Bayajidda

Shi kuwa Adamu (1997) ya nuna cewa asalin Bayajidda wai mutumin Bagadaza ne ta ƙasar Iraƙi a yanzu, kuma mahaifinsa sarki ne a wancan lokaci. Ya ƙara da cewa akwai labarai da dama a kan rabuwar Bayajidda

da ƙasarsu, wasu sun ce wai wata sarauniya ce mai suna Zidams ta haddasa rigima a ƙasar tasu, har Abu-Yazid ya yi ƙaura ya bar garin. Wasu kuwa suka ce wai rigima ce ta faru tsakanin Abu-Yazid da mahaifinsa, sai ya yi fushi ya bar garin (Adamu, 1997).

Wasu kuwa waɗanda su ne suka fi yawa cewa suka yi, wai wani kafiri ne mai suna Ziyɗuwa ya yaƙi Sarkin Bagadaza Abdullahi wato mahaifin Bayajidda kenan, har ya fatattake su suka rabu gida arba'in, wasu daga ciki suka yi gabas, wasu yamma, wasu arewa, to wai sai Bayajidda su suka yiwo kudu, har ma wasu na zaton cewa tare da iyalansa ya taho. Wasu kuwa cewa suka yi shi da askarawansa ne kawai. To ko ma dai mene ne ya faru, akwai maganar yaƙi kuma akwai ƙaura (Adamu, 1997).

Kamar yadda Palmer ya bayyana, ba wani ba ne Bayajidda ko Abu Yazid sai wani da aka ce Babar ne daga Arewacin Afirka, cikakken sunansa wai Abu Yazid Makhlad ibn Kaidad al –Zanati. An haife shi a shekarar 884, sai dai ba a da masaniyar takamaimai inda aka haife shi, an ce ko dai a birnin Gao ne ko kuma a kusa da birnin na Gao, wato a Tademekket, inda mahaifinsa a lokacin yake hada-hadar kasuwancinsa, (Malumfashi, 2018). Mahaifin Abu Yazid an ce mashahurin ɗan kasuwa ne na gani-da-faɗa, ƙan ƙabilar Babar ne na al'ummar Zanata da ke cikin yankin Kudancin ƙasar Tunisiya ta yau, inda nan Abu Yazid ya girma, ya kuma tasa bayan haihuwarsa (Malumfashi, 2018).

3.3.4 Rayuwar Bayajidda da Yaƙe-yaƙensa

A shekarar 909 Miladiyya, wani da ake kira 'Ubaid Allah shi ya zama Kalifan Fatimawa na yankin Arewacin Afirka, a cikin tsawon shekara 24 da ya yi yana mulki, ya sha samun adawa daga sassa daban-daban na al'ummar yankin, ciki kuwa har da na wasu daga al'ummar Babar da Abu Yazid ke wa shugabanci, wato Ibadawa, da ke zaune a tsakanin al'ummar Jabal Awras. An ce in bacin irin yadda Kalifa 'Ubaid Allah ya tashi tsaye, ya kuma tura sojoji suka dinga fafatawa da waɗannan 'yan adawa da mulkinsa bai kai labari ba. Matsi da kisan su da ya yi ta yi, ya sa wasu daga cikin su suka gudu, wasu suka fantsama zuwa sassan Makka da Madina, ciki kuwa har da shi Abu Yazid (Malumfashi, 2018).

Bayan shekaru an ce a shekarar 937 Abu Yazid ya sake komowa Arewacin Afirka, ya sake sajewa da dakarunsa, a lokacin nan kuma wanda ke mulkin Fatimawa shi ne Al-Ƙa'im, wanda ya gaji 'Ubaid Allah a matsayin Kalifa. Sun sake fafatawa da dakarun Abu Yazid har Allah ya ba Kalifan sa'a dakarunsa suka kame Abu Yazid a garin Tuzur, amma an ce wasu daga cikin 'ya'yansa da magoya baya sun bi hanyoyin da suka ci sa'a aka sako shi daga ɗauri. Daga wannan lokaci ne aka ce yaƙin basasa ya ta'azzara a Arewacin Afirka, har 'yan adawa suka yi nasarar kame garin Ƙairawan a shekarar 943, suka kuma yi fata-fata da

sojojin Fatimawa da ke zaune a Al-Akhawan. Wannan nasara ita ta sa boren dakarun Abu Yazid ya ƙara ci gaba, sa'annan a daidai wannan lokaci aka ce boren Mahadi ya ta'azzara, sa'annan Kalifa al-Ƙa'im a daidai wannan lokaci shi ma ya rasu, mulki ya koma hannun ɗansa al-Mansiir (Malumfashi, 2018).

Hawan al-Mansiir ke da wuya abubuwa suka canza a fagen yaƙi da bore, shi kuma Abu Yazid daga shekarar 946 ya shiga kai hare-hare zuwa sassa daban-daban na yankin Arewacin Afirka da suka haɗa da yankin Susa, amma dakarun al-Mansiir sun fatattake shi, da shi da mayaƙansa, inda aka ce ya arce zuwa cikin hamadar Sahara; duk da haka sojojin Kalifan ba su ƙyale shi ba, sun bi su da yaƙi har zuwa shekarar 947, inda suka tare shi, suka ci sa'a suka kashe shi a wani gari da ake ce da shi Kiyana, a yankin Zab, inda aka ce an babbaka gawarsa, aka saka cikin wani keji da wasu birai ke wasa da ita (Malumfashi, 2018).

Sai dai a kula, kamar yadda rahoton binciken ya nuna, rasuwar Abu Yazid, ba ta sa an daina boren da Ibadawa suka soma ba, musamman daga 'yan ƙabilar Babar da kuma 'ya'yan Abu Yazid da suka ci gaba daga inda ya tsaya. Amma da yake abin nan da Hausawa ke cewa sarkin yawa ya fi sarkin ƙarfi, ga kuma ƙarfin hukuma, dole ta sa waɗanda suka rage daga dakarun Ibadawa suka antaya cikin rairayin hamada, suka yi kudu, suka kuma ɓace daga tarihin Arewacin Afirka (Malumfashi, 2018).

