

World -The Hausa *Duniya*: Through the Lenses of Hausa Oral Songs

Nasiru Aminu*

Department of Nigerian Languages, Usmanu Danfodiyo University, Sokoto, Nigeria

***Corresponding author**

Nasiru Aminu

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Abstract: The daily experience of the world around us is an invitation to inquiry, wonder and discovery. In other words, the world is full of questions about life and its nature. In so many studies, philosophers and scholars of Social Sciences and Religion have revealed their thoughts on the issue. It is the aim of this paper to glance through the lenses of Hausa Oral Poets (Mawaƙan Bakan *Hausa*) on the worldly life of the Hausa people. World and life situations proclamations and view points are selected from Hausa oral songs and thoroughly studied. The study is of the view that Hausa oral poets were and still capable of transforming their ideas and thoughts in describing the worldly life of the Hausas and its nature from time in memorial to date.

Keywords: World, the Hausa (*duniya*), Hausa Oral songs, significance.

INTRODUCTION

It is an indispensable fact that the world in which we live in is an issue of reality, and reality itself is a projection of our thoughts or the things we habitually think about. It is our way of thinking that creates truth about ourselves, the world and the life we live in. Western and Islamic intellectuals have their own philosophy concerning the reality of this world.

In this sense, this paper will be looking at the critical thoughts of Hausa oral poets, as they try to unhide the true virtues of reality concerning the Hausa world [1]. Therefore, the aim of the paper is to find out the understanding of the Hausa oral poets of their own world and the life in it. This becomes necessary because ideas are expressed in different ways and modes of languages all over the world, and Hausa world is not uninclusive. Secondly, it helps us to deviate from traditional analysis of *Yabo*, *Habaici*, *zambo* and *Raha* as dominating situations in the study of Hausa oral songs. A research on folklore [2] confirms to us that “The use of songs also seem to be similarly common to almost all spoken languages of the world. Folk songs as a matter of principle act as a mirror in which the customs and traditions of all people are reflected.” The paper has no intention of analyzing the selected songs, but will only touched on the issues of concern as reasoned by the artists concerning the Hausa world. The first part of the paper is an introduction, followed by a brief consideration of the world view in western and Islamic perspectives. The third part is the Hausa people and their world. The final part is the Hausa oral songs and the Hausa world view, followed by the conclusion.

The General world view

Putting into considerations that this is not a philosophical work, however it is important to give a brief general view of the world to serve as guide on the views of the Hausa oral poets about the Hausa world.

The world has its own nature and life has attributes as described by different components of knowledge and beliefs. It is in this direction [2] is quoted as saying “The belief of the world around us gives shape to our attitudes to life and give direction to how we utilize resources that surround us”. I believe, the statement is trying to give us direction on some issues concerning belief in God, beauties of the world around us and other human capabilities. Some of the attributes of the world we live in is access to essential life, personal freedom, knowledge acquisition and self actualization in terms of field work.

Studies have expressed that some life philosophies did not believe in the existence of God as the creator and designer of nature and laws that governs it, while others did. Those who did not believe in God, have trust in the existence of the forces and processes that produce and control the material world. Other philosophies do believe and appreciate the beauties of nature that is things on earth such as trees, mountains, flowers, sceneries, birds and so on. There is also a belief in nature of things, knowledge is important because attributes of God and other things around the world is known through knowledge. In addition, humanity is part of vast evaluating universe and the earth talked on the home of humanity with a unique community of life.

Since after the Jihad of Usmanu Danfodiyo, the Hausa people have been practicing Islam. They

belief in Allah as the creator of the universe and everything in the world. He alone should be worshipped. They also have faith in the death and the life after death, where permanent life exists. There is also paradise and the hellfire. There is also a day of judgment for good and bad deeds. Material possession should not be the priority of life; instead material should be used to cater for individuals in the society. The Muslims also believe in destiny and free will of individuals.

In addition, in his own assessment of the Hausa world through the study of Hausa proverbs, [4] identified some attributes of the Hausa life as “*Zaman lafiya*, knowledge, (*Ilmi/sani*) patience, (*Hakuri*) perseverance, (*Juriya/Jimiri*), Honesty; truth; sincerity; and objectivity, (*Gaskiya*), caution, (*Taka-tsantsan*) resoluteness, (*himma*) hard-work, (*kwazo*) contentment (*Yakana*) goodness and virtuosity (*Kirki*) obedience, (*biyayya*) respectability (*mutunci*) love for close relations, (*zumunci*) communality and mutual assistance (*taimakon juna*) as prerequisite for peaceful living are articulated, as well as the need for taking cognizance of the dynamic, transient and the changing roles and values in life”. Some other works that studied *Duniyar Hausawa* include [5, 4,6,7].