Daga wannan ɗan taƙaitaccen bayani za a fahimci abubuwa guda biyu muhimmai; na farko dai in har an yi Abu Yazid to da alama bai rayu ba, balle har ya shigo cikin ƙasar Bornu, ya wuce Daura. Abu na biyu kuma shi ne, in har lallai shi wannan Abu Yazid ya rayu, ya kuma iso ƙasar Borno da Daura, to da alama ba shi ba ne ya shigo cikin wannan yanki, saboda tarihihin shigowar sa ƙasar Hausa bai bayyana cewa shi Babar ba ne, a dukkan taririhin da aka gani a baya (cikin littafin tatsuniyoyi na Frank Edgar da na cikin tarihin sarautun Kano da na Sudanese Memoirs) ba inda aka bayyana haka, hasali ma sun fi mayar da hankali wajen cewa shi ɗan sarkin Bagadaza ne a ƙasashen Larabawa ba wai ɗan asalin Arewacin Afirka ba. Ta yaya za a tabbatar da haka? A cikin bayanan da muka yi a baya, mun ga yadda a rubutun Palmer ne kurum na 1928, ya gutsure labarin Bayajidda da cewa daga ƙarshe mutanen Bornu sun sami labarin cewa Abu Yazid ya zama Sultan na Daura. Ba inda Palmer ya zo da bayanin shigar Abu Yazid ƙasar Daura da yadda ya kashe macijiya har ya zama Sarki kamar yadda sauran suka yi, sai dai a littafinsa na 1936, inda da alama ya bi sahun sauran marubuta irin wannan tarihihi ne da suka riga suka kama ƙasa, shi ma ya cikasa nasa da labarin zuwan Abu Yazid ƙasar Daura daga Borno da kashe maciyar da ya yi (Malumfashi, 2018).

3.3.5 Zuwan Bayajidda Ƙasar Borno da Daura

Idan ana maganar Bornu, ba wai yankin jihar Borno da muke gani a yau ba ne a Arewacin Nijeriya, ta wuce nan, har ta shiga cikin yankin Chadi da sassan Arewacin Afirka kamar yadda muka gani can baya. Sai dai ita Daular Bornu ce ta samar da Bornon da muke gani a yanzu (Malumfashi, 2018).

Adamu (1997) ya bayyyana cewa daga marubuta har masu nazari babu wanda ya ambaci daɗewar su Bayajidda a hanya, sai dai kawai aka ce sun zauna a wurare da dama, kamar su Nubiyar a kudancin Misira da wani gari a yamma da Khartoum ta ƙasar Sudan daga nan har suka isa gefen tafkin Chadi, sannan suka zo wani gari wai shi Galangazargamu, daga nan suka iso Borno, (Adamu, 1997).

Don gudun kada rundunar Bayajidda ta yaƙi Sarkin Barno ko kuma ta cutar da su, sai aka aura wa Bayajidda ɗiyar sarkin Bornon mai suna Magaram. Suna cikin zamansu a ƙasar Borno sai Sarkin Borno ya ɓullo da wata dabara inda yake aron wasu askarawan Bayajidda duk lokacin da yaƙi ya tunkaro shi, idan an sami galaba sai ya ƙi dawo wa da Bayajidda su, maimakon haka sai ya naɗa su sarautar ƙauyukan da suka cinye. A kwana a tashi har Sarkin Barno ya ƙarar da askarawan Bayajidda kaf, abin da ya rage daga Bayajidda sai matarsa Magaram, kuma an ce daga nan ne sai Sarkin Barno ya yi niyyar kashe Bayajidda, sai dai kafin hakan ta afku sai wani bafade daga bayin Sarkin Barno ya gaya wa Magaram shirin da sarkin ke yi, ita kuma ta gaya wa maigidanta. Jin haka sai suka yanke shawarar barin garin, dare na yi sai Bayajidda ya ɗaura wa dokinsa sirdi ya ɗora matarsa suka yi yamma (Adamu, 1997).

Daidai lokacin da suka bar garin Magaram tana ɗauke da ciki wata takwas, saboda haka da suka iso wani gari wai shi Garun Gabas sai naƙuda ta kama ta, don haka sai ta ba mijinta Bayajidda shawarar ya wuce ya bar ta a nan kada a biyo su a kama shi, ita kuwa ta tsaya ta haifi ɗanta namiji a wannan gari aka sa masa suna Birom. Shi kuma Bayajidda ya cigaba da tafiya har ya kai garin Gaya inda a nan ne aka ƙera masa wata wuƙa ko takobi, da yake garin suna da cigaba sosai na ƙere-ƙere, (Adamu, 1997).

Bayan Bayajidda ya kwana biyu a garin Gaya sai ya nausa, ya cigaba da tafiya bai zame ko'ina ba sai garin Daura, inda ya iske sarauniya Daurama tana mulki. A zamansa na Daura ne ya kashe macijiyar da ta addabi mutanen Daura na wancan lokacin, abin da ya zama silar da ya auri Magajiya Daurama, kuma ta ƙara masa da ƙwarƙwara suka samar

da zuri'ar da aka ce wai su ne asalin kafuwar ƙasashen Hausa Bakwai da Banza Bakwai.

Daga nan, sai wata majiyar ta ce, Bayajidda ya sauka da dare a gidan wata tsohuwa mai suna Ayyana, bayan ya huta kaɗan sai ya nemi ta ba shi ruwa ya sha kuma ya shayar da dokinsa. Sai tsohuwa Ayyana ta gaya masa cewa babu ruwa, hasali ma dai rijiya ɗaya tak gare su a duk faɗin garin da kewaye, wadda suke samun ruwa daga gare ta, kuma daga kwana bakwai sai wata bakwai ɗin. Wannan abu ya faru ne ranar daren kasuwa, wato ranar talata kuma washegari Laraba ne kasuwar garin ke ci (Adamu, 1997).

Tsohuwa Ayyana ta cigaba da gaya wa Bayajidda cewa dalilin rashin samun ruwan kuwa shi ne akwai wata ƙatuwar macijiya da ake kira 'Sarki' a cikin rijiyar, kuma idan ba ranar ɗibar ruwan ba ne, sai macijiyar na ta biyo igiyar guga ta sari mai ɗibar ruwan. Sai dai duk da haka wannan labarin na Ayyana bai razana Bayajidda ba, sai ya ce ta ba shi aron guga, ta kuwa ba shi, tare da yi masa bankwana domin ta san ƙila rabuwarsu kenan, sai ranar alƙiyama (Adamu, 1997).

A lokacin da Bayajidda ya je rijiya ya zura guga macijiya ta riƙe sai ya jawo ta ya fille mata kai da wuƙar nan da aka ƙera masa a garin Gaya, ya sa kan nata a burgamensa, ya sha ruwa ya shayar da dokinsa, ya koma gidan Ayyana. Da gari ya waye mutane sun zo ɗibar ruwa suka ga macijiya shirim a waje bakin rijiya sai suka firgita, suna tunanin lallai an mata laifi, zuwa rana sai labari ya iske Magajiya Daurama ta zo da kanta domin tabbatar wa idonta. Ƙarshe dai aka gane ashe Sarki (macijiya) ta mutu. Ita kuwa Magajiya ta yi shela tare da alƙawarin duk wanda ya kashe macijiyar nan to za ta raba garin ta ba shi sarautar rabi (Adamu, 1997).