Hausa oral Songs and the Hausa world view

Oral songs are as a result of human thoughts based on observations of the society and practices presented in spoken form with or without the help of the sound, musical preferences, and meaning so as to send message to the mind for an exciting reactions. At so many occasions oral song or poetry takes the place of print media to the understanding of non-literate peoples. Because Songs can be used to report and comment on current affairs, and other societal issues socially, politically, even scientifically. In a research in Hausa Language [6] expressed that:

Waka wata abu ce wadda ake aiwatarwa a cikin harshe mai jan hankali tare da ba da damar yin tunani da kuma yin lura. Waka ta zama wata hanya ta sadar da tunani zuwa ga mazauna al’umma a zanguna daban-daban da rayuwar jama’a takan shude a kansu.

Oral poetry is something that is presented in an inviting and appealing spoken language, it allows for thoughts and observations. It is an avenue of which belief and feeling is expressed to the people of a society considering different stages of life that the people had passed by.

From the above, this paper concludes that reasoning and thoughts tell us that there must be a set of fixed and unchanging ideas, which not only explain our highest principles, but the ordinary way we recognize concepts about the world and life we live in. The contexts of some Hausa oral songs are rightly on this direction as observed by the composing artists. The

selected Hausa oral songs are mostly titled as “*Duniya*” *Zaman Duniya or Rayuwa*, that is “the world” world life and life. However, one of the visible world include, the air, earth, fire, or water and the issue of creation is also touched in the Hausa oral singers. As explained in:

Creation

*Wannan haraka ta duniya mai ban tsoro
Ni dai an yi ni duniya babu hakora
Sannan na samu duniya ba ni da wayo
Kuma da na samu
Na ishe rana farin wata dum mun samu
Da bishiyoyi, akwai ruwa dun mun samu
Haske, iska a duniya muka ishe su
A duniya nan da na gan su
Duniyar za ni wuce su
Da na mace shikenen a kai ni gona a rufe ni
(Lamma-Lamma :Duniya mai ban tsoro)*

World life is fearful
I was born in this world without teeth
I met the world without knowing anything
And then I met
Met the sky and the moon light all available
Daylight, air all we met them in the world
In the world I met them
In the world I leave them
If I die, that the end, they take me to the farm side and
bury me

Wealth and Accessibility

*Wannan haraka ta duniya mai ban tsoro
Abin da Allah ya ba ka ‘yan’uwa suka kwace ma
Ka roki sarki Allahu rabbana ya dada ma

Abin da ni ban koya ba shi ake iya koya min
Abin da ko na koya shi babu ko mai iya koya min
Abin da ni ban dauka ba shi ake iya dora min
Abin da ko na dauke ta babu mai iya sauke ma, sai
Allah
Abin da ke bakina ku lura zai iya tsotsawa
Abinda ko ni na ji cikin ciki ya tafi ke nan
(Lamma-Lamma : Duniya mai ban tsoro)*

The situations in this world is fearful
What Allah gives you and seized away by brothers
Ask Almighty to give you once again

What I didn’t learn I need to be taught
What I had learnt nobody can teach me
What I didn’t take that can be put on my head
What I take to do nobody can stop it, only God can do it
What is in my mouth I can only leak?
What I swallowed in the stomach has gone forever

In another verses of the Hausa Oral Poetry, late Danmaraya Jos made the following declaration concerning the world:

*Duniya gidan kashe ahu
Kowa ya kashe taro ya yi banna
Ga wani ya kashe sisi nan. Oh!
Duniya mu bi ta a sannu
To Duniya mu bi ta a sese
To, Duniya mu bi ta a sannu
Duniya kasar matalauta
To duniya akwai ma 'azurta
Duniya kasar ma 'azurta
(Danmaraya Jos - Duniya Gidan Kashe Ahu)*

In the world a little money you spent
It is bad to spent a larger amount
But someone spent a very large amount, Oh!
Let us go steady with the world
O.K so careful and steady
Lets go steady with the world
The world of the poor ones
Also the world of the rich ones
This world of the rich ones

There is also another song that asserts on the issue of wealth possession and poverty, creation and experiences of life, as follows:

*Wani ya dauki dubu ya kai banki
Sai ga dubu gida nasa ya aje
Wani ba za ya kwana da sisi ba
'yan yara duniya labari ce
Wani ya yi gida nasa ya huta
Har ya yi kwataki kuma ya dora
Wani a kasuwa zai kwanci nai
'yan yara duniya labari ce
To dukanmu haluttar Allah ne
'yan yara duniya labari ce
Na dauki duniya makabarta ce
Don haka duniya lamba-lamba
'yan yara duniya labari ce
Shi wani ya samu duniyar bai huta ba
Ga wani ya samu duniyar bai zauna ba
(Mammalo Shata - 'Yan Yara Duniya Labari ce)*

Someone deposits huge amount of money to the bank
And another thousand in the house
Someone sleeps with no single kobo
Children, this world is full of story
Someone built a house and rests in
He also did roofing and put on top
Another will sleep in the market
Children, this world is full of story
We all are God's creation
Children, this world is full of story
I assume this world is a graveyard
Thus this world should be taken with care
Children, this world is full of story
Someone has everything but could not rest
Another has the world but could not be seated

Existence of Allah

*Abinda Allah bai ma ba
Dan adam ba shi iya ma
Abinda Allah zai ba ka
Babu mai iya karewa
(Lamma-lamma)*

What Allah did't gives you
No human can give
What Allah gives you
Nobody can prevent it

World Has Beginning and Ending

*Duniya fa labari ce mu dinga dubawa
Kwanci tashi labarin ma ba za a samu ba
Sai mu gyara halayenmu
Mu kauda yin gaba
(Fati Nijer)*

This world is a story, we should always look carefully
One day our story could not be found
We should renew our attitudes
We should avoid enemy

Her view on the above issues are also supported by other oral poets in the following stanzas/verses

*Ni dai na dauki duniya tamkar rumfa
Ita rumfa koyaushe tana iya rushewa
Lallai haraka ta duniya na rushewa
In wani ya gane
Wani bai gane ba
In wani ya duba
Wani bai duba
In wani ya dauka
Wani bai dauka ba
Ni da ni dauka a hankali naka saukewa.
(Lamma-Lamma: Duniya mai ban tsoro)*

I consider this world as a cover without trust (*rumfa*)
This Rumfa can collapse anytime
Definitely worldly issues can collapse
If one understands
Another cannot understand
If another can think
Someone cannot think
If one takes
Another cannot
If I take issues, I will be very careful

Rayuwa Song

*Rayuwa tana faruwa wucewa take kamar ba a yi ba
Ka duba farkon zuwanka duniya kamar abin tausayi
Ka zo kana rusa ihu ba ka son zama kai daya
Jikinka sam babu kwaliti ko rikonka sai an iya
In ba barci kake tabawa ba, ba zaman lafiya
(Fati Musa Kofar Wambai – Rayuwa)*

The worldly life has beginning and end as as never existed

See when you first arrive in the world in a sympathetic situation

You are delivered crying not wanting to be alone
You are very flexible never strong and need experienced care
If not asleep, silence or peace never exist

Patience

Patience is another philosophical issue that concerns the Hausa Oral Poets. This paper cites some verses from their personal considerations on this issue as follows:

*Yau sha'ani da duniya dan ha}juri da dangana ne
Ni fa wuya ta da duniya tana dauka tana ajewa
In kika dauke mu duniya
Don Allah aje mu sannu-sannu
(Hassan Wayam - Sha'anin duniya)*

Today, world life needs patience and forgiveness
My worries with the world is its uncertainty
If you carry us along, world
Go with us steady to the end

Sani Bango also made an appealing presentation in his Hausa oral song as:

*Shi fa abin duniya dan ra'ayi ne
Inji mai gangar Hausa
Kowa da abin da yake so a zuciyatai
Wani zaman lafiya yake so
Wani neman fada shike kullum
Wani neman arziki yake
Wani neman tsiya shike yi
(Sani Mai Bango - Komai na Duniya)*

The world issues are of individual concern
As reported by the Hausa singer and drummer
Everyone knows what he likes and has opinion
One needs peaceful co-existence
One needs trouble everyday
Another looks for wealth everyday
While another defends on poor quality life