Jama'ar gari suka yi ta zuwa suna cewa su ne suka kashe macijiyar amma idan an nemi shaida sai abu ya faskara, har dai tsohuwa Ayyana ta zo ta gaya wa Magajiya duk yadda suka yi da baƙonta Bayajidda da dare. Magajiya Daurama ta sa aka nemo Bayajidda ta gaya masa alƙawarinta kuma ya tabbatar mata shi ya kashe macijiya ya ɗauko kan macijiya daga burgamensa ya jefar ƙasa, aka gwada aka ga lallai shi ne. Sai dai ya nuna mata maimakon ta bas hi rabin gari, shi so yake ya aure ta, bayan aure ya tabbata sai ta ba shi kyautar wata baiwarta Bagwariya a matsayin ƙwarƙwara (Adamu, 1997).

Ba a jima ba sai ƙwarƙwarar nan ta sami ciki kuma ta haifi ɗa namiji. Abinka da halin mata na kishi, sai ita Bagwariyar ta roƙi Bayajidda ya sanya wa yaron suna 'Karab-da-gari' ko 'Karɓe-gari', wato wai "mun karɓi gari", wannan kuwa habaici ne ga uwar gijiyarta Daurama. Daga bisani babu jimawa sai ita ma Magajiya Daurama ta sami ciki ta haifi ɗa

namiji, sai ta sanya masa suna “Bawo”, ma’ana “garin nan da ake cewa an karɓe, to a dawo da shi”. Kenan ita ma ta mayar da habaici ga Bagwariya baiwarta (Adamu, 1997).

Kamar yadda aka nuna wai su waɗannan ‘ya’yan na Bayajidda wato Bawo da ɗan’uwansa Karab-da-gari, su ne asalin Hausawa da sarautar ƙasashen Hausa, wato Hausa Bakwai da Banza Bakwai, bayan mutuwar iyayensu (Adamu, 1997).
Auna fahimta na 1

1. Waɗanne ƙasashe ne Hausa Bakwai da Banza Bakwai?
2. Yaushe Bayajidda ya zo ƙasar Daura ?

3.4 Taƙaitawa

A wannan darasi, an fito da bayanai da suka danganci Hausa bakwai da banza bakwai ne. An tattauna batutuwan da suka shafi tarihi da tarihihi a ƙasar Hausa, musamman bayani a kan Bayajidda; abin da ya shafi asalinsa da yaƙe-yaƙensa da kuma zuwansa ƙasar Borno da Daura, sai kuma abin da ya biyo bayan nan, wato batun kashe macijiya da auren sarauniya da kuma samun zuri’a.

3.5 Ma’anar Muhimman Kalmomi

- Sarki: sunan macijiya wadda Bayajidda ya kashe
- Ayyana: sunan wata tsohuwa ce wadda Bayajidda ya sauka a gidanta

3.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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3.7 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Waɗanne ƙasashe ne Hausa Bakwai da Banza Bakwai?

HAUSA BAKWAI

Lamba	**Suna**	**Gari**
1.	Zauna gari	Birom
2.	Gazori	Daura
3.	Uban Doma	Gobir
4.	Bagauda	Kano
5.	Kumayo	Katsina
6.	Zaman Kogo	Rano
7.	Gunguma	Zazzau

BANZA BAKWAI

1.	Gwari
2.	Kabi
3.	Kwararrafa (Jukun)
4.	Nupe
5.	Zamfara
6.	Yawuri
7.	Yoruba

2. Yaushe Bayajidda ya zo ƙasar Daura ?

Bayajidda ya sauka da dare a gidan wata tsohuwa mai suna Ayyana

KASHI NA 4 DANGANTAKAR HARSUNAN YANKIN CHADI DA HAUSA

Abubuwan da Suke Ciki

4.1 Gabatarwa
4.2 Manufofin Darasi
4.3 Harsunan Yankin Chadi
    4.3.1 Waɗanne Harsuna Ne?
    4.3.2 Yaushe Suka Rayu?
    4.3.3 Harsunan da suke da Dangantaka da Hausa
    Auna Fahimta na 1
4.4 Taƙaitawa
4.5 Ma'anar Muhimman Kalmomi
4.6 Manazarta da Wasu Ayyukan Ƙarin Nazari
4.7 Amsoshin Tambayoyin Auna Fahimta

4.1 Gabatarwa

A darasin da ya gabata mun dubi batun Hausa bakwai da banza bakwai tare da yin bayani kan Bayajidda ne. Amma a wannan kashi za mu dubi ahalin harsunan yankin Chadi inda harshen Hausa ya faɗo ciki. Za mu tattauna ko waɗanne ne harsunan kuma yaushe suka rayu, in ya so mu dire tare da bayyana harsunan da suke dangantaka da harshen Hausa a yau.

4.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Bayanin harsunan da yankin Chadi
- Fayyace waɗanne harsuna ne 'yan yankin Chadi
- Gane yaushe waɗannan harsuna suka rayu.
- Fito da harsuna dangin harshen Hausa

4.3 Harsunan Yankin Chadi

Kamar yadda muka yi bayani a baya, harshen Hausa ya fito ne daga cikin ahalin harsunan yankin Chadi. Shi ya sa masana zuri'ar harsuna

suka bayyana cewa harabar Tafkin Chadi ita ce mahaifar Hausa. Wai a can dauri an yi wani harshe a harabar Tafkin Chadi. Wannan harshe shi ne ya rarrabu daga baya ya zama harsuna daban-daban. Harsunan da aka samu ta wannan hanya kuwa su ne, Angas da Bolewa da Ngizim da Hausa da Kare-kare da Tera da sauransu.

Galibi waɗannan harsuna kamar yadda Greenberg (1966) ya nuna, suna kewayen tafkin Chadi ne, wato arewacin Nijeriya da ƙasar Chadi da kuma jamhuriyar Nijar a yau. Haka nan harsunan suna da dangantaka da juna musamman ta fuskar gundarin *kalmomi* da kuma rukunan nahawu

4.3.1 Harsunan da Suke ’Yankin Chadi

Waɗannan harsuna ahalin yankin Chadi ana iya rarraba su zuwa gida huɗu, wato Yammacin Chadic da Tsakaiyar Chadic da Gabashin Chadic da kuma Kudancin Chadic, (Adamu, 1997).

Harsunan Yammacin Chadic sun haɗa da Hausa da Bolanci da Kare-Kare da Kanakuru da Angas. Sai kuma Bade da Ngizim da Wargi da Miya da Soya. Su kuwa harsunan Tsakiyar Chadic sun ƙunshi Tere da Bura da Margi da Highi da Mandara da Gisoga da Dama da Ɓacama. Sai kuma Kotoko da Musgu da Gidar, (Adamu, 1997).

Idan aka waiwayi harsunan Gabashin Chadic kuwa za a sami harsuna irin su Kara da Somfai da Tumau. Sai kuma Bangla da Mokulu da Sokoro. Amma su harsunan Kudancin Chadic su ne Masa da Zime da kuma Lame, (Adamu, 1997).

4.1.2 Rayuwar Harsunan

Kafin mu daddagi wannan batu, yana da muhimmanci mu koma baya kaɗan. A darussanmu na baya an nuna cewa kakannin-kakannin ‘yan Adamu da suka baro nahiyar Asiya suka sake shigowa nahiyar Afirka sun tarar da yanayi mai daɗin rayuwa a ciki, sun wataya a sassa daban na Arewa da Tsakiyar Afirka, musamman a yankin da Sahara yanzu ta mamaye, daga baya suka yi mazauni na ƙarshe a yankin Kogin Chadi, kafin daga baya da kogin ya soma ƙafewa, ruwa ya janye, Sahara ta sake bayyana, suka sake ingizawa gaba domin neman mafaka a cikin yankunan Nijar da sassan Arewacin Nijeriya, (Malumfashi, 2018).

Kamar yadda aka sani, al’umma na ƙaura da tafiye-tafiye ne tattare da harshe da al’adu da adabi da al’amurran bauta nasu na gado, saboda haka waɗannan kakannin-kakannin ‘yan Adamu da suka shigo wannan yanki sun tafo da nasu lamurran ciki kuwa har da harshe, ana ma jin su ne al’umma ta farko da suka samar da kakan harshen Hausa na asali wato Afro-Asiatic, wanda shi ya samar da ‘ya’ya masu yawa ciki har da

ahalin Chadic, kenan masu ƙwayar halittar Hausawa tun tale-tale, su ne asalin duk wani harshe da ya fito daga cikin wannan ahali na harsunan Chadic, (Malumfashi, 2018). Saboda haka, akwai jan aiki wajen tabbatar da haƙiƙanin lokacin da waɗannan harsuna suka fara rayuwa. Sai dai a iya tsinkayar tun daga lokacin da wannan kakan harshen Hausa wato Afro-Asiatic ya haifi ahalin harsunan na yankin Chadic , kuma har yanzu mafi yawa daga cikin waɗannan harsuna suna raye.

4.1.3 Harsuna Dangin Harshen Hausa

Bincike-bincike sun nuna daga cikin 'yan'uwan harshen Hausa na kusa-kusa, akwai wasu daga cikin waɗannan harsuna, wato irin su Ron da Bole da Zaar da Bura da Kamwe da Bata da Angas da Bade da Warji da Buduma da Musgu da Gidar da Tumak da Nancere da Kera da Dangaléat da Mukulu da Sokoro da Ngizim da Kare-Kare da Kanakuru.

Saboda haka, idan dai waɗannan harsuna da al'ummu 'yan'uwa juna ne na kusa Hausa da Hausawa, kenan tana kuma yiwuwa daga cikin waɗannan dangi ne harshen Hausa ya tusgo.

Auna fahimta na 1

1. Waɗanne harsuna ne 'yan yankin Chadi na yammaci? Kawo guda biyar (5)
2. Waɗanne harsuna ne suke da dangantaka da harshen Hausa?

4.4 Taƙaitawa

A wannan darasin mun dubi ahalin harsunan yankin Chadi ne. Batutuwan da aka tattauna sun haɗa da sanin waɗanne harsuna ne ahalin harsunan Chadi da kuma lokacin da suka rayu, sai kuma aka fayyace 'yan'uwan harshen Hausa a yau. Mun gano cewa harshen Hausa yana cikin ahalin harsunan Chadi, wato kuma yana da 'yan'uwa a kurkusa da shi.

4.5 Ma'anar Muhimman Kalmomi

Harshen Hausa ya fito ne daga cikin ahalin harsunan yankin Chadi.

4.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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4.7 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1. Waɗanne harsuna ne ‘yan yankin Chadi na yammaci? Kawo guda biyar (5)

i- Bolanci
ii- Kare-Kare
iii- Kanakuru
iv- Angas
v- Bade
vi- Ngizim
vii- Wargi
viii- Miya
ix- Soya
i-

2. Waɗanne harsuna ne suke da dangantaka da harshen Hausa? Kawo biyar (5)

i- Bura
ii- Kamwe
iii- Bata
iv- Angas
v- Bade
vi- Warji
vii- Buduma
viii- Musgu
ix- Tumak
x- Nancere
xi- Kera
xii- Ngizim
xiii- Kare-Kare
xiv- Kanakuru.

RUKUNI NA 4 ƘASAR HAUSA DA WASU AL’ADUN HAUSAWA

Kashi Na 1 Ƙasar Hausa
Kashi Na 2 Asalin Harshe
Kashi Na 3 Wasu Al’adun Hausawa
Kashi Na 4 Harsunan Yankin Chadi

KASHI NA 1 ƘASAR HAUSA

Abubuwan da Suke Ciki

1.1 Gabatarwa
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1.1 Gabatarwa

Sanin “Ƙasar Hausa” na da muhimmanci matuƙa a matsayin matakin farko na nazarar rayuwar “Hausawa a Wajen Ƙasar Hausa.” Wannan ne zai ba da damar samun haske kan muhallan da ake magana kansu. Wato idan aka san muhallin da ake kira ƙasar Hausa, nan ne za a samu damar sanin “wajen ƙasar Hausa.” A bisa wannan dalilin ne kuma kashin farko na wannan darasi ke ɗauke da bayanai dangane da ƙasar ta Hausa.

A wannan kashi, za a yi ƙoƙarin fayyace iyakokin ƙasar Hausa tare da nazartar yanaye-yanayenta ta fuskar garuruwa da dazuka da kuma ƙoramu. Sanin yanaye-yanayen ƙasar Hausa na da muhimmanci ga mai nazarin zamantakewar Hausawa.

1.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Bayani kan ƙasar Hausa dangane da iyakoki da manyan garuruwa da dazuka da ƙoramu.
- Tsokaci dangane da al'adu da ɗabi'u a ƙasar Hausa.
- Bambance ƙasar Hausa da wajen ƙasar Hausa.

1.3 Ma'anar Ƙasa?

Akan samu kalmomin Hausa da suke ɗaukar ma'anoni daban-daban wanɗanda suka haɗa da ma'ana ta luga da kuma ta fannu. Hakan na kasancewa bayan bambance-bambancen ma'anoni da ake samu yayin da aka yi amfani da kalma guda a muhalli mabambanta. Ƙamusun Hausa na Jami'ar Bayero Kano ya kawo ma'anonin ƙasa kamar haka:

i- Doron duniya
ii- Wani yankin duniya wanda hukuma guda ke mulki
iii- Turɓaya ko lakar gini (Sa'id, 2006: 278).

A wannan darasi, idan aka ce "ƙasa" ana nufin wani yankin duniya da aka san wasu mutane na musamman a matsayin mazauna wurin. Suna da tsarin shugabanci da al'adu da tsarin zamantakewa ta yau da kullum. Ƙasa na iya kasancewa mai faɗi sosai, ƙunshe da garuruwa manya da ƙanana.

1.3.1 Ƙasar Hausa

Ƙasar Hausa yanki ne ko muhalli ne da Hausawa ke rayuwa. (Alhassan, 1982: 1) Ya bayyana ƙasar Hausa da cewa: "Ƙasar Hausa ta asali tana a Afrika ta Yamma ne, a farfajiyar da take tsakanin hamadar Sahara da dazukan da suka doshi gaɓar tekun Atlantika daga kudu. Kuma ana kiran ƙasar 'Sudan ta Yamma,' tana tsakanin Tafkin Chadi da guiwar Kogin Kwara a can Yamma."

Bayanin ƙasar Hausa na da alaƙa matuƙa da kogin Chadi. Wannan ya samo asali tun daga daɗaɗɗen tarihin Hausawa da ke da nasaba da zama a wannan yanki tare kuma da kusancin ƙasar da shi a yau. Wani abin lura kuma shi ne, yayin bayanin ƙasar Hausa, dole ba za a manta ba da

cewa tana Afika ta Yamma. A bisa wannan dalili ne Adamu, (1997: 11) ya bayyana ƙasar Hausa da cewa: "Za a iya laluɓo ta a cikin Afrika ta Yamma, wato a farfajiyar nan da ke tsakanin dazukan da ke kurkusa da gaɓar tekun Atlantika daga kudu cikin Nijeriya zuwa hamadar Sahara a Arewa cikin ƙasar Nijar… Tana nan daga abin da ya kama tsakanin tafkin Chadi daga gabas, zuwa guiwar kogin Kwara a can yamma, don haka ne ma suke kiran ta da suna 'Bilal Sudan' wato (ƙasar baƙaƙen fata)."

Yayin bayani dangane da ƙasar Hausa, manyan abubuwa da suka kamata a yi la'akari da su, su ne:

a. Ana samun ƙasar Hausa ne a Afirka ta yamma.
b. Ƙasar Hausa tana shimfiɗe ne a Arewacin Nijeriya da kuma Kudancin Nijar.
c. Daga gabas, ƙasar Hausa ta yi iyaka da ƙasashen Borno.
d. Daga yamma, ta yi iyaka da ƙasar Adar.
e. Daga kudu kuwa, ta yi iyaka da ƙabilun gwari da kudancin Zariya da kuma kudancin Bauchi (Ibrahim, 1982: 1)

La'akari da dukkanin bayanai da aka yi, ke nan za a fahimci cewa ƙasar Hausa tana da matuƙar faɗi. Ta ƙunshi garuruwa daban-daban da suka kasance ƙarƙashin mulkin sarakuna daban-daban. Wannan ne kuma ya sa akan samu 'yan bambance-bambance, kama daga kan karin harshe har abin da ya shafi al'adu da ɗabi'u.

3.1.1.1 Manyan Garuruwan Ƙasar Hausa

Bayani kan manyan garuruwan ƙasar Hausa na da dangantaka ta kai tsaye da tarihin nan na Bayajida, duk kuwa da cewa akwai masana da dama da ke kallon labarin Bayajida a matsayin tatsuniya. Ko da a ce labarin ya kasance shaci-faɗi, to haƙiƙa ya samar da wata shimfiɗa na bayanin manyan ƙasashen Hausa cikin sauƙi. A arewacin Nijeriya, an raba manyan garuruwan Hausawa zuwa "Hausa Bakwai" da kuma "Banza Bakwai." Garuruwan Hausa Bakwai su ne:

a. Kano
b. Daura
c. Zazzau
d. Gobir
e. Katsina
f. Rano
g. Garun gabas

A kudancin Nijar kuwa, manyan garuruwan Hausawa su ne:

a. Adar/Twa dialect
b. Agadas
c. Arewa/Dogon Dutsi dialect

d. Cangawa/Gaya
e. Damagaram/Zinder
f. Gobir/tsibiri
h. Kurfi/Filinge (El-ladan, Wali & Muhammad, 2010; Sani & Umar, 2018)

1.3.1.2 Dazukan Ƙasar Hausa

Daji ko jeji na nufin yankin ƙasa da ba gari ba. Yawanci yakan kasance tattare da yawan itatuwa da duhuwa da ciyayi, wani lokaci har da ƙoramu da manyan duwatsu. Fitattun nau'ukan dazuwa da ake samu a ƙasar Hausa su ne na *sahel* da kuma na sabana. A dajin da ya kasance sahel dai akan samu ƙarancin itatuwa. Baya ga haka, yawancinsu gajeru ne. Wannan na nuna cewa, akwai ƙarancin duhuwa da kuma namun daji cikin ire-iren waɗannan dazuka. An fi samun wannan nau'in daji a wurin da akwai ƙarancin ruwan sama.

A ɓangare guda kuwa, dajin da ke kira "sabana" ya kasance mai duhu sosai. Yana ɗauke da manyan itatuwa kuma dogi. Akwai yawaitar ruwan sama a yankunan da ake samun dajin *saɓaana*. A yankin ƙasar Hausa akwai dazuka daban-daban. Gobir, (2012: 36-37) ya kawo wasu daga cikin waɗannan dazukan ƙasar Hausa. Sun haɗa da:

a. Dajin Falgore: Ya ratsa jahar Kano da yankin Zazzau
b. Dajin Gudumi: Ya ratsa jahohin Sakwkato da zamfara
c. Dajin Kuyambana: Ya ratsa jahar Zamfara
d. Dajin Rugu: Ya ratsa jahar Zamfara

1.3.1.3 Ƙoramun Ƙasar Hausa

Duk da cewa ƙorama nau'i ne guda na matara ko magudanar ruwa, a nan ana nufin dukkanin ire-iren waɗannan matarai da magudanan ruwa. Sun haɗa da:

a. Gulabe
b. Koguna
c. Kwazazzabai
d. Ƙoramu
e. Rafuka da sauransu

Sanin ƙoramun da ke ƙasar Hausa na da amfani la'akari da tasirinsu ga rayuwar al'umma ta yau da kullum. Kamar yadda aka riga aka sani ne, suna da dangantaka ta kai tsaye da sana'o'i da abinci da ma tattalin arzikin al'umm. Gobir, (2012: 34) ya kira su da gulabe, sannan ya kawo jadawalin gulaben da ake samu a ƙasar Hausa. Ga yadda abin yake:

S/N	SUNAN GULBI	GARURUWAN DA YA RATSA
1.	Gulbin Zamfara	Jos Plateau – Usu – Konwa – Madaba – Wuya – Anka – Bukkuyum – Gummi – Jega – Kalgo – Birnin Kabi – Mungadi – Raha (A nan ya haɗe da gulbin Sakkwato).
2.	Gulbin Sakkwato	Kamanda – Kano – Maraɗi (Jamhuriyar Nijar) – Katsina – Chalawa – Bakori – Funtuwa – Faskari – Dokau – Gusau – Bunguɗu – Maru – Dosara – Bakura – Gandi – Wamakko (A nan ya haɗe da gulbin Gulma).
3.	Gulbin Bunsuru (Gulbin Karaɗuwa)	Katsina – Safana – Gora – Duru – Sabri – Zurmi – Shinkafi – Sardauna – Sabon Birni – Gada – Bachaka (A nan ya haɗe da gulbin Rima).
4.	Gulbin Gagare	Katsina – Kaura Namoda – Gidan Goga – Boko – Moriki – Isa – Sardauna – Bunsuru – Sabon Birni – Gada – Bachaka – Rima – Sakkwato – Wamakko – Gulma (A nan ya haɗe da gulbin Neja).
5.	Gulbin Rima	Katsina – Maraɗi (Jamhuriyar Nijar) – Sakkwato – Bachaka – Tsamaye – Goronyo.
6.	Gulbin Ka	Jos Plateau – Ɗan Gulbi – Ragam – Sakka – Duka – Fokku (A nan ya haɗe da gulbin Sakkwato).
7.	Gulbin Haɗeja	Tafkin Chadi – Gaidam – Gashuwa – Haɗeja – Gaya – Kano – Funtuwa – Kaduna – Jos (Plateau).

(Gobir, 2012: 34)

Auna fahimta na 1

x-	A wane wuri ake samun ƙasar Hausa?
xi-	Lissafo manyan garuruwan ƙasar Hausa guda 7.

1.4 Taƙaitawa

Kafin a yi batu a kan "wajen ƙasar Hausa" dole ne a san ina ne ƙasar Hausar. Ita kuwa ƙasar Hausa yanki ne na duniya da ta kasance a yammacin Afirka. Tana nan shimfiɗe a arewacin Nijeriya da kuma kudancin Nijer. A ɓangare guda kuwa, wajen ƙasar Hausa ya kasance duk wani muhallin da al'ummar Hausawa ke zaune wanda ba a ƙasar Hausa yake ba.

A cikin wannan kashi an yi bayani dangane da ƙasar Hausa ta fuskar iyakokinta da garuruwanta da dazukanta da kuma ƙoramunta. Wannan ne kuma ya ba da damar ɗorawa da bayani dangane da wajen ƙasar Hausa. An fahimci cewa, wajen ƙasar Hausa shi ne duk wani mazaunin Hausawa da ba a ƙasar Hausawa ba.

1.6 Ma'anar Muhimman Kalmomi

- Dajin Kuyambana: Wani daji da ya ratsa jahar Zamfara
- Ƙasar Hausa: Yanki ne ko muhalli ne da Hausawa ke rayuwa

1.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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1.8 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta

i. A wane wuri ake samun ƙasar Hausa?

i- Ƙasar Hausa ta asali tana a Afrika ta Yamma ne, a farfajiyar da take tsakanin hamadar Sahara da dazukan da suka doshi gaɓar tekun Atlantika daga kudu. Kuma ana kiran ƙasar 'Sudan ta Yamma,' tana tsakanin Tafkin Chadi da guiwar Kogin Kwara a can Yamma." ko

ii- ƙasar Hausa da cewa: "Za a iya laluɓo ta a cikin Afrika ta
Yamma, wato a farfajiyar nan da ke tsakanin dazukan da ke
kurkusa da gaɓar tekun Atlantika daga kudu cikin Nijeriya zuwa
hamadar Sahara a Arewa cikin ƙasar Nijar… Tana nan daga abin da
ya kama tsakanin tafkin Chadi daga gabas, zuwa guiwar kogin
Kwara a can yamma, don haka ne ma suke kiran ta da suna 'Bilal
Sudan' wato (ƙasar baƙaƙen fata)."

2. Lissafo manyan garuruwan ƙasar Hausa guda 7.

- i- Kano
- ii- Daura
- iii- Zazzau
- iv- Gobir
- v- Katsina
- vi- Rano
- vii- Garun gabas

KASHI NA 2 AL'ADU DA ƊABI'U A ƘASAR HAUSA I

Abubuwan da Suke Ciki

2.1 Gabatarwa
2.2 Manufofin Darasi
2.3 Al'adun Fasahar Hannu
  2.3.1 Sana'o'i
  2.3.2 Bukukuwa
  2.3.3 Wasanni
  Auna Fahimta na 1
2.5 Taƙaitawa
2.6 Ma'anar Muhimman Kalmomi
2.7 Manazarta da Wasu Ayyukan Ƙarin Nazari
2.8 Amsoshin Tambayoyin Auna Fahimta

2.1 Gabatarwa

Kamar dai sauran al'ummun duniya, Hausawa na da al'adu da ɗabi'u da aka san su da su. Al'ada dai ta shafi duk wata turbar rayuwa da aka san wata al'umma da ita. Al'adu na iya kasancewa na fasahar hannu. Mafiya yawan Al'adun Fasahar baka sun shafi ɗabi'u ne da halayyar al'umma. Saboda haka Hausawa suna da irin waɗannan ɗabi'u a cikin tsarin rayuwarsu.

2.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Bayani kan al'adun fasahar Hannu
- Sanin fasahohin hannu ta fuskar sana'a.
- Bambance al'adun fasahar hannu ta Hausawa.

2.3 Al'adun Fasahar Hannu

Dangane da al'adun fasahar hannu a wajen Hausawa kuwa, wannan ya shafi duk wasu al'adu da al'ummar Hausawa suke aiwatar da su ta hanyar yin amfani da hannu ko kuma sarrafa wasu harkokinsu na

rayuwa ta hanyar yin amfani da hannu. Fasahohin hannu na Hausawa suna da yawa, kuma dukkansu bayyanannu ne a matsayin al'adunsu na gargajiya. Daga cikinsu ne za a yi bayani guda uku kamar haka Daga cikin nau'ukan waɗannan al'adu akwai: Sana'o'i da Bukukuwa da Wasanni da Sutura da Gine-gine da Makamai da Kayan amfanin yau-da-kullum da dai sauransu.

2.3.1 Sana'o'i

Wannan ɓangare ne wanda ya shafi nau'o'i na sana'o'in Hausawa. Irin waɗannan sana'o'i Hausawa na amfani ne da fasahar hannu wajen aiwatar da su. Sarrafa albarkatun ƙasa domin samun abinci ko wasu kayayyakin da za su taimaka wurin gudanar da rayuwar yau da kullum shi ne sana'a. Sana'o'in Hausawa na gargajiya gadonsu ake yi wurin iyaye. Yara suna koyo, ana koya masu tun suna ƙanana har su iya. Sukan naƙalci duk wata al'ada da ta shafi wannan sana'a. Sana'o'in Hausawa wanda suka gada wurin iyaye da kakanni suna da yawa. Daga cikinsu akwai:

i- Ƙira

Kira sana'a ce ta sarrafa ƙarfe domin a samar da kayan aikin noma ko farauta ko makaman faɗa ko wasu kayan amfani na gida. Maƙera iri biyu ne. Maƙeran Baƙi da Maƙeran fari. Maƙeran baƙi su ne masu ƙera fartanya da garma da sauran kayan aikin gida ko gona. Maƙeran fari su ne masu yin ƙere-ƙeren kayan ado irin su zobe, da sarƙa.

ii- saƙa

Ƙamusun Hausa (2006: 384) ya bayyana saƙa da cewa aikin sassarƙa zare da abawa don fitar da ƙyalle ko kuma sarrafa kaba don a yi tabarma ko faifai ko malafa ko mafici da sauransu. Wannan bayani ya nuna cewa saƙa iri biyu ce. Ta farko ita ce saƙar da ake yi da zare wanda aka samar daga audugar da aka kaɗa zuwa gwado. Ta biyu ita ce saƙar da ake yi da ganyen kaba a samar da tabarma ko mafici ko adudu da mangala da sauransu.

iii- Dukanci

Dukanci sana'a ce ta sarrafa jemammiyar fata domin yin jaka ko takalmi ko ɗinkin guru da laya da kambu. Bayyanannar sana'a ce ta gargajiya da ake aiwatarwa a ƙasar Hausa tun da daɗewa. Unguwannin da ake aiwatar da sana'ar a ƙasar Hausa akan kirasu da suna 'Dukawa', mai yin sana'ar ana kiransa 'Baduku'. Sana'ar dukanci ta dogara ne da sana'ar jima wadda ta ƙunshi yadda ake fitar da gashi daga jikin fatar dabbobi, a gyara ta ta yi laushi da taushi.

iv- Jima

Jima ita ce cire gashi daga jikin fatar dabbobi. Ana yin amfani da bagaruwa da katsi da baba da toka domin su zama sinadaran da za su taimaka gashin da ke jikin fata ya fita, sai a gyara ta yi taushi domin dukawa su ji daɗin sarrafawa zuwa wasu abubuwa na amfani ga jama'a. Ita ma wannan al'ada sana'a ce ta gado ga Hausawa. Ana yi mata kirari da ''Jima romon Jaɓa, ga kitse, ga wari'' wato aiki ne da yake da wuya kasancewar sai an tsuma fata ta jiƙa tana wari kafin a fitar da gashin da ke jikinta. To amma a ƙarshe in an gama jimar, ana samun alheri mai yawa mai daɗi bayan an sha wannan wari.

Akwai sauran wasu waɗanda suka haɗa da: wanzanci da noma da sassaƙa da sauransu.

2.3.2 Bukukuwa

A ɓangaren fasahar hannu ta Hausawa, Hausawa na da bukukuwa waɗanda suka haɗa da:

i- bukin aure
ii- bukin haihuwa
iii- bukin sallah
iv- bikin saukar karatu

2.3.3 Wasanni

Haka ma, a ɓangren fasahar hannu Hausawa suna da wasannin da suke aiwatarwa ta hanyar yin amfani da hannu. Misalai irin waɗannan sun haɗa da:

i- Dambe
ii- Kokawa
iii- Wasannin dandali na yara (maza da mata) da sauransu

Auna fahimta na 1

1. Me ake nufi da al'adun fasahar hannu?
2. Lissafo al'adun fasaha na hannu guda biyar (5)

2.4 Taƙaitawa

A wannan darasi, an kawo bayanai da suka shafi al'adun fasahar hannu ta Hausawa. An yi bayani kan abubuwa waɗanda suka haɗa da: sana'o'in da Hausawa suke yi da kuma bukukuwansu da wasu daga nau'o'in wasanninsu tare da kawo misalan kowanne..

2.5 Ma'anar Muhimman Kalmomi

Saƙa: - Ita ce aikin sassarƙa zare da abawa don fitar da ƙyalle ko kuma sarrafa kaba don a yi tabarma ko faifai ko malafa ko mafici.
Dukanci: - Sana'a ce ta sarrafa jemammiyar fata domin yin jaka ko takalmi ko ɗinkin guru da laya da kambu.

2.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

Abdullahi, I. S. S. (2008). "Jiya ba Yau ba: Waiwaye a Kan Al'adun Matakan Rayuwar Maguzawa na Aure da Haihuwa da Mutuwa." A Ph. D. thesis submitted to the Department of Nigerian Languages, Usmanu Danfodiyo Uniƃersity, Sokoto.

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2.7 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1- Me ake nufi da al'adun fasahar hannu?

Al'adun fasaha hannu:- ya shafi duk wasu al'adu da al'umma suke aiwatar da su ta hanyar yin amfani da hannu ko kuma su sarrafa wasu harkokinsu na rayuwa ta hanyar yin amfani da hannu.

2- Lissafo al'adun fasaha na hannu guda biyar (5)

i- Sana'o'i
ii- Bukukuwa
iii- Wasanni
iv- Sutura
v- Gine-gine
vi- Makamai da sauransu.

KASHI NA 3 AL’ADU DA ƊABI’U A ƘASAR HAUSA II

Abubuwan Da Suke Ciki

3.1 Gabatarwa
3.2 Manufofin Darasi
3.3 Al’adun Fasahar Baka
3.3.1 Kawaici
3.3.2 Gaskiya
3.3.3 Amana
3.3.4 Kunya
Auna Fahimta na 1
3.4 Taƙaitawa
3.5 Ma’anar Muhimman Kalmomi
3.6 Manazarta da Wasu Ayyukan Ƙarin Nazari
3.7 Amsoshin Tambayoyin Auna Fahimta

3.1 Gabatarwa

Kamar dai sauran al’ummun duniya, Hausawa na da al’adu da ɗabi’u da aka san su da su. Al’ada dai ta shafi duk wata turbar rayuwa da aka san wata al’umma da ita. Al’adu na iya kasancewa na fasahar baka. Mafiya yawan Al’adun Fasahar baka sun shafi ɗabi’u ne da halayyar al’umma. Saboda haka Hausawa suna da irin waɗannan ɗabi’u a cikin tsarin rayuwarsu.

3.2 Manufofin Darasi

A ƙarshen wannan kashi ɗalibai za su iya:

- Bayani kan al’adun fasahar baka
- Sanin fasahohin baka.
- Bambance al’adun fasahohin baka na Hausawa.

3.3 Al’adun Fasahar Baka

Kamar yadda aka bayyana a sama, yawancin Al'adun Fasahar baka sun shafi halayya ne. Su ne nau'ukan al'adu da ba a iya ganin su ko a taɓa su. Sun haɗa da:

i- Kawaici
ii- Gaskiya
iii- Amana
iv- Kunya
v- Ladabi da biyayya
vi- Tausayi
vii- Basira
viii- Azancin baka
ix- Kara da makamantansa

3.3.1 Kawaici

Ƙamusun Hausa (2006:24) sun bayyana kawaici da cewa Alkunya ko kau-da-kai ko haƙuri ko shiru-shiru. A faɗaɗe kawaici yana nufin kawar da kai daga wani hali da aka nuna ko aikata maka ba tare da ɗaukar mataki ba. Misali, idan Bahaushe yana bin ɗan'uwansa ko wani kuɗi, zai ɗauki lokaci ba tare da ya tambayi kuɗin ba. Haka kuma, idan wani yana yin rashin gaskiya ga abokin hulɗa, ɗaya zai yi shiru ne da sunan kawaici na tawon lokaci ba tare da ya nuna masa ba. Irin waɗannan halaye, ana samunsu cikin zamantakewar Hausawa.

3.3.2 Gaskiya

Ƙamusun Hausa (2006:161) ya bayyana gaskiya da cewa nuna ko faɗar ko aikata abu a ainihin yadda yake. Abdullahi (2008) ya bayyana gaskiya a matsayin ɗaya daga cikin fitattun ɗabi'un Maguzawa da suka danganci al'adunsu. Ya nuna cewa duk wanda ya san Maguzawa, to zai iya shaidar su da wannan ɗabi'a in dai ba sun sauya daga wannan halin ba. Ke nan, gaskiya a wannan bagire na rayuwar Maguzawa al'ada ce saboda hali na ƙwarai da ya shafi kowa a cikinsu. Wannan yana nuna yadda ɗabi'a ke juyawa ta zama al'ada a cikin al'umma. Zantukan hikimar Hausawa suna nuna hoton gaskiya a matsayin ɓangare na hanyar rayuwarsu. Misali,

Gaskiya Dokin ƙarfe
Gaskiya ɗaci gareta
Mai gaskiya ba ya shayi
Gaskiya ta yi halinta

3.3.3 Riƙon Amana

Amana ita ce ba mutum ajiyar kaya ko wani abu yadda zai adana shi kamar nasa ba tare da wani abu ya salwanta, ko wani abu ya sme shi ba, a cewar Ƙamusun Hausa (2006:15). Riƙon amana yana nufin mutum ya

kasance mai hali na adana duk wani abu da aka ba shi ajiyarsa. Irin wannan hali ya zama jiki ga Hausawa. An shaide su da riƙon amana ta yadda har riƙon amana ta zama sashe na rayuwar da suka gada iyaye da kakanni.

3.3.4 Kunya

Kunya ita ce halin nuna kawaici da jin nauyi da rusunawa saboda wata dangantaka, a cewa Ƙamusun Hausa (2006:254). Kunya tana da kusancin ma'ana da kawaici. Dukkansu halaye ne na mutane a ɗaya-ɗayansu, na kawar da kai ga wani abu ta hanyar nuna jin nauyin magana kan wani abu. To sai dai a ɓangaren kunya, abin ya ƙunshi aikata wani abu ko ƙin aikatawa saboda jin nauyin dangantakarka da wani, ko gudun sakamako musamman mummuna. Kunya hali ne wanda ya rikiɗe ya zuwa al'ada saboda kasancewarta abin da aka tashi da shi wurin magabata. Kunya ta bayyana a zantukan Hausawa don tabbatar da cewa hanyar rayuwarsu ce. Ga wasu misali kamar haka: "Kunya adon gari".

Akwai irin waɗannan nagartattun halaye da Hausawa suke yi a rayuwa fiye da abin da aka yi bayani yanzu. An kawo misalai ne domin su wakilci sauran. Misali, akwai ladabi, da biyayya, da taimako, da kara da sauransu.

Auna fahimta na 1

3.	Me ake nufi da al'adun fasahar baka?
4.	Lissafo al'adun fasaha na baka guda biyar (5)

3.4 Taƙaitawa

A wannan darasi, an kawo bayanai da suka shafi al'adun fasahar baka ta Hausawa. An yi bayani kan abubuwa waɗanda suka haɗa da: Ƙunya da gaskiya da criƙon amana da kuma kawaici da sauransu.

3.5 Ma'anar Muhimman Kalmomi

Riƙon amana: - yana nufin mutum ya kasance mai hali na adana duk wani abu da aka ba shi ajiyarsa.

Kunya: - ita ce halin nuna kawaici da jin nauyi da rusunawa

3.6 Manazarta da Wasu Ayyukan Ƙarin Nazari

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3.7 Amsoshin Tambayoyin Auna Fahimta

Amsoshin Auna Fahimta na 1

1- Me ake nufi da al'adun fasahar baka?

Kamar yadda aka bayyana a sama, yawancin Al'adun Fasahar baka sun shafi halayya ne.

2- Lissafo al'adun fasaha na baka guda biyar (5)

i- Kawaici
ii- Gaskiya
iii- Amana
iv- Kunya
v- Ladabi da biyayya
vi- Tausayi
vii- Basira
viii- Azancin baka
ix- Kara da sauransu