Uncertainty about the World

On uncertainty and other philosophies concerning the Hausa world, Sani Sabulu had this to say:

*Duniya shiga dakin mota
Shiga da kai fitowa da baya
In ji Sabulun kalmar Hausa*

*In dai duniya ce
In ka ga malam da nadi da allo ga littafi ga buta da sanda
A kwana a tashi in duniya ce
Sai ka ga boka da gitta da jikka
Ga burgame da 'yan kulle-kulle
Daga baya ya samu fatar biri ya Jauro.
(Sani Sabulu na Kanoma – Duniya)
World life is like entering a car*

Getting in with the head first, coming out with backward

A statement by me Sabulun (the Hausa voice)

If it is this world

If you see a *Malam* with turban and a slate, with kettle and a stick

Day by day in this world

You will see a soothsayer and his adornments

With a handbag with some stuffing

At the end found monkey skin and tie to himself

Audun Waziri Danduna - Duniya da wuyar zama

*Duniya da wuyar zama
Yara ku tausa kidinku gabadaya
In kun yi kidin ba ku tsira ba
In ma kun ki kidin ba ku tsira ba
Saboda harakokinmu na duniya
Duk abin da akai ba a tsira ba*

*In kai kirkin ba ka tsira ba
In kai rashin kirkin ba ka tsira ba
Idan ka runtse idon ba ka tsira ba
In ma ka gwala idon ba ka tsira ba
In ka yi shiru ba ka tsira ba
In ka yi yawan magana ba ka tsira ba
In ka yi hakuri ba ka tsira ba
In kai yi rashin hakurin ba ka tsira ba
In ka yi fada ba ka tsira ba
In ma ka ki fadan ba ka tsira
Mai gani anai masa dariya
Makaho ma bai tsira ba
Mai ido biyu an yi masa dariya
Mai ido dāya ma bai tsira ba*

The life is hard in this world

Beat your drums with care

If you beat your drums you cannot escape criticism

If you refuse to beat the drum, you cannot escape criticism

Because the world issues

Anything you do, you are not without charge

If you behave well, you are not free

If you misbehave you are not free too

If you close your eyes you are not without charge

If you stare you are neither free too

If you are quite you are not free

If you are talkative you didn't escape

If you are patience you are not free

If you go out of patience you are not free

If you fight you are not free

If you refuse to fight you are without charges

An eyed man is not free

Even a blind man didn't escape charges

Two eyed man is being laughed at

Even one eyed man is not free of charges...

From the studies of the above Hausa oral songs, it could be understood that the issue of life and death, as well as happiness and sorrow; other things are

wealth and poorness, good and bad and so many other thoughts about the world were expressed by the singers. The thoughts expressed by the oral singers are realistic ideas gathered from daily experiences and associations. It should also be remembered that the best life is the one that brings happiness for us as physical creatures. This means life is an issue of cautious pleasure as described by different Hausa oral singers. The Hausa people believe that their life must be tried in accordance with nature therefore learn the acceptance of even the cruelest natural event quietly as *kaddara*.

On the issue of exercising our feelings of mental freedom (*tunanin abin da ya dace ga rayuwa/mutum*) that guide our lives, we must understand that we cannot only escape social pressure, but also mental pressures (family and community responsibilities) i.e to say we are responsible for anything we do and anything we are. Finally, The Hausa world is full of beautiful life. Not a soul shall remain every one dies. We have all come to this world only to leave it one day. This is to say life is just a passing moment, nothing is meant to stay.

From the different stanzas gathered, it could be understood that responsibility befalls every Hausa man and will be held responsible and accountable for what we do. This means the worldly life is just a journey, it is not a permanent place like paradise (*Duniya ba Aljanna ba ce*).

CONCLUSION

From the above study, it could be understood that Hausa oral singers too have contributed in the field of thoughts about the world and the life in it, with much emphasis on the Hausa world *Duniyar Hausawa*. In addition, the study confirms that Hausa oral poets were capable of transforming their ideas and thoughts through singing and describing their observations concerning happenings in the Hausa world. The paper has found out that many aspects of some Hausa Oral Songs in their clarification concerning the Hausa World (*Duniyar Hausawa*) expressed the Hausas belief in Allah the Almighty, death and the life hereafter, wealth and poverty, unseen, sweet and bitterness of life, human as the best of creations, the earth and the sky among other things.

